

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE ✕ SCRANTON, PA 18504

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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 Lass, jr. Niko Mayashairo. Mary
McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry
Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕
Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕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. ✕Margaret Dillen-
burg ✕Eric Jolly. ✕Joseph King ✕Blakely Landell. ✕Elaine
Manuele. ✕Frank Milewski, Sr. ✕Frank Milewski, 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: 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.

FIRST SUNDAY
AFTER PASCHA
SUNDAY OF ST. THOMAS

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

11 APRIL 2021 ♦ TONE 00 EOTHINON 01 † FIRST SUNDAY AFTER PASCHA / SUNDAY OF ST THOMAS THE APOSTLE

GREAT DOXOLOGY: *Pascha*

FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD:	<i>Liturgy Book p. 84</i>
ENTRANCE HYMN:	<i>Liturgy Book p. 15</i>

In the assemblies bless God, the Lord, from Israel’s wellsprings.

APOLYTIKIA:

<i>Saint Thomas (3x)</i>	<i>(Tone 7)</i>
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While the tomb was sealed You shone forth from it, O Christ our Life, and while the doors remained closed, You stood among your Disciples, O Resurrection of all, and through them You restored a new spirit in us according to your great Mercy.

KONDAKION: <i>Pascha</i>	<i>Liturgy Book p. 86</i>
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INSTEAD OF THE TRISAGION: All of you who have been baptized...	<i>Liturgy Book p. 24</i>
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PROKIMENON: <i>Psalm 146:5, 117:1</i>	<i>(Tone 3)</i>
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Great is our Lord, and great is his power. *Stichon:* Praise the Lord, for the Lord is good.

EPISTLE:	<i>Acts of the Apostles 5:12-20</i>
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In those days by the hands of the apostles many signs and wonders were done among the people (and with one accord, they all would meet in Solomon’s portico; but of the rest, no one dared to associate with them, yet the people made much of them. And the multitude of men and women who believed in the Lord continued to increase), so that they carried the sick into the streets and laid them on beds and pallets, in order that, as Peter went by, at least his shadow would fall upon some of them. And crowds also came to Jerusalem from neighboring towns, and they brought the sick and those afflicted with unclean spirits — and all of them were healed. But the High Priest rose up, and all his supporters (that is, the members of the Sadducean sect), and being filled with hatred, they laid their hands upon the apostles and threw them into the public jail. But during the night, an angel of the Lord opened the doors of the prison, and led them out, saying: “Go, and standing in the temple, speak to the people all the words of this life.”

ALLELUIA: <i>Psalm 94:1,3</i>	<i>(Tone 8)</i>
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O Come, let us sing to the Lord; let us shout for joy to God our Savior!

For the Lord is a great God, and a great King above all gods.

GOSPEL:	<i>St. John 1:1-17</i>
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When it was late, that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, “Peace be to you!” And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. Jesus said to them again, “Peace be to you! As the Father has sent me, I also send you.” When he had said this, he breathed upon them, and said to them, “Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side I will not believe.” And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, “Peace be to you!” Then he said to Thomas. “Bring here your finger, and see my hands; and bring here your hand, and put it into my side; and be not unbelieving, but believing.” Thomas answered and said to him, “My Lord and my God!” Jesus said to him, “Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and yet have believed.” Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

HIRMOS: <i>Pascha</i>	<i>Liturgy Book p. 87</i>
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KINONKON:	<i>Liturgy Book p. 88</i>
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Receive the Body of Christ and taste the Source of immortality. Alleluia.

COMMUNION HYMN:	<i>Liturgy Book p. 84</i>
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feasts on fixed days of the year, such as Christmas, came to be 11, 12 and now 13 days apart.

Some Church calendars note these differences as “O.S.” (Old Style, Julian) and “N.S.” (New Style, Gregorian), because their parishes may use either calendar. Thus January 7 would be labeled “O.S. Christmas”).

