

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Baron. 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 Loss, jr. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan 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 Abda.*James Abda.*Marie Abda.*Nancy Abda.*Paul Bauman.*A.J. Bolus. *Nicholas Cianci.*Patricia Cimakosky.*Ann Coury.*Mary Sue Betress.*Cecilia Davidson* Marg.t Dillenburg*Eric Jolly.*Jos. King *Blakely Landell. * Elaine Manuele.*Frank Milewski, Sr.*Frank Milewski, Jr.* Mary L.Mooty.*Karen Murray.*Marie Patchoski.*Anth. Simon.*Bill Simon.*Ruth Sirgany. *Mary A. Walsh.*Gen. 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.; 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.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

TWENTIETH SUNDAY AFTER PENTECOST



Icon of the Healing of the Widow's Son (Luke 7:11-16)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

10 OCTOBER 2021 ♦ TONE 03 EOTHINON 09 † **THIRD SUNDAY AFTER HOLY CROSS** / THE WIDOW’S SON

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 3)

Holy Hieromartyr Dionysios the Aeropagite

O holy Hieromatytr Dionysios, master of gentleness, measured in all things, clothed with a straight conscience as befits as priest: you drew ineffable truths from the Vessel of Election. You have kept the faith and completed a course equal to his. Intercede with Christ God that He may save our souls.

St. Joseph the Betrothed

KONDAKION:

TRISAGION:

PROKIMENON:

EPISTLE:

Brethren, I give you to understand that the Good News that was announced to you by me is not of man. For I did not receive it from man, nor was it taught to me [by man], but I received it by a revelation from Jesus Christ. For you have heard of the way I lived before in Judaism: how I persecuted the Church of God and ravaged it beyond measure. And I advanced in Judaism above many of my contemporaries in my nation, showing much more zeal for the traditions of my fathers. But when it pleased him who from my mother’s womb set me apart and called me by his grace, to reveal his Son in me, that I might preach him among the Gentiles, immediately, without taking counsel with flesh and blood and without going up to Jerusalem to those who were appointed apostles before me, I retired into Arabia and again returned to Damascus. Then after three years I went to Jerusalem to see Peter, and I remained with him fifteen days. But I saw none of the other apostles, except James, the Lord’s brother.

ALLELUIA: (Tone 3)

In you, O Lord, I have hoped: let me never be put to shame. In your justice, save me and deliver me.
Be for me a protecting God, a sheltering house to save me.

GOSPEL:

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:

KINONIKON:

COMUNION HYMN:

HYMNS AFTER COMMUNCION

Liturgy Book p. 1

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/41

Liturgy Book p. 38

Liturgy Book p. 41

Tone 4

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 50

Liturgy Book p. 56

Galatians 1:11-19

Liturgy Book p. 62

St. Luke 7:11-16

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89/90

“We arrived at Edessa in the Name of Christ our God, and, on our arrival, we straightway repaired to the church and memorial of Saint Thomas. There, according to custom, prayers were made and the other things that were customary in the holy places were done; we read also some things concerning Saint Thomas himself. The church there is very great, very beautiful and of new construction, well worthy to be the house of God, and as there was much that I desired to see, it was necessary for me to make a three days’ stay there.”

St Ephrem the Syrian, who wrote several poetic hymns in the apostle’s honor, has Satan bewail the powerful presence of Thomas’ relics in Edessa:

“I stirred up Death to slay the Apostles, that by their death I might escape their blows. But harder still am I now stricken: the Apostle I slew in India has overtaken me in Edessa. ... I went there and he was there. I found him both here and there, to my grief.”

The shrine was destroyed by the Zengids, a Turkish tribe who conquered Edessa in 1144. The relics were taken to Patmos, Greece and Ortono, in the Abruzzo region near Rome, where they still remain.

St Thomas’ Writings?

Several early texts are connected with St Thomas:

The Acts of Thomas (c. 180-230) – an early third-century Syriac work that tells the story of his missions in India. It is generally accepted as in line with the proven history of the day.

