

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. 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.

SEVENTH SUNDAY OF LUKE



Icon of the Healing of Jairus' Daughter (Luke 8:41-56)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

07 NOVEMBER 2021 ♦ TONE 07 EOTHINON 02 † SEVENTH SUNDAY AFTER HOLY CROSS/JAIRUS DAUGHTER

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/45</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 7)</i>	<i>Liturgy Book p. 45</i>
<i>Holy 26 Martyrs of Melitene</i>	<i>Liturgy Book p. 99</i>
<i>Holy Hermit Lazaros of Mt. Galesius</i>	<i>Tone 8</i>
In your night-long prayers, you wept streams of tears upon your pillar, and your deep sighing made your labors fruitful a hundredfold. You became a shepherd, granting pardon to all who draw near to you, holy father Lazaros. Pray to Christ God that He may save our souls.	
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON: (Tone 7)</u>	<i>Liturgy Book p. 60</i>
<u>EPISTLE:</u>	<i>Ephesians 2:14-22</i>
<i>Brethren</i> , Christ is our peace. He it is who has made both [Jews and Gentiles] one, and has broken down the intervening wall of the enclosure, the enemy, in his flesh. He has voided the Law of commandments expressed in decrees, so that of the two he might create in himself one new man, and make peace, and reconcile both in one body to God through the cross, having destroyed their enmity within himself. And as he came, he announced the good tidings of peace to you who were far away, and of peace to those who were near: because through him we both have access in one Spirit to the Father. Therefore, you are now no longer strangers or foreigners, but citizens with the saints and members of God’s household: you are built upon the foundation of the apostles and prophets with Christ himself as the chief cornerstone. In him the whole structure is closely fitted together and grows into a temple holy in the Lord; in him you too are being built together into a dwelling place for God in the Spirit.	
<u>ALLELUIA: Psalm 90:1, 2</u>	<i>(Tone 7)</i>
It is good to give thanks to the Lord, to sing praises to your name, O Most High! To proclaim your kindness at dawn and your faithfulness throughout the night.	
<u>GOSPEL:</u>	<i>St. Luke 8:41-56</i>
<i>At that time</i> behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as He went that He was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind Him and touched the tassel of His cloak; and at once her hemorrhage ceased. And Jesus said, “Who touched Me? But as all were denying it, Peter, and those who were with Him, said, “Master, the crowds throng and press upon You, and You say, ‘Who touched Me?’” But Jesus said, “Someone touched Me; for I perceived that power had gone forth from Me.” But the woman, seeing that she had not escaped notice, came up trembling, and falling down at His feet, declared in the presence of all the people why she had touched Him, and how she had been healed instantly. And He said to her, “Daughter, your faith has saved thee; go in peace.” While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, “your daughter is dead; do not trouble Him.” But Jesus on hearing this word answered the father of the girl, “Do not be afraid; only have faith and she shall be saved.” And when He came to the house, He allowed no one to enter with Him, except Peter and James and John, and the girl’s father and mother. And all were weeping and mourning for her. But he said, “Do not weep; she is asleep, not dead.” And they laughed at Him, knowing that she was dead. But He, taking her by the hand, cried out, saying, “Girl, arise!” And her spirit returned, and she rose up immediately. And He directed that something be given her to eat. And her parents were amazed, but He charged them to tell no one what had happened.	

over which they wore a mantle large enough to cover them from head to foot. The Torah prescribed that this garment be fringed with tassels (tzitzit); “Speak to the children of Israel: Tell them to make tassels on the corners of their garments throughout their generations, and to put a blue thread in the tassels of the corners. When you shall have the tassel, that you may look upon it and remember all the commandments of the LORD and do them” (Num 15:38, 39).

Some rabbinic authorities considered blue as the “color of God’s glory”. Covers for the temple vessels were made in this color. Touching the blue-threaded tassel, then, is an attempt to connect with the glory of God.

