11 October 2020  ♦ Tone 02 ♦ Octoeon 08  ♦ Third Sunday of Holy Cross/7th Ecumenical Fathers

**Great Doxology:**  
Liturgy Book p. 1

**Antiphons:**  
First:  
Liturgy Book p. 11  
Second:  
Liturgy Book p. 11  
Third:  Beatitudes  
Back of Liturgy Book

**Entrance Hymn:**  
Resurrection  
Liturgy Book p. 14

**Apolytikion:**  
Resurrection (Tone 2)  
Holy Fathers of the Seventh Ecumenical Council  
O Christ our God, You are infinitely glorified, for You established our Holy Fathers as radiant stars on earth, and through them You led us to the true Faith. O Most Merciful One, glory to You!

**St. Joseph**  
Antiphon: "O never failing protection of Christians…"

**Triaugion:**  
Liturgy Book p. 20  
Liturgy Book p. 21  
Liturgy Book p. 23

**Prokeimenon:**  
Psalms 75:11, 1

**Epistle:**  
Titus 3:8-15  
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 Zenos 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.

**Allalia:**  
(Tone 7)

**Gospel:**  
John 9:4-8  
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 hundredfold." 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 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!"

**Hymn:**  
Liturgy Book p. 40  
Liturgy Book p. 47  
Liturgy Book p. 48

**Communion Hymn:**  
Liturgy Book p. 52

**Hymns after Communion:**
SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER
Saturday, October 10, 2020
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.

Sunday, October 11, 2020
Sunday Divine Liturgy: 8:00 a.m.
at Gregory the Great Academy
Sunday Divine Liturgy: 10:00 a.m.
Wednesday, October 14th
Ladies Society Pasta Dinner
Take-out and curb-side pickup
4:00 p.m. – 6:00 p.m.

2020 WEEKLY COLLECTION
October 4
Weekly Offering: $ 895.00
Monthly: $ 30.00
Holyday: $ 10.00
Candles: $ 15.00
Total: $ 825.00

DIVINE LITURGY INTENTIONS
10 October † Anthony Joseph Bolus
from Jim & Betsy Zaydon
11 October † Anthony Joseph Bolus
from St. Joseph Ladies Society
17 October † Anthony Joseph Bolus
from Anthony & Cathrin Barrett
18 October † Joseph, Sr. & Catherine Zaydon
Dr. Joseph, Jemille, John Paul Zaydon
24 October † Marie Barrett
from Jim & Betsy Zaydon

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
Carol Downer. Robert Fairclough. Sr. Sara Gomez. Niko Ma-
Dean & Sherry Yockey. MEMORY ETERNAL: † Rev.
Charles Aboody. † Rev. Michael Jolly. † Rev. Joseph Franc-
cavilla. † Rev. Frank Milienewicz. † Dn. John Karam. † Marie
Abda. † Charlotte Abda. † James Abda. † Marie Abda. † Nancy
Abda. † A.J. Bolus. † Nicholas Cianci. † Patricia Cimakosky.
† Ann Coury. † Mary Sue Betress. † Margaret Dillenburg. †
Eric Jolly. † Joseph King. † Blakely Landell. † Elaine Manuele.
† Frank Milweski. † Frank Milweski, Jr. † Mary Lou Mooty. †
Karen Murray. † Marie Patchoski. † Anthony Simon. † Bill
Simon. † Ruth Srgany. † Mary Ann Walsh. † Genevieve
Zaydon

PRAYER TO ST. JOSEPH
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 upon us every
good thing both spiritual and tem-
poral. † Protect this your parish from
all spiritual harm and renew in us
the spirit of repentance and a fer-
vant desire for the kingdom of heav-
en. † Make this vineyard flourish
with new souls and by an increase of
faith, hope and love, may for-
giveness, 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.

Holy Days:
Eve: Great Vespers: … 7:00 P.M.
Day: Divine Liturgy … 5:30 P.M

HOLY MISTERY OF CONFESSION:
Before Vespers at 3:00 P.M.; follow-
ning any service; or by appointment.

HOLY MISTERY OF CROWNING:
Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:
Meetings as scheduled.

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-
ning any service; or by appointment.

Holy Mystery of Crowning:
Call rectory at earliest convenience.

Parish Advisory Council:
Meetings as scheduled.

Holubki Take-Out Dinner
St. Vladimir Ukrainian Catholic Church,
430 North Seventh Avenue, Scranton will
conduct a holubki take-out dinner on Sunday,
October 18 with pick-up between 12 noon to
2:00pm at its Parish Center. The $13.00 din-
ner includes holubki, mashed potato, vegeta-
ble, rye bread and dessert. Reservations are
limited and must be made no later than
Tuesday, October 13. No walk-ins. For reserv-
ations phone 570-303-1514. 50/50 and bas-
ket raffles will be available.