The Infancy Gospel of Thomas – written about the same time, this work contains a fanciful rendering of Jesus’ early years focused on prodigies and magic tricks He performs on His teacher and other children.

The Gospel of Thomas – the time of its composition unknown, this work was discovered in Greek and Coptic translations in the modern era. It presents “sayings” of Jesus that reflect a kind of Gnostic philosophy which circulated in Egypt in the early Christian era.

While TV commentators speculate wonderingly about these “suppressed” sayings of the Lord, a more reliable evaluation of them comes from the fourth-century Father, St Cyril of Jerusalem: “Let none read The Gospel according to Thomas, for it is the work, not of one of the twelve apostles, but one of Mani’s three wicked disciples” (Catechesis 5).

St Thomas Christians Today

St. Thomas’ missions, being outside the Roman Empire, formed part of the Church of the East. Over time they adopted the liturgy of Edessa, the Syriac Christian center. To this day St Thomas Christians consider their Churches “Syrian.”

From the fourth century until the sixteenth the St Thomas Christians received Persian and Assyrian bishops from the Church of the East as their spiritual fathers. An Indian archdeacon administered the day to day affairs of the community. Portuguese colonizers in the sixteenth century ousted the bishops and the archdeacon, replacing them with a Portuguese Latin bishop, beginning a long period of extreme latinization lasting to the time of Vatican II. Since then the Syro- Malabar Catholics have slowly begun recovering aspects of their West Syrian heritage.

About one third of the Thomas Christians refused to accept the Latin hierarchy and turned to the Syriac Patriarch of Antioch for bishops. Since then some Thomas Christians observe a form of their traditional East Syrian rite of Edessa (Church of the East, Syro-Malabar Catholics) while others follow the West Syrian rite of Antioch (Malankara Syrian Orthodox, Syro-Malankara Catholics and the Mar Thoma Church, a reformed Orthodox group which adopted some Anglican practices during the British rule of India).

Each of these Churches has at least one diocese in the United States today.

APOSTLE THOMAS: A RADIANT SUNRISE TO THE PEOPLE OF INDIA

THE GOSPELS TELLS US LITTLE about Christ’s chosen disciples other than their names. A few of them – Peter, John, and Philip – feature in the early chapters of Acts but there is little said about the others.

Thomas is more prominent in John than in the other Gospels. The story of Thomas and the risen Christ in John 20 is one of the most compelling tales in the resurrection Gospels. In Byzantine Churches this passage is read in two sections, as it occurred. At vespers on Pascha we read the story of Thomas’ doubts when told that Christ had risen. On the following Sunday – “Thomas Sunday” – we read of his encounter with the risen Christ which evoked his act of faith in Christ as “My Lord and my God” (Jn 20:28).

Non-scriptural tales and writings associated with one or another of the apostles were widely circulated in the first centuries; foremost among them were stories attributed to St. Thomas. The earliest and most widely held concerned Thomas as the Enlightener of India.

The Church beyond the Empire

While the Acts of the Apostles details the spread of the Gospel throughout the Roman Empire, we know that at the same time Christ was being preached to Jews and Gentiles beyond the borders of the empire: specifically, to the East, in Osroene (Mesopotamia), Parthia and Persia and as far as India, especially wherever Jewish colonies could be found.

Traders traveling by caravan or ship were common in the Middle East in the time of Christ. The Greek historian Strabo (64 BC -AD 24) writes of as many as 120 ships sailing through the Red Sea to India every year. St Thomas reportedly sailed to India in AD 52 in one of these ships in the company of a merchant.

Jewish merchants had settled in towns along the Old Silk Road and in the coastal cities of India as far back as the Babylonian captivity in the sixth century BC. After the destruction of the Jerusalem temple in AD 70 even more Jews fled Palestine and settled in the established Jewish colonies. It was among them that St Thomas would have a lasting success.

Jews had a thriving colony on the Malabar (west) coast of India. They settled in Muziris, the center of the Chera dynasty, near Cochin, where an ancient synagogue may still be seen. According to local tradition St Thomas and his companions organized a number of communities along this southwestern coast of India. There are still several churches in modern-day Kerala, home of the St. Thomas Christians, which claim to have been founded by St Thomas.

