

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

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. Robert Fairclough, Sr. Sara Gomez. Niko Ma-
yashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer.
Dean & Sherry Yockey. **MEMORY ETERNAL:** ✕Rev.
Charles Aboody. ✕Rev. Michael Jolly. ✕Rev. Joseph Fran-
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 Sirgany. ✕Mary Ann Walsh. ✕Genevieve
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: 7:00 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.

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

18 OCTOBER 2020 ♦ TONE 03 ♦ EOTHINON 09 † **FOURTH SUNDAY OF HOLY CROSS** / **St. LUKE THE APOSTLE**

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*

APOLYTIKIA:

Resurrection (Tone 3) *Liturgy Book p. 19*

Holy Apostle St. Luke *(Tone 8)*

Saint Joseph *Liturgy Book p. 20*

KONDAKION: *“O never failing protection of Christians...”* *Liturgy Book p. 21*

TRISAGION: *Liturgy Book p. 23*

PROKIMENON: *Ps. 75:11, 1* *(Tone 3)*

Sing praise to our God, sing praise! Sing praise to our King sing praise!

All you peoples clap your hands! Shout to God with cries of gladness.

EPISTLE: *Colossians 4:5-11 & 14-18*

Brethren, walk in wisdom as regards outsiders, making the most of your time. Let your speech, while always attractive; be seasoned with salt, so that you know how to answer each one. Tychicus, our dearest brother and faithful minister and fellow-servant in the Lord will tell you all about me: I have sent him to you for this very purpose, so that he may find out how you are doing and comfort your hearts. With him is Onesimus, our most dear and faithful brother, who is one of you. They will tell you all that is going on here. Aristarchus, my fellow-prisoner, sends you greetings. So does Mark, Barnabas’ cousin — concerning whom you have received instructions: if he comes to you, welcome him — and Jesus who is called Justus. From among circumcised men, these only are my fellow-workers in God’s kingdom: they have been a comfort to me. Luke, our most dear physician, and Demas send you their greetings. Greetings to the brethren who are in Laodicea and to Nymphas and the church in his home. And when this letter will have been read among you, see that it is read in the churches of the Laodiceans also, and that you yourselves read the letter from Laodicea. And say to Archippus, “Take care of the ministry you have received in the Lord, so that you fulfill it.” I, Paul, greet you in my own hand. Remember my chains. Grace be with you. Amen.

ALLELUIA: *(Tone 1)*

The heavens shall proclaim your wonders, O Lord, and your truth in the assembly of the saints.

God is glorified in the council of his saints, great and awesome to all those around him.

GOSPEL: *Ps. 94:1, 2* *St. Luke 7:11-16*

At that time it came to pass that Jesus went to a town called Naim; and his disciples and a large crowd went with him. And as he drew near the gate of the town, behold, a dead man was being carried out, the only son of his mother, and she was a widow; and a large gathering from the town was with her. And the Lord, seeing her, had compassion on her, and said to her, “Do not weep.” And he went up and touched the stretcher; and the bearers stood still. And he said, “Young man, I say to thee, arise.” And he who was dead, sat up, and began to speak. And he gave him to his mother. But fear seized upon all, and they began to glorify God, saying, “A great prophet has risen among us.” and “God has visited his people.”

HIRMOS: *Liturgy Book p. 40*

KINONIKON: *Liturgy Book p. 47*

COMUNION HYMN: *Liturgy Book p. 48*

HYMNS AFTER COMMUNION *Liturgy Book p. 52*

tion of a Church.

The rite begins with a threefold procession around the church with the relics that will be enshrined within the altar. Why relics? Because these are the earthly remains of fellow Christians who have been so perfectly transformed into mirrors of God's glory that even their flesh remains suffused with the Divine Energies.

The bishop prays: May You be blessed forever, O God and Father of our Lord Jesus Christ, Who through the veil of His flesh consecrated for us an entrance into the Church of the First-born, who are written in heaven... look upon us Your sinful and unworthy servants who now celebrate the consecration of this honorable church to be a symbol of Your most holy Church, that is, of our own body which You have willed to be called Your temple and members (limbs) of Your Christ.

Reciting Psalm 132 (LXX) the bishop anoints the altar: “Behold, how good and joyful it is for brethren to dwell together in unity! It is like precious ointment poured upon the head, running down Aaron's beard, down to the hem of his robes. It is as if the dew of Hennon were falling on Mount Zion. For there the Lord bestows his blessing, even life evermore.”

The service reenacts on the altar and church building a rite similiar to the baptism and chrismation of a Christian. Clearly the Church is to be a model of what it means to lead the Christian life – both are to be filled with prayer and sacrifice, offering and blessing, peace and communion, mercy and truth, joy and love.

The ceremony revolves around hallowing the altar table – into whose central pillar the holy relics are cemented with sacramental wax, even as we are called into intimate fellowship with all the saints in Christ. The altar is then baptized – that is, washed with rose water three times; finally it is chrismated so as to become “a throne of glory, and the dwelling place of God.”

The bishop proceeds through the church anointing the four walls “symbolizing the sanctification of all humanity by Christ's Grace.” as Symeon of Thessalonika writes. Nothing remains but to consummate the mystery by serving the Divine Eucharistic Liturgy. Space and time melt away and we, the faithful, behold the ineffable beauty of the Face of Christ. Transfigured ourselves, we go forth into the world revealing by our presence that God dwells among us.