ST. MICHAEL'S BYZANTINE CATHOLIC
CHURCH, 205 N. MAIN ST. PITTSTON, PA. IS
HAVING A DRIVE-THRU ROAST BEEF DIN-
NER ON OCTOBER 25, 2020. THE DINNERS
WILL HAVE ROAST BEEF, MASHED POTAT-
TOES AND GRAVY, VEGETABLE AND DESS-
ERT. THE COST IS $12.00 PER DINNER. EVE-
RYONE IS WELCOME & WEAR YOUR MASK.
than to the Word of God. Or they cherish practices which are actually contrary to basic expressions of Holy Tradition. This kind of behavior is not of God and it contradicts authentic Tradition as well as the Bible.

BUT HOW DO WE KNOW WHAT IS AUTHENTIC TRADITION?
We believe by faith that the Church is the temple of God, the dwelling place of the Holy Spirit, who guides the Church to all truth (cf. John 16:12-13). Authentic Tradition reflects the guidance of the Holy Spirit by its coherence and continuity. It does not contradict Scripture and is consistent with what has been upheld by the Church from the beginning.

CAN THERE BE NEW TEACHINGS?
No, but teachings might appear new because they are stated more clearly or definitively in new or different circumstances. However to be authentic expressions of Holy Tradition they cannot be “new” in the sense that they are not in harmony with the Scripture or established teachings of the Tradition. Thus the term Holy Trinity is never found in Scripture; but it does speak with new clarity the truth of the Father, Son and Holy Spirit which the Scripture does certainly teach.

IS THIS TRADITION WRITTEN DOWN ANYWHERE?
There are many outward forms or expressions of Tradition, such as the teachings of the Ecumenical Councils and the common teachings of the Church Fathers which are written. Other forms of Tradition may be thought of as more practiced than written. Thus the prayers and forms of the Liturgy (e.g., the sign of the cross), the feasts and fasts of the Church year, and the “visible Tradition” of iconography, also reflect the guidance of the Holy Spirit. Likewise the effect of the Spirit’s presence in the lives of the saints indicates that the Tradition of the Church is not simply a matter of books, but is lived out by the People of God.

ISN’T THIS UNNECESSARILY COMPLICATED? AFTER ALL, ANYBODY CAN INTERPRET THE BIBLE.
Can they? – Not everyone possesses the same gift, or the same measure of a gift. “Each one of us, however, has been given his own share of grace, given as Christ has allotted it” (Ephesians 4:7) The Holy Spirit dwelling in the Church has given the gift of teaching to the community, but not to everyone in it. Writing about St Paul’s epistles, St Peter says, “There are some things in them hard to understand, which the ignorant and unstable twist to their own destruction, as they do the other Scriptures” (2 Peter 3:16). Since it is the coherent and continuous expression of the Spirit’s guidance in the Church, Holy Tradition is necessary for understanding the Bible as it has been lived out among the people of God.

HOW ARE WE TO VIEW THOSE WHO REJECT HOLY TRADITION?
Tradition is the voice of the Spirit in the life of the Church. To reject Tradition is to reject a most vital work of the Spirit. And so we should be careful not to accept the biblical interpretations of those who cut themselves off from this life if they contradict Holy Tradition. When possible we should lovingly and patiently explain that Scripture and the other forms of Holy Tradition are one. God continues to dwell in His people and shape them. He does not contradict Himself; but neither does He limit Himself as to the means by which He shapes us.

The Church in Council

The Byzantine Churches commemorate liturgically each of the seven Ecumenical Councils of the first millennium. Both Catholic and Orthodox Churches have held important councils since then, but none of those councils are celebrated with liturgical feasts in either the East or the West. Why are only the seven Councils which we commemorate so set apart?
An answer may be found in the title of a recent book on these councils, edited by Sergey Trostiansky. Its title, Seven Icons of Christ, indicated the unique character of these gatherings. They articulated the heart of the Church’s faith in Christ, expressed in the first two councils by the Creed. The five councils which followed nuanced this faith by insisting that to say that the incarnate Word was “fully God and fully man” meant that He was one person in two natures (Chalcedon), that, as one person, His Mother could be called Theotokos (Ephesus), that He had both a divine and a human will (3 Constantinople) and that as truly man He could legitimately be depicted in icons (2 Nicea).
While all these councils were accepted by the Greek and Latin Churches in the first millennium, the Church of the East and the Oriental Orthodox Churches (Armenians, Copts, etc.) only accepted some of them. Beginning in 1988 all these Churches signed agreed statements of faith with both the Roman Catholic and Eastern Orthodox Churches. Thus, while using contrasting terms and upholding different councils, all the historic Churches share a common faith in Christ as truly God and man.