After several years the apostle undertook a missionary journey to the Coromandel (eastern) Coast where he converted, among others, the wife and son of the prefect of Mylapore, near Madras. The prefect charged Thomas with bewitching them and had Thomas imprisoned. He was tortured and then executed by being pierced with spears in AD 72. The place of his execution outside Mylapore is revered as St Thomas’ Mount to this day.

At first the body of St Thomas was enshrined in Mylapore, where miracles were associated with its presence. In AD 232 the bulk of the relics were brought from India to Edessa, the Syriac Christian center at the edge of the Roman Empire. A shrine was erected to house these relics which attracted the attention of the pilgrim-nun Egeria who visited it in the 380s. She described her visit in a letter she sent to her convent in Spain:

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday, October 09

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 10

Divine Liturgy: 10:00 a.m.

Saturday, October 16

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, October 17

Divine Liturgy: 10:00 a.m.

Wednesday, October 20

PASTA DINNER FUNDRAISER

Take out Only

4:00 p.m. to 6:00 p.m.

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.

DIVINE LITURGY INTENTIONS

- 09 October: ✠Matthew J. Loftus, Sr from Steve Bartnicki
- 10 October: Nathan Cheffers ✠
- 16 October: Nathan Cheffers ✠
- 17 October: ✠ Ann Gaudy
- ✠ William & Marie Abda from William & Toni Abda
- 24 October: Lois J. Diedrich from James & Betsy Zaydon
- 21 November: ✠ Angela Scavo from A.Clarice Zaydon

2021 WEEKLY COLLECTION

October 03

Weekly Offering:	\$ 660.00
Holydays:	\$ 20.00
Liturgy:	\$ 160.00
Candles:	\$ 25.00
Total:	\$ 865.00

Thank you for your support!

2021 3rd Quarter Financial Report
Back of the Church

Third Sunday after the Holy Cross

Poor St Paul! Analysts from Muhammad to Dan Brown have blamed him for corrupting Jesus’ message and “turning it into” Christianity. Paul is reproached as being the first to turn Jesus from being a humble Galilean rabbi into a god.

This approach became current in nineteenth-century Europe. Several German thinkers popularized the idea that St Paul, not Jesus, developed Christianity as we know it. Paul, it was alleged, changed Jesus’ message for his own uses. The philosopher Friedrich Nietzsche railed, “The life, the example, the teaching, the death of Christ, the meaning and the law of the whole gospels – nothing was left of all this after that counterfeiter in hatred [i.e. Paul] had reduced it to his uses.”

What Does St Paul Say?

We read St Paul’s claim in Gal 1:11, 12 that “... *the gospel which was preached by me is not man’s gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ.*” St Paul insists that his message did not come from any human source but directly from God. Paul’s conversion on the road to Damascus as recorded in Acts 9:1-9 was followed, according to Acts, by his baptism in Damascus where, after a few days, “... *in the synagogues immediately he proclaimed Jesus, saying, ‘He is the Son of God’*” (v.).

God, St Paul affirmed “*was pleased to reveal his Son in me*” (Gal 1:16); Paul does not tell us how or to what degree this revelation took place. The purpose of his writing was not to satisfy our curiosity. By saying that Christ was revealed in him might suggest that this was a kind of interior illumination, perhaps not unlike some people’s inner conviction that God loves them.

Paul Echoes Christ

While some critics continue to advance the idea that St Paul reinvented Christianity, others have pointed out the continuity between the early teachings of the Lord Jesus and those of St Paul. These are a few examples of how the teaching of St Paul about Christ iterates the preaching of Jesus about Himself:

Christ’s Death and Resurrection – Jesus: “*The Son of Man is going to be delivered into the hands of men; and they will kill Him, and He will be raised on the third day*” (Matt. 17:22-23).

Paul: “*For I delivered to you as of first importance what I also received, that Christ died for our sins according to the Scriptures, and that He was buried, and that He was raised on the third day according to the Scriptures*” (1 Cor. 15:3-4).