This garment, reduced in size, is the prayer shawl worn by observant Jews today at worship. Some Orthodox Jewish men wear a kind of scapular under their street wear. Its tassels often may be seen hanging outside their shirts.

Who Was This Woman?

Although the story of this woman is recounted in Mt 9 and Mk 5, as well as in Lk, her name is never given and she is not mentioned again. Later writers tried to remedy the “defects” in the Gospels by recounting “life stories” of characters like this woman whom the Scriptures mention only in passing. Thus, in the fourth-century Acts of Pilate this woman, now given a name, is portrayed as trying to give evidence at Jesus’ trial: “And a certain woman named Bernice crying out from afar off said: ‘I had an issue of blood, and I touched the hem of his garment, and the issue of blood which I had had for twelve years was stopped.’ The Jews say: ‘we have a law, that a woman's evidence is not to be received.’”

Another fourth-century attempt to “bolster” the Gospel is found in Eusebius’ Church History. He notes that “They say that the woman with an issue of blood, who, as we learn from the sacred Gospel, received from our Savior deliverance from her affliction, came from this place [Caesarea Philippi], and that her house is shown in the city, and that remarkable memorials of the kindness of the Savior to her remain there.

“For there stands upon an elevated stone, by the gates of her house, a brazen image of a woman kneeling, with her hands stretched out, as if she were praying. Opposite this is another upright image of a man, made of the same material, clothed decently in a double cloak, and extending his hand toward the woman. At his feet, beside the statue itself, is a certain strange plant, which climbs up to the hem of the brazen cloak, and is a remedy for all kinds of diseases.“They say that this statue is an image of Jesus. It has remained to our day, so that we ourselves also saw it when we were staying in the city” (Book 7.18).

Later Eastern chroniclers such as Sozomen and John Malalas were not as cautious about the story of this statue as was Eusebius. They accept the story as unqualified fact.

Modern historians suggest that the statue originally depicted the submission of Judea to the Emperor Hadrian but was later give a Christian meaning. The statue was destroyed during the reign of Julian the Apostate and a statue of that emperor erected in its place.

A much later legend based on the story of this woman is the legend of “Veronica’s veil”. In the medieval West, it was said that the woman with the issue of blood was called Veronica (the Latin form of Bernice). She was described as having wiped the face of Jesus on the way to His crucifixion. Although there is no mention of this incident in the Scriptures, it became part of the medieval devotion, the “Stations of the Cross.” In fact, the “veronica” (meaning true image) was not a person, but a relic – perhaps the image of Edessa – brought to Rome in the twelfth century.

TOUCHING THE FRINGE OF HIS GARMENT

IT IS COMMON IN MANY EASTERN CHURCHES to see people touching or kissing the priest's vestment as he passes in procession. In this way, they express their veneration for Christ in the Gospel book, the Holy Gifts or other sacred object he is carrying. They are doing liturgically what people in Eastern cultures did regularly to express reverence for or dependence upon their religious or ethnic leaders – or even family elders – for centuries.

We read in the Gospels that people would reach out to touch the hem of Christ's garment in the hope that they would thereby come into contact with holiness and obtain a blessing. On His arrival at Gennesaret, for example, we are told that "When the men of that place recognized Him, they sent out into all that surrounding region, brought to Him all who were sick, and begged Him that they might only touch the hem of His garment. And as many as touched it were made perfectly well" (Mt 14:35, 36). The woman with the issue of blood in Lk 8 had the same hope.

The "Issue of Blood"

Modern commentators have debated whether this woman suffered from a genetic blood disease such as hemophilia or a menstrual disorder of some kind. This issue is not raised in the Scriptures, which focus on the results rather than the cause of her condition. In Mk 5 we read that she "had suffered many things from many physicians. She had spent all that she had and was no better, but rather grew worse" (v. 26). Not only had her condition worsened, but she had become impoverished in the process (she "had spent all her livelihood on physicians" – Lk 8:43).

