

ST. JOSEPH THE BETROTHED
MELKITE GREEK- CATHOLIC CHURCH
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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
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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-
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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.

THIRD SUNDAY
AFTER PASCHA
SUNDAY OF PARALYTIC

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

18 APRIL 2021 ♦ TONE 03 EOTHINON 05 † THIRD SUNDAY AFTER PASCHA / SUNDAY OF THE PARALYTIC

GREAT DOXOLOGY: *Pascha*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

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

APOLYTIKIA:

Resurrection (Tone 3)

St. Joseph

KONDAKION: *Pascha*

PROKIMENON: *Psalm 46:7, 2*

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

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

EPISTLE:

In those days it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, “Aeneas, Jesus Christ is healing you: get up and make your bed.” And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord. Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, “Come to us without delay.” “And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, “Tabitha, get up!” And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

ALLELUIA: *Psalm 30:1*

In you, O Lord, I have hoped: let me never be shamed.♦ Be my God and protector.

GOSPEL:

At that time Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had. Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus “saw him lying there, and knew that he had been in this state a long time, he asked him, “Do you want to get well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me.” Jesus said to him, “Rise, take up your pallet and walk.” And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, “It is the Sabbath; you are not allowed to take up the pallet.” He answered them, “He who made me well said to me, ‘Take up your pallet and walk’ “They asked him then, “Who is the man who said to you, ‘Take up your pallet and walk?’ “But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, “Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

HIRMOS: *Pascha*

KINONKON:

COMMUNION HYMN: Receive the Body of Christ and taste the Source of immortality. Alleluia.

POST-COMMUNION HYMN: *Once*

INSTEAD OF ‘BLESSED BE THE NAME ...’:

Liturgy Book p. 11

Liturgy Book p. 11

Liturgy Book p. 84

Liturgy Book p. 15

Liturgy Book p. 17

Liturgy Book p. 20

Liturgy Book p. 86

(Tone 3)

Acts of the Apostles 9:32-42

St. John 5:1-15

Liturgy Book p. 87

Liturgy Book p. 88

Liturgy Book p. 84

Liturgy Book p. 84

We, however, need to embrace this gift, lest it wither away and we become blind or paralyzed. We do this, the epistle continues, by practicing virtue, self-control, godliness, perseverance, brotherly kindness and love. “For if these things are yours and abound, you will be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. For he who lacks these things is shortsighted, even to blindness, and has forgotten that he was cleansed from his old sins” (2 Pt 1:3-9). Fruitful Christian life, then, requires that we do our part to make our own the gift of divine life we have received.

We can become shortsighted or even blind to the gift of our baptism, remaining barren and unfruitful – in other words, paralyzed – without being committed to growing in virtue, knowledge, self-control and the rest. We may see this happen in the lives of some Christians who do not consider their baptism seriously, who rarely look to the Gospel, receive the Eucharist or even attend the Liturgy. They are blind to the gift of Christ and therefore paralyzed in the spiritual life. We see it in ourselves, when we cannot focus on the words we read or even the prayers we are saying, distracted by the concerns of daily life.

Paralysis and the Passions

As more philosophically-minded Greeks accepted Christ, they identified the signs of spiritual paralysis in terms of the classical passions: gluttony, lust, greed, anger, envy, sloth, pride and vainglory. A person who is focused on personal comforts (through food and drink, sex or material possessions) will find it difficult if not impossible to center on the spiritual life. If they attend church at all, they find their mind wandering back to the object of their passion.

A story is told about St Basil, the revered Fool for Christ, who confronted Tsar Ivan the Terrible one day because he was not at the Liturgy. Ivan protested that he was indeed in church for the service., Basil replied that the emperor’s body was in church, but his mind was on the Vorobiev hills (where he was having a palace built). When Basil died in 1557, the Tsar acted as one of his pallbearers.

It would be even harder for people ruled by their pride or vanity to look beyond themselves to God or others. Their piety dries up “like baked clay” (Ps 21:16), withered like a plant with too much sun and no water. This is why combatting the passions has been seen as fundamental to a committed Christian life since the dawn of monasticism in the third century.

In his Homily 37 on the Gospel of John, St John Chrysostom discusses the spiritual medicines necessary to combat the passions and other distractions from the Christian life: “The divine oracles [the Scriptures] are a treasury of all manner of medicines, so that whether it be needful to quench pride, to lull desire to sleep, to tread underfoot the love of money, to despise pain, to inspire confidence, to gain patience, from them one may find abundant resource.” The Scriptures held the medicine; the illnesses were the passions.

The Church as Healer

While the Scriptures portray the incarnate Christ as Healer of the man at Bethesda, it depicts the Body of Christ, the Church, as the source of Aeneas’ recovery. The Church is meant to be a therapeutic community in which Christ continues His healing work in our midst.