Christ’s Death Was a Sacrifice Freely Offered – Jesus: “*I am the good shepherd; the good shepherd lays down His life for the sheep*” (John 10:11).

Paul: “...*and walk in love, just as Christ also loved you, and gave Himself up for us, an offering and a sacrifice to God as a fragrant aroma*” (Eph. 5:2).

The Risen Christ is the Source of Life – Jesus: “*For just as the Father raises the dead and gives them life, even so the Son also gives life to whom He wishes*” (John 5:21).

Paul: “*For as in Adam all die, so also in Christ all shall be made alive*” (1 Cor. 15:22).

Christ’s Divinity – Jesus: ‘*Truly, truly, I say to you, before Abraham came to be, I AM*’ (John 8:58).

Paul: “*For in Him all the fullness of Deity dwells in bodily form*” (Col. 2:9). And: “*Have this mind among yourselves, which is yours in Christ Jesus, who, though he was in the form of God, did not count equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being born in*

the likeness of men” (Phil. 2:5.)

These passages offer a good illustration of the different types of language used by Jesus and Paul to express the same idea. Jesus taught in a Semitic culture to farmers, fishermen and shepherders. He often echoed Old Testament ideas – also part of His hearers’ culture – frequently giving them new or expanded meaning.

When John describes Jesus’ confrontation with the Jews he uses the same words (*egō eimi* – I am) we find in the Greek Torah (the Septuagint) account of God’s appearance to Moses. When the prophet asked God’s name he answered “I am the One Who Is” (*egō eimi* ὁ ὢν - Ex 3:14). Jews would have caught the allusion at once – and did. They realized that Jesus equated Himself with The One Who Is. “*So they took up stones to throw at Him; but Jesus hid Himself, and went out of the temple*” (Jn 8:59).

St Paul is writing to city dwellers – merchants, craftsmen, officials – in a Greco-Roman culture. Rather than using stories or allusions to the Torah he defined Jesus as “*the fullness of Deity in bodily form*” (Col. 2:9). Not many Jewish farmers would have understood Paul’s definition and not many Colossians would have understood Jesus’ allusion – but both meant the same thing.

Did the Church Change the Gospel?

There was a “change” between Jesus’ initial preaching in Galilee and the Gospel that Paul taught. Neither the Church nor Paul had anything to do with that change. What fully clarified Christ’s teaching was the light shone by His resurrection. At the beginning of Jesus’ ministry He spoke regularly in parables. Before His death, however, Jesus’ disciples had so grown in their understanding of Him and His work that “*His disciples said, ‘Ah, now you are speaking plainly, not in any figure! Now we know that you know all things, and need none to question you; by this we believe that you came from God’*” (Jn 16:29, 30).

When Jesus had risen from the dead He opened His disciples’ mind still further to understand the full meaning of the Old Testament’s messianic prophecies. “*And beginning with Moses and all the prophets, He interpreted to them in all the Scriptures the things concerning Himself*” (Lk 24:27). Had Jesus “changed” His message or made it clearer?

When the first believers in Jesus brought the Gospel into the Greco-Roman world they began the process of expressing it in the way of thinking current in that world. They did not change the message but stated it in a way their new hearers can understand, making it clearer for them as the Lord had made it clearer for His disciples.

Love Still the Basis of Gospel Living

According to the Lord Jesus

And one of them, a lawyer, asked Jesus a question, to test him: “Teacher, which is the great commandment in the law?” And He said to him, “You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it: You shall love your neighbor as yourself. On these two commandments depend all the law and the prophets” (Mt 22:35-40).

And According to St Paul

“Owe nothing to anyone except to love one another; for he who loves his neighbor has fulfilled the law. For this, ‘You shall not commit adultery, You shall not murder, You shall not steal, You shall not covet,’ and if there is any other commandment, it is summed up in this saying, ‘You shall love your neighbor as yourself.’ Love does no wrong to a neighbor; love therefore is the fulfillment of the law” (Rom 13: 8-10).