Pascha Revisited

The second modern calendar controversy concerns the date of Pascha. The First Council of Nicaea (325) established the date of Pascha as the first Sunday after the full moon (the Paschal Full Moon) following the March equinox. However the date of the March equinox is determined differently in East and West. In the East, the equinox is reckoned to be on March 21 (O.S.), while the West calculates it as occurring on March 20 (N.S.). As a result Pascha can be one week, two weeks or even five weeks later than Easter in the West.

Up to the nineteenth century the Eastern Churches generally retained their traditional calendars. In Western countries, such as the Austro-Hungarian Empire, or in the Western-influenced parts of the Middle East there was pressure from the state and/or the Western Church to follow the Gregorian Calendar. Thus, in 1857, upon the urging of the Roman curia, Melkite Patriarch Clement (Bahouth) introduced the Gregorian Calendar, causing a schism lasting several years. He was forced to resign but the Julian Calendar was not reinstated.

Nations in Eastern Europe and the Middle East gradually adopted the Gregorian Calendar after World War I. The response of their Churches varied. Some, such as the Russian, Serbian and Ukrainian Churches retain the Julian Calendar unaltered. In 1923 the Greek and Middle Eastern Churches as well as the Churches of Bulgaria and Romania adopted a mixed (“Revised Julian”) calendar which retains Pascha on the Julian date but observes fixed feasts such as Christmas on the Gregorian date. This initiated “Old Calendar” schisms by those insistent on retaining the Julian Calendar.

Societal pressure in some countries has resolved the calendar question for their Churches. Thus the Orthodox Churches in Finland and Estonia observe the Gregorian Calendar while Catholics in Greece, Israel and Jordan observe the Revised Julian Calendar (for Pascha).

The Calendar and the Churches

Today there are a number of *Churches employing the Julian Calendar* including the Armenian Patriarchate of Jerusalem, the Coptic Orthodox Church, the Eastern Orthodox Churches of Jerusalem, Russia, Serbia, Poland, Macedonia, Georgia and

Ukraine, and the Ethiopian Orthodox and Catholic Churches as well as the Assyrian and Greek Old Calendarists. Greek Catholics in Carpathia, Slovakia and Ukraine generally follow the Julian Calendar although most of their parishes in the West follow the Gregorian.

The *Churches employing the Gregorian Calendar include* the Armenian Church, the Church of the East, the Eastern Orthodox Churches of Estonia and Finland, the Malankara Syrian Orthodox Church and most Eastern Catholics (Chaldeans, Maronites, etc.).

A third group of *Churches employ the Mixed (“Revised Julian”) Calendar:* the Syriac Orthodox Church and the Eastern Orthodox Churches of Constantinople, Alexandria, Antioch, Greece, Cyprus, Romania, Poland and the Orthodox Church in America (although some Polish and OCA parishes are permitted to use either calendar).

The Melkite Greek Catholic Church generally follows the Gregorian Calendar. In countries with an Orthodox majority it follows the Mixed (Revised Julian) Calendar.

Why Are There Two Paschas?

A SORE POINT in the relationship between the Churches concerns the date on which we celebrate the resurrection of Christ. Often one group of Christians is observing Pascha while their neighbors may have up to a month to go before they do the same. While some people may enjoy having two festive meals as a result (they rarely observe both fasts), Christians have always seen this as a regrettable, if unavoidable anomaly.

The Quartodecimans

The oldest celebration of Christ's resurrection is not Pascha (Easter) but every Sunday, the Lord's Day. When an annual festival came into being is not known but it can safely be dated to the second century.

The first recorded controversy over the method of calculating the date of this feast took place at the end of that century. The Churches in the Roman Province of Asia (Asia Minor, today) observed this feast on the date of the Jewish Passover (14 Nisan), on whatever day of the week it falls. Churches in other parts of the Empire kept the feast as we do, always on a Sunday, specifically the Sunday following Passover.

According to the early historian Eusebius, St Polycarp of Smyrna (in Asia Minor) and the Pope of Rome, Anacetus (+168) discussed their different practices when Polycarp visited Rome. At that time both practices were considered acceptable.

The question became a full-blown controversy in the next generation when Pope Victor attempted to excommunicate the Asian bishops for their custom. Despite several councils ruling against the Asian practice, Victor's bishops did not support him, and nothing was done on the matter until the First Ecumenical Council (325).