Paralyzed by Sins and Thoughtless Acts

THE SCRIPTURES READ on the remaining Sundays in the Paschal season present us with some of life's most debilitating hardships: blindness, isolation, and, today, paralysis. In the passage from the Acts of the Apostles read today we hear about the healing of a man named Aeneas in Lydda (Lod), some 23 miles northwest of Jerusalem. Aeneas, we are told, "had been bed-ridden eight years and was paralyzed" (Acts 9:33).

In the Gospel reading which follows, we hear about another man "who had an infirmity thirty-eight years" (Jn 5:5) and who was healed by the Lord Jesus, at the Pool of Bethesda (or Bethzatha) outside Jerusalem, where the infirm gathered hoping for healing. This pool was used to clean the animals destined for sacrifice before they would be brought into the temple.

It is not clear why the sick gathered there. There was no explicit mention of miracles at this pool in Jewish sources of the day such as Josephus or Philo. The pool itself, buried in the destruction of Jerusalem, was unknown until archeologists uncovered it in the nineteenth century. This led some to suggest that the passage was not historical at all. Rather it was meant to teach that the "angel in the water" foreshadowed the transforming power of the Holy Spirit in baptism, which heals us of sin (see Tertullian, On Baptism, chapter 5).

Others have noted that there were healing springs and pools in the ancient pagan world as well. Cures at those pools followed specific patterns like the one John records here: the first one entering the pool after the water was "stirred" would be healed. John affirms that Christ's word alone, without any ritual or procedure, was enough to heal. Like the paralytic who had to stop relying on the pool for salvation and turn instead to Christ, so Israel had to stop relying upon the Law to save them, and turn to Christ instead.

What Does It Mean to be Paralyzed?

In the Early Church commentators did not often speculate on the pool or even the nature of the man's illness. It was more common to compare the physical infirmity of the paralyzed man to the spiritual paralysis which afflicts Christians, either occasionally or in a regular way. It was often noted how, in the lives of each one of us, there will be spiritual paralysis: moments of weakness or failure, which can last for many years, as with the paralytic at the sheep pool. In "spiritual paralysis," the energies of our soul, of our mind, of our heart, of our will, of our body itself are fettered, fettered by the fact that we have no courage and we have no power within us to move and to act to the full of our longings. We stand, year after year on the very edge, on the bank of the pool that could give us life without being able to enter it.

Christian Life as Synergy

In one of the last New Testament books to reach its final form, the Second Epistle of St Peter, we see the Christian spiritual life addressed. Spiritual life, we read, comes "... through the knowledge of Him who called us by glory and virtue, by whom have been given to us exceedingly great and precious promises, that through these you may be partakers of the divine nature" (2 Pt 1:3. 4). The way to theosis, being partakers of the divine nature, comes because of Christ. God become incarnate so that we might become divinized.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Saturday, April 24 th

Divine Liturgy: 9:00 a.m.

No Services

Saturday Evening

Sunday, April 25 th

Divine Liturgy: 10:00 a.m.

2021 WEEKLY COLLECTION

April 18

Weekly Offering	\$ 490.00
Divine Liturgy	\$ 20.00
<u>Candles</u>	<u>\$ 25.00</u>
Total:	\$ 535.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

24 April ✕ Paul Bauman
from Tony & Kathie Barrett

25 April ✕ George Yuhas
from James & Betsy Zaydon

01 May ✕ Paul Bauman
from Steve Bartnicki

02 May ✕ Paul Bauman
from St. Joseph Ladies Society

08 May ✕ Paul Bauman
from James & Karen Kane

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

09 May ✕ Catherine Zaydon
from children John, Jemille, John Paul
Zaydon

15 May ✕ William P. Meehan
from Steve Bartnicki

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.

Herald of Heavenly Mysteries

SINCE THE SECOND CENTURY Christians have been accustomed to identify the second of our four Gospels by the name of its author, Mark the Evangelist. The Gospel itself, however, never identifies its author by name or gives us any clue to the author's identity. What, then, is the source of this identification with Mark and what do we know about him?

It is the early second-century bishop of Hieropolis in Asia Minor, Papias, who identified the Gospel writers in his work, *Exposition of the Sayings of the Lord*. St Irenaeus of Lyons (+ c.202) tell us that Papias had ties to earlier Christian leaders going back to the first century. Papias was a companion of Irenaeus' own mentor, St Polycarp of Smyrna, and in his youth had been a disciple of St John the Presbyter of Ephesus, who was himself a disciple of Christ. No copy of Papias' own work has survived but he is quoted by the fourth-century Church historian, Eusebius.

According to Papias, Mark "neither heard the Lord nor accompanied him," but relied on the testimony of St. Peter which he recorded. Papias tells us that John the Presbyter used to say that Mark would write down accurately as many of Peter's anecdotes as he recalled from memory and set them out in an orderly form. According to tradition this happened at the request of Christians in Rome who had heard Peter's preaching. Later authors point to the place which St. Peter has in Mark as evidence that this Gospel records the ministry of Christ as seen by Peter.