The Gospels, written for Gentile converts, do not mention another effect of her illness which would have been extremely important to Jews. Whatever the origin of the hemorrhaging, it caused the woman to be ritually unclean according to the Torah. "If a woman has a discharge of blood for many days, other than at the time of her [customary] impurity, or if it runs beyond her [usual time of] impurity, all the days of her unclean discharge shall be as the days of her [customary] impurity. She shall be unclean. Every bed on which she lies all the days of her discharge shall be to her as the bed of her impurity; and whatever she sits on shall be unclean, as the uncleanness of her impurity. Whoever [else] touches those things shall be unclean; he shall wash his clothes and bathe in water, and be unclean until evening" (Lev 15:25-27).

Bodily discharges of any kind, being "of the earth," rendered a person or anything they touched unfit for the heavenly action of worship ("defiling the tabernacle" – Lev 15:31). Neither this woman nor anyone who had contact with her could observe the Holydays or offer even the daily sacrifices in the temple on any day she suffered this hemorrhage. Some have surmised that, if she had been married, her husband probably would have divorced her as she would have been unable to care for her children or for others without making them all unclean. She was, in effect, as much of an outcast as a leper as far as participation in the life of her people was concerned. Touching Jesus changed all that.

What Did She Touch?

In Lk 8:44 we are told that this woman "came from behind and touched the border of His garment." The phrase translated here as "the border of His garment" is more properly rendered as "the fringe of His robe." The ordinary dress of Jewish men in Christ's day consisted of a tunic

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday, November 06

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, November 07

Divine Liturgy: 10:00 a.m.

Saturday, November 13

Confessions: 3:00

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, November 14

Divine Liturgy: 10:00 a.m.

2021 WEEKLY COLLECTION

October 31

Weekly Offering:	\$ 723.00
Monthly:	\$ 100.00
Missions:	\$5.00
Candles:	\$ 25.00
Total:	\$ 853.00

Thank you for your support!

2021 RELIGIOUS EDUCATION

Dr. Nathan Lefler

will prepare us for the celebration of the Nativity of our Lord Jesus.

As last year after Sunday 10:00 a.m.

Divine Liturgy we will have a potluck lunch in the church hall

and then return to the chapel for Catechism.

Beginning Sunday, November 21, 20021

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

06 November: S. J. C. Deceased
07 November: Nathan Cheffers ✕
21 November: ✕ Angela Scavo
from A. Clarice Zaydon
09 January: Ann T. Radgowski
from James & Betsy Zaydon

THE CHURCH IN EPHESIANS

WE CONTINUE READING the Epistle to the Ephesians today, moving on to chapter two. Here St Paul reflects on the new reality in God’s plan for the salvation of the world, the Church. The People of God is now more than the people of Israel – Jews and Gentiles have been brought together by the grace of God. As Paul tells his Gentile readers, “Remember that you were at that time separated from Christ, alienated from the commonwealth of Israel, and strangers to the covenants of promise, having no hope and without God in the world. But now in Christ Jesus you who once were far off have been brought near in the blood of Christ” (Eph 2:12, 13).

In describing this new reality St Paul uses some terms which may seem strange to us today, but which would have made perfect sense to the original readers of this epistle. The first such term comes at the beginning of chapter two.

“The Prince of the Power of the Air”

St Paul uses this term to refer to Satan: “And you He made alive, who were dead in the trespasses and sins, in which you once walked according to the course of this world, according to the prince of the power of the air, the spirit who now works in the sons of disobedience...” But why is he “the prince of the power of the air”?

Modern fundamentalists often point to radio and television or the internet as the power of the airwaves, which corrupt people. These media are therefore satanic, according to this interpretation. While there is much in these media to be avoided, St Paul is certainly not referring to them – the only airborne media existing in his day would have been smoke signals!

Others have pointed to meteorological phenomena as indications that there is a demonic presence in our midst. There is no basis in fact for such an assumption, other than that these phenomena take place “in the air.”