This council mandated that all Churches in the Roman Empire celebrate Pascha on the same date. The Church of Alexandria, a city noted for its astronomers, came to set the standard for the Paschal feast. Each year an encyclical letter from Alexandria announced the date of the next Pascha. Their method was gradually adopted throughout Europe, becoming universal in the eighth century.

Revising the Julian Calendar

Since the year 45 BC the Julian Calendar had been the standard calendar in the Roman Empire. It determined that a year consists of 365.25 days; the "extra" quarter days would be joined together in a "leap year" every four years. Even at the time the Julian Calendar was introduced, astronomers knew that it was not perfectly accurate and that it would "lose time" over the years.

A calendar revision was proposed in the Byzantine Empire in the Middle Ages, but was rejected as being too disruptive. In the West, the Council of Trent (1545-1563) called for a calendar revision, feeling that the date of Easter was drifting further away from the time envisioned at the First Council of Nicaea. Finally, in 1582 Pope Gregory XIII promulgated a revision which took his name. It was immediately adopted by the Catholic countries of Europe and only gradually by others. The British Empire, including its American colonies, only adopted it in 1752. It was the twentieth century before the Gregorian Calendar would become the standard civil calendar throughout the world (the "common era").

While Western Europe adopted the Gregorian Calendar in the 16th to 18th centuries, Islamic and Orthodox countries did not do so. This meant that the Eastern Churches found themselves in new calendar controversies. Because the Julian Calendar was "losing time" when compared to the Gregorian, there was an ever-increasing distance between the same dates in the two systems. Thus

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Saturday, April 10th

6TH ANNIVERSARY

FALLING ASLEEP IN THE LORD

SERVANT OF GOD,

THE PRIEST MICHAEL JOLLY

Divine Liturgy: 9:00 a.m.

Memorial Service following

Saturday, April 10th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, April 11th

Divine Liturgy: 10:00 a.m.

Pascha Potluck Luncheon

DIVINE LITURGY INTENTIONS

10 April Michael Stephen Hanni
from Stephen Bartnicki

09 May ✕ Anna Abdalla Richards
From Joseph & Catherine Hazzouri
Zayden Family

09 May ✕ Catherine Zaydon

2021 WEEKLY COLLECTION

April 04

Weekly Offering	\$ 1,330.00
Pascha Flowers	\$ 30.00
Monthly	\$ 155.00
Holydays: Good Friday	\$ 70.00
Divine Liturgy	\$ 50.00
Candles	\$ 25.00
Total:	\$ 1,660.00

Thank you for your support!

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.

A Lamb Without Blemish and Without Spot

“WHAT’S IN A NAME?” This question, which Shakespeare put in the mouth of Juliet, has become something of a cliché ever since. Nevertheless, it is certainly a valid question when we look at our name for the Feast of Christ’s Resurrection.

In AD 725 St Bede the Venerable, an English monk and scholar, addressed this question in his work, *The Reckoning of Time*. He tells us that the word “Easter” was the Old English term for the month which we call April and which, in turn “*was once called after a goddess of theirs named Eostre, in whose honor feasts were celebrated in that month.*”

In most cultures with a Christian heritage the feast is called Pascha, a Greek term which itself was a transliteration of the Hebrew Pesach. While the term Easter has pagan associations, the term Pascha is rooted in the New Testament and, ultimately, the Old Testament understanding of God’s work among us.

Pesach: The Old Testament Passover

The term Pesach refers to both the determining event in Jewish history and the festival which celebrates it. Sometime in the second millennium BC Joseph, the eleventh son of Jacob, was sold into slavery as a teenager by his own half-brothers (see Gen 37). Joseph was brought to Egypt and bought by Potiphar, an officer of the Pharaoh’s guard. “*The LORD was with Joseph*” (Gen 39:2) and he eventually became the chief of Potiphar’s household.