Was There an Eighth Council?
In the ninth century we find the first signs that the Greeks and Latins had seemingly irreconcilable differences. Two councils were held in Constantinople to resolve the question of who was the rightful patriarch of Constantinople. At that time the patriarchs were closely tied to the imperial court and their fortunes rose or fell depending on who ruled the empire. The situation was intricate; the following timeline may help make it clear.

847 – Ignatius, of royal stock and an anti-iconoclast, became patriarch shortly after the Triumph of Orthodoxy (restoration of icons).
857 – With a regime change, Ignatius loses imperial support and is deposed. He is replaced as patriarch by Photios. He quarreled with the Pope of Rome over which of them had jurisdiction in Bulgaria.
867 – A new emperor, seeking an alliance with the West, deposed Photios and recalled Ignatius. Contrary to expectations, Ignatius would not cede Bulgaria to the pope.
869-870 – A council met in Constantinople to decide the status of clergies ordained by Photios. The pope sent three legates who presided. The other patriarchs were represented as well. Photios was condemned for rousing “continuous turmoil and storms for all the Churches of Christ our Savior, in a multiplicity of ways” and his supporters were deposed.
This council also challenged the imperial practice of deposing patriarchs, decreeing: “We declare that no secular powers should treat with disrespect any of those who hold the office of patriarch or seek to move them from their high positions, but rather they should esteem them as worthy of all honor and reverence … If, then, any ruler or secular authority tries to expel the aforesaid pope of the apostolic see, or any of the other patriarchs, let him be anathema.” This canon would be invoked in later centuries as the Pope of Rome struggled for independence from “pious rulers.
How Holy is Tradition?

During the past 20 years the Bible has been exerting its authority in a new and exciting way in the lives of many Christians. Countless individuals have discovered the beauty and power of the Word of God. People are trying to do what is right, to live “by the Bible”. More and more people are asking “What does the Bible say about…?” Sometimes people have been led to question the need for anything but the Bible in Christian life. In this article we hope to treat a number of questions often posed concerning Tradition. We will use the Bible itself to find some of the answers.

Is the Bible Fundamental to Christianity?
Yes, through the Holy Scriptures “… you can learn the wisdom that leads to salvation through faith in Christ Jesus. All Scripture is inspired by God and can profitably be used for teaching, for rebuking, for correcting, for training in righteousness, so that the man of God may be adequate, equipped for every good work” (2 Timothy 3:16).

Then All I Need to Do Is Follow the Bible? Not exactly. The Bible itself tells us “Stand firm, then, brothers, and keep the traditions that we taught you, whether by word of mouth or by letter” (2 Thessalonians 2:15, emphasis added). The apostles did not write down everything the Holy Spirit inspired them to do or teach, but they expected them to be followed nonetheless.

Well, isn't everything necessary for salvation written in the Bible? Yes, but not everything helpful for salvation is written in the Bible. John said he could have written a lot more about Jesus (cf. John 21:25). Surely other accounts about Jesus and His teachings would be helpful and life-giving, but the fullness of His teachings was never written down. We know of one of them that was never recorded in the Gospels (cf. Acts 20:35) and it was surely not the only one.

In the same way, the apostles did not write down everything they did or taught. Paul notes, “Do all the things that you learned from me and have been taught by me and have heard or seen that I do” (Philippians 4:9). Their Church practiced these things, not merely because they were written, but because they were done. Thus, for example, the disciples of the apostles fasted on Wednesdays and Fridays and observed daily hours of prayer (cf. The Teachings of the Twelve Apostles, c 120 AD). Besides the written Word of God, then, Tradition helps us to be fully equipped to be mature servants of the Lord.

But Didn't Jesus Condemn Tradition? Jesus condemned Jewish tradition only when it rendered God's Word void. Jesus said, “The scribes and the Pharisees occupy the chair of Moses. You must therefore do what they tell you, but not by what they do, since they say but do not practice what they preach” (Matthew 23:2-3, emphasis added). He thereby affirmed Tradition. But Jesus rebuked the Pharisees when they neglected God's Word. “You pay your tithe of mint and dill and cummin and have neglected the weightier matters of the law – justice, mercy, good faith! These you should have practiced without neglecting the others” (Matthew 22:23, emphasis added). Notice that the other traditions and practices were not to be rejected, but kept in proper perspective. Sometimes people attach greater value to familiar customs