As St. Peter writes: “Now that you have tasted that the Lord is good, you come to Him, the living Stone – rejected by men but chosen by God and precious to Him, you also, like living stones, are being built into a spiritual dwelling to be... a chosen people, a royal priesthood, a holy nation, a people belonging to God, that you may declare the praises of Him who called you out of darkness into His wonderful light.”(1 Peter 2:4-5,9)

You have made of the Church a resplendent heaven, enlightening all the faithful; wherefore we stand in the midst of this holy dwelling place and we cry out to You: “Make firm this house, O Lord!” When the Word came to us in the flesh, the Son of Thunder, writing, says: “We have seen with brightness the glory which the Son had from the Father, full of grace and truth. And to as many of us as have received Him in faith He gave the power to become children of God.” Being born again, not of blood, nor of the will of the flesh, but having been sustained by the Holy Spirit, we have raised up a house of prayer and we cry out: “Make firm this house, O Lord!” *Kondakion and Ikos*,

HOW LOVELY IS YOUR DWELLING PLACE!

O Heavenly King, Consoler, Spirit of truth, present in all places and filling all things, the Treasury of blessings and the Giver of life: come, O Good One, and dwell in us. Cleanse us of all stain and save our souls."

This prayer begins every service in the Byzantine Churches. It clearly teaches that God is everywhere and especially within the faithful themselves. Why then, do we Eastern Catholics feel the need to build churches and to pray to God in them? If God is everywhere, what need is there of a church building? Tradition dating back to the Old Testament answers our question.

God is eternal and omnipresent – that is, He exists outside the dimensions of space and time. But mankind lives in a finite world marked especially by space and time. We live here. We live now.

The problem then arises: how to live here and now with our God who exists beyond space and time? Mankind vacillated between two tendencies: either to worship God in everything and everyone (pantheism), or to say that God, being outside time and space, is nowhere and therefore non-existent, (atheism).

The solution lay beyond the groping minds of natural man until God Himself showed the way in the Old Testament. By creating sacred space and sacred time, God enabled humanity to experience His presence everywhere and always – a Divine Presence beyond the realm of the senses. From the Ark of the Covenant to the Temple in Jerusalem with its regular sequence of prayer and sacrifice during the hours of the day and night, the Old Testament Church was brought into communion with the Eternal and Everywhere God. In the New Testament this movement of Divine Condescension brought to perfection: Christ Himself becomes the New Temple and all those baptized into Him become other Christs manifesting God's presence here and now.

For this reason Christians build church buildings where they can come together – apart from the gloom of this world – to realize their role as bearers of light in the darkness. "In Your Light we shall see the light" (Psalm 35:9, LXX). Here the Christian beholds the luminous splendour of God as a sign of his own calling to irradiate the world with the love of the Father, Son and Holy Spirit.

Therefore, the church building, of its very nature, must be different from the dismal world around it. It must be nobler, more beautiful. In the Latin tradition, it is drawn heavenward by one or more lofty spires pointing to the "be-all and end-all" of life, Christ reigning triumphantly from His Cross. In the East the church is crowned by a spacious dome, emblem of heaven descending to earth, in which we see the All-powerful Christ into Whom we are being transformed.

SANCTIFYING A HOLY PLACE

After we have lavished every perfection of human skill on building a church, we must contemplate its true nature it is no less than an image of Christ. And if an image of Christ, then an image of the Christian himself for we are other Christs "in whom the Divinity dwells bodily" (Colossians 2:9). This revelation or theophany occurs during the solemn Consecra-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday, October 17, 2020

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 18, 2020

Sunday Divine Liturgy 8:00 a.m.

at Gregory the Great Academy

Sunday Divine Liturgy 10:00 a.m.

Sunday, October 18, 2020

Religious Education

After Divine Liturgy: Parish Hall

Fellowship beforehand

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 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.

2020 WEEKLY COLLECTION

October 11

Weekly Offering	\$ 875.00
Monthly	\$ 25.00
Holyday	\$ 20.00
Candles	\$ 15.00
Total:	\$ 935.00

DIVINE LITURGY INTENTIONS

17 October†Anthony Joseph Bolus
from Anthony & Kathie Barrett
18 October†Joseph, Sr. & Catherine Zaydon
Dr. Joseph, Jemille, John Paul Zaydon
24 October†Marie Barrett
from Jim & Betsy Zaydon
25 October†Frank Milewski
from Jim & Betsy Zaydon

LADIES SOCIETY ANNUAL PASTA DINNER

150 dinners sold \$2,191 profit.

Congratulations to 50/50 Raffle winners:
Joseph Zaydon; Paul Patchoski
& Mariah Bentler

Thank you to the Ladies Society,
Tony Barrett for cooking; James & Gregory
Kane for kitchen help.
Lefler, Miller and Fitzpatrick Children for
their help.

ST. MICHAEL'S BYZANTINE CATHOLIC

CHURCH, 205 N. MAIN ST. PITTSBURGH, PA. IS
HAVING A DRIVE-THRU ROAST BEEF DINNER
ON OCTOBER 25, 2020. THE DINNER
WILL HAVE ROAST BEEF, MASHED POTATOES
AND GRAVY, VEGETABLE AND DESSERT.
THE COST IS \$12.00 PER DINNER. EVE-

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 cummin, 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, *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.