After a series of reversals, Joseph came to the attention of Pharaoh himself by correctly interpreting the king’s dreams and averting a famine. In gratitude Pharaoh made Joseph overseer over his kingdom: “*You shall be over my house and all my people shall be ruled according to your word; only in regard to the throne will I be greater than you*” (Gen 41:40). Joseph eventually brought his entire tribe to Egypt (see Gen 42-50) and they prospered there for several generations.

Then “*there arose a new king over Egypt, who did not know Joseph*” (Ex 1:8) and saw his tribe as a threat to Egypt. This began their period of slavery in Egypt which culminated with the call of Moses to deliver his people from Egypt in the thirteenth century BC (see Ex 1-11). According to the Book of Exodus, “*Now the sojourn of the children of Israel who lived in Egypt was four hundred and thirty years. And it came to pass at the end of the four hundred and thirty years—on that very same day—it came to pass that all the armies of the LORD went out from the land of Egypt*” (Ex 12:40-41).

In commemoration of their deliverance the first Passover was celebrated: “*It is a night of solemn observance to the LORD for bringing them out of the land of Egypt. This is that night of the LORD, a solemn observance for all the children of Israel throughout their generations*” (Ex 12:42). The Passover festival recalls how the children of Israel “passed over” from slavery to freedom.

The principal observance of the Jewish Passover to this day is the Seder, the ritual meal which

begins the week-long festival. Through story, song and ritual foods such as the matzoh (unleavened bread) and the bitter herbs this meal recalls the hardships the Israelites endured during the exodus as well as the protecting presence of God which delivered them. As long as the Jerusalem temple stood, the centerpiece of this meal was the Passover lamb, sacrificed in the temple and then consumed at the Seder. Ever since the temple was destroyed by the Romans, the Passover sacrifice has been symbolized by a roasted shank bone on the Seder plate.

Christ Our Passover

A few years after the death and resurrection of Christ St Paul would write from Ephesus to the Christians of Corinth, “*Christ, our Passover, was sacrificed for us*” (1 Cor 5:7). Paul, and perhaps others before him, saw Christ as the new Passover, the ultimate Passover delivering not one tribe but all mankind from slavery; and not from slavery to an earthly tyrant but from a universal tormentor: the power of sin and death.

We find this Passover image echoed in the First Epistle of St Peter to the Christians of Asia Minor, which contrasts Christ’s unique sacrifice of Himself with the material sacrifices that people offer: “*You were not redeemed with corruptible things, like silver or gold, from your aimless conduct received by tradition from your fathers, but with the precious blood of Christ, as of a lamb without blemish and without spot*” (1 Pt 1:18-19), qualities required in lambs destined for sacrifice at Passover.

The Gospels all express Christ’s sacrifice in terms of the Jewish Passover. They all depict the Lord Jesus and His disciples going to Jerusalem for this festival. The Synoptic Gospels (Mt, Mk and Lk) depict their meal in the “upper room” as the Passover Seder. This emphasizes the Eucharist as the new Seder, the meal that connects us to the Mystical Supper and to Christ’s Passover to eternal life.

The Gospel of John, however, says that Jesus’ death occurred *before* the Passover. “*Now it was the Preparation Day for the Passover...*” (Jn 19:13), when Christ was sentenced to death and taken to be crucified. He hung on the cross until the ninth hour. “*And at the ninth hour Jesus cried out with a loud voice... and breathed His last*” (Mk 15:33-37).

Thus, in the imagery of St John, Christ dies in the middle of the afternoon before the Seder, at precisely the time when the Passover lambs were being sacrificed in the temple. The implication is clear: Christ is the Passover Lamb whose death nourishes all mankind.

This description of Christ as our Passover recalls the witness of John the Baptist when Jesus approached him at the Jordan, “*Behold, the Lamb of God who takes away the sin of the world!*” (Jn 1:29). This Lamb reappears in the Book of Revelation at the center of the author’s heavenly vision: “*And I looked, and behold, in the midst of the throne and of the four living creatures, and in the midst of the elders, stood a Lamb as though it had been slain... Then I looked, and I heard the voice of many angels around the throne... saying with a loud voice: ‘Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing!’*” (Rev 5:6, 11).