Rather, in the understanding of the Jews at that time, there were three regions above the earth. The lowest was described as the air (in Greek, aer), the place of spiritual powers hostile to the human race. Above that were the heavens, or heavenly places, realm of godly spiritual powers, and above that the “heaven of heavens,” the unapproachable dwelling place of God. St Paul identifies the ways of this world as being under the influence of these hostile spirits “of the air.” In other words, the ways of the world, the spirit of the age – or as we might say “the way the world works” – are all subject to forces beyond us. Not only the airwaves, if you will, but also the politics, social and cultural movements of a world that does not acknowledge God, are all guided by a malevolent power.

Why “the Prince of This World?”

“Further, why does he call the devil the prince of the world? Because nearly the whole human race has surrendered itself to him and all are willingly and by deliberate choice his slaves. Not one so much as gives any heed to Christ, though He promises unnumbered blessings; while all yield themselves to the devil, who promises nothing of the sort, but sends them on to hell. His kingdom then is in this world, and he has, with few exceptions, more subjects and more obedient subjects than God, in consequence of our indolence.” - (St John Chrysostom, Homily 4 on Ephesians)

“The Middle Wall of Separation”

Throughout the Mediterranean world of St Paul’s day Jews and Gentiles lived side by side. The one place where they could not mingle was in the temple at Jerusalem. Non-Jews who wished to worship the true God could do so – and did – in the “court of the Gentiles,” the outermost precinct of the temple. This area was separated from the “court of the Israelites” by a wall called the soreg, beyond which Gentiles could not pass. The Jewish historian Josephus, writing only a few years after St Paul, described it as follows: “There was a partition made of stone all round, whose height was three cubits [i.e. 5½ feet]: its construction was very elegant; upon it stood pillars, at equal distances from one another, declaring the law of purity, some in Greek, and some in Roman letters, that ‘no foreigner should go within that sanctuary’ for that second [court of the] temple was called ‘the Sanctuary,’ and was ascended to by fourteen steps from the first court” (Jewish Wars 5.5). It is this barrier to which St Paul refers.

Portions of this wall and some of the signs posted on the pillars survive to this day. One such inscription, in Greek, is found in the National Archeological Museum in Istanbul. It reads, “No outsider shall enter the protective enclosure around the sanctuary. And whoever is caught will only have himself to blame for the ensuing death.”

St Paul describes “the law of commandments contained in ordinances” which is abolished in Christ as this wall of separation. This refers, not to all commandments of the Torah, but to those directions which set forth the required separation between Jews and Gentiles.

Faith in Christ and baptism eliminated the racial divisions between Jews and Gentiles in the Church, but there remained a division in worship still evident in the design of our churches. The Christian equivalent to the “court of the Israelites” is the nave where the baptized gather to worship. The place of catechumens in the early Church was in the narthex, since only those baptized into Christ are part of the new People of God, the Church. In some conservative monasteries and congregations only baptized Orthodox Christians are permitted to enter the nave to this day.

“A Holy Temple in the Lord”

The imagery of the temple continues to figure in this epistle. In vv. 19-22, the temple in question is not a structure in a given place like Jerusalem; rather it is the people who make up the Church, Jew and Gentile alike. “Now, therefore, you are no longer strangers and foreigners, but fellow citizens with the saints and members of the household of God, having been built on the foundation of the apostles and prophets, Jesus Christ Himself being the chief cornerstone, in whom the whole building, being fitted together, grows into a holy temple in the Lord, in whom you also are being built together for a dwelling place of God in the Spirit.”

St Paul describes all believers – Jew and Gentile alike – as the building blocks of this temple erected on the foundation of the apostles and prophets, with Christ being the cornerstone. An important aspect of this image is that St Paul does not see the structure as completed. Rather he tells his readers, and us, that we are still in the building process. The foundation is complete, but the structure of this temple, God’s People, is still being formed in those who are open to God’s work in every age.