Who Was St Mark?

It is difficult to determine the story of St Mark. One thread connects him with St Paul in Asia Minor; a second thread finds him accompanying St Peter in Rome; a third thread places him in Alexandria, bringing the Gospel there.

In his Epistle to the Colossians, written from prison probably in Rome, St Paul mentions one of his Jewish fellow-workers, "*Mark, the cousin of Barnabas*." (Col 4:10). Barnabas was a Cypriot Jew, one of the first converts to Christ in Jerusalem, mentioned in the Acts of the Apostles: "*And Joses who was also named Barnabas by the apostles (which is translated Son of Encouragement), a Levite of the country of Cyprus, having land, sold it, and brought the money and laid it at the apostles' feet*" (Acts 4:36-37). Barnabas became a trusted leader in the Jerusalem Church and it was he whom the apostles sent to Antioch to investigate the rumor that Gentiles there had accepted Christ. Barnabas spent an entire year there in Antioch in the company of St. Paul (see Acts 11:19-26).

When the Christians at Antioch learned of an impending famine in Judea, they "...*determined to send relief to the brethren dwelling in Judea. This they also did, and sent it to the elders by the hands of Barnabas and Saul*" (Acts 11: 29-30). And this is when Mark becomes a companion of his cousin Barnabas. When their mission in Jerusalem ended, Barnabas and Saul returned to Antioch; "... *they also took with them John, whose surname was Mark*" (Acts 12:25).

Barnabas and Paul travelled together, preaching Christ in Cyprus and Asia Minor. For a time Mark went with them, but left them during their journey. This became such a sore point for St Paul that it caused a rupture between him and Barnabas as they were preparing for another missionary journey. "*Now Barnabas was determined to take with them John called Mark. But Paul*

insisted that they should not take with them the one who had departed from them in Pamphylia, and had not gone with them to the work. Then the contention became so sharp that they parted from one another. And so Barnabas took Mark and sailed to Cyprus but Paul chose Silas and departed..." (Acts 15: 37-40).

We don't know why Mark left the others in Pamphylia – perhaps he was still a little young for the kind of commitment that Paul and Barnabas were ready to make. In any event Mark was once more in Paul's good graces when his Second Epistle to Timothy was written. There he says, "*Get Mark and bring him with you, for he is useful to me for ministry*" (2 Tm 4:11).

Rome and Alexandria

It is thought that St Paul wrote this epistle while a prisoner in Rome. If Mark joined him there, he may have heard Peter's preaching at that time. He became so attached to that apostle that Peter ends his First Epistle with this farewell, "*She who is in Babylon [i.e. Rome], elect together with you, greets you; and so does Mark my son*" (1 Pt 5:13).

At some point people asked Mark to record Peter's reminiscences and he began to do so while St Peter was still alive. According to Eusebius, Mark "distributed the Gospel among those that asked him," suggesting that he had completed the Gospel while in Rome.

A recently rediscovered letter from St Clement of Alexandria (c. 150-215) to a certain Theodore gives a slightly different picture, attesting that the Gospel was completed in Alexandria. "As for Mark, then, during Peter's stay in Rome he wrote an account of the Lord's doings, not, however, declaring all of them, nor yet hinting at the private ones, but selecting what he thought most useful for increasing the faith of those who were being instructed. But when Peter died a martyr, Mark came over to Alexandria, bringing both his own notes and those of Peter, from which he transferred to his former book the things suitable to whatever makes for progress toward knowledge. Thus he composed a more spiritual Gospel for the use of those who were being perfected."

This letter gives new weight to the tradition held by the Copts and the Greeks of Alexandria that St Mark founded the Church in that city. He is said to have died there on Pascha in AD 68 when devotees of the Egyptian god Serapis rioted against the Christians.

The Relics of St Mark

In the year 828 the body of St Mark, long kept in Alexandria, was smuggled out of the city by Venetian merchants and taken to their city, ostensibly to save it from destruction by Muslims. As Venetians tell it, the body of Saint Mark was taken out of its sarcophagus and unwrapped from its silk shroud and replaced by another. It was then placed in a chest and taken on board the Venetian ship, the merchants first ensuring that the saint's remains were covered by a layer of pork and cabbage. When the Muslim officials opened the chest to inspect it, they cried out '*Kanzir, kanzir*' (Pigs! Pigs!) at the sight and smell of the pork and left it untouched. St Mark's body remains in Venice's Basilica of St Mark, to this day.

On June 22, 1968 Pope Paul VI returned a portion of these relics to a delegation of Coptic Orthodox bishops. Two days later they flew to Egypt where the relics were met by Pope Kyrillos VI and thousands of faithful. They were enshrined beneath the holy table in the new Cathedral of St Mark in Cairo, the largest church in Africa.