

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

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Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.
Sue Solsman. SusVieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: ✱Rev. Char. Aboody. ✱Rev. Mich. Jol-
ly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk ✱Rev. Frank
Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte &
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Thalia Assaf ✱Paul Bauman. ✱A.J. Bolus. ✱Jos. Bolus. ✱Gary
Bolos. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱
Mary Sue Betress. ✱Cecilia Davidson ✱Margt. 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:

Tuesday :

Compline 0:00 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.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SUNDAY OF ZACCHAEUS



Icon of Christ and Zacchaeus (Luke 19:1-10)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

22 JANUARY 2023 ♦ TONE 08 EOTHINON 11 † FIFTEENTH SUNDAY AFTER CROSS/ ZACCHAEUS SUNDAY

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHON:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/ 46</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 8)</i>	<i>Liturgy Book p. 46</i>
<i>Holy Apostle Timothy</i>	<i>Tone 4</i>
O holy apostle Timothy, master of unction, measured in all your deeds, clothed with a right conscience as befits a priest, you have drawn ineffable truths from Paul, 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.	
<i>Martyr Anastasios the Persian</i>	<i>Liturgy Book p. 99</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONTAKION: Presentation of the Lord</u>	<i>Liturgy Book p. 158</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u>	<i>Liturgy Book p. 61</i>
<u>EPISTLE:</u>	<i>Timothy 4:9-15</i>
My son Timothy, this saying is true and worthy of full acceptance: for we work and are reviled for this reason, that we hope in the living God who is the Savior of all men, especially of believers. Command and teach these things. Let no man despise the fact that you are young, but be an example to the faithful by what you say and do, by love, faith, spirituality and chastity. Until I come, be diligent in reading, exhorting and teaching. Do not neglect the grace that is in you, granted to you as a speaker for God through the laying on of the hands of the priesthood. Meditate on these things, give yourself entirely to them, so that your progress may be evident to all.	
<u>ALLELUIA:</u>	<i>Tone 8</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 19:1-10</i>
<i>At that time</i> , as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, “Zacchaeus, make haste and come down; for I must stay in your house today.” And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, “He has gone to be the guest of a man who is a sinner.” But Zacchaeus stood and said to the Lord, “Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold.” Jesus said to him, “Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost.”	
<u>HIRMOS:</u>	<i>Liturgy Book p. 77</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 83</i>
<u>POST-COMMUNION HYMN:</u>	<i>Liturgy Book p. 89</i>

“...from childhood,” St Paul reminds Timothy, “*you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.*”

“*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work*” (2 Tim 3:15-17).

Just which Scriptures could Timothy have known from his childhood? When St Paul first met Timothy’s family in c. AD 48, and for decades afterwards, many of the New Testament books were yet to be written. In the next 50 years the Gospels and most of the epistles were being circulated, but it took some time for all the local Churches to become aware of them or to accept them as inspired. For most of this time – and certainly while Paul was writing to Timothy – when Christians spoke of “the Scriptures,” they meant the Old Testament. St. Paul is encouraging Christians under persecution to resort to Moses, the Prophets and the Psalms. As St Clement of Alexandria wrote in his *Exhortation to the Heathens*, “These books are truly holy as they sanctify and deify.”

In this Paul echoes the witness of Abraham in the parable of the Rich Man and Lazarus (Lk 16:19-31). When asked to send an emissary from paradise to the rich man’s brothers, Abraham replies, “*They have Moses and the prophets; let them hear them*” (v. 29). When the rich man protests, Abraham answers, “*If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead*” (v. 31). Spectacular wonders amaze us but don’t necessarily lead us to faith; the Scriptures speak to truly believing hearts and strengthen the gift of faith within them. This is why St John Chrysostom would comment, “One single word from the divine Scriptures is more effective than fire! It softens the cruelty of the soul and prepares her for every good work” (*Ninth Homily on 2 Tim*).

Witness of the Saints

Besides the Scriptures, St Paul commends to Timothy “*the things which you have learned and been assured of, knowing from whom you have learned them*” (v.14). Timothy had worked with Paul for several years and knew his teaching, which, earlier in the chapter, he called “my gospel” (2 Tim 2:8), the saving mystery of Christ which would later be put in writing in the four Gospels. He also knew how Paul lived out his faith in daily life and how he behaved under trials and persecution. The living witness of Timothy’s mentor would be a source of strength for him when he too suffered for his faith in Christ. Over the centuries until today, the encouragement of believing parents and spouses as well as teachers and fellow Christians would provide the support from which martyrs drew the strength to face the suffering they endured for Christ.

Called before time by God and becoming a disciple of holy Paul, you were an initiate in the divine mysteries. Outstanding in your life, keeping the Faith intact until death, you became a faithful hierarch of God, O holy apostle Timothy. After denouncing the worship of idols as foolishness, you were stoned and beaten, receiving the crown of martyrdom. O blessed one, intercede for us who celebrate your sacred memory with faith.

Come, O people, let us sing to Timothy, the apostle distinguished as a herald of the Gospel. Let us say, “Hail, venerable offshoot of the Faith, who were like a son to holy Paul! Hail, venerable model of virtue, thrice-wise mouth of the divine Word! Hail, divine flute announcing God to the whole world! Hail, pillar of Faith, on which the Church finds support!”

Vespers Stichera, Feast of St. Timothy (Jan 22)

JANUARY 22: THE HOLY APOSTLE TIMOTHY

THE GREATEST JOY OF EVERY PRIEST or other mentor may be seeing a pupil follow in his footsteps. St Paul was no exception. He traveled with several disciples at one time or another: Barnabas, John Mark, Silas (all of whom we honor as saints). His favorite, the one he called his “*true son in the faith*” (1 Tm 1:2), was Timothy.

According to Acts 16:1-9, Timothy was a believer, the son of a pagan father and a Jewish mother in the Anatolian town of Lystra. St Paul had first visited Lystra with Barnabas in c. AD 48 and preached the Gospel in the surrounding area. Possibly Timothy’s mother, Eunice, and his grandmother, Lois, became believers at that time (see 2 Tm 1:5).

When Paul returned to Lystra three years later he proposed taking Timothy along on his travels. Although Eunice was Jewish, her husband was not and Timothy had not been circumcised. Paul arranged for that to be done (see Acts 16:1-5) and the two set off together.

For several years Timothy accompanied Paul on his travels in Europe and Asia Minor. Timothy worked with Paul as he evangelized Galatia, Philippi, Thessalonika, Corinth and Macedonia, sometimes visiting churches on his own as Paul’s emissary. In witness to their relationship, Timothy is listed along with Paul as the author of several New Testament epistles: 2 Corinthians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, and Philemon. “He served with me in the gospel,” Paul would write, “*as a son with his father*” (Phil 2:22).

Timothy in Ephesus

In the early 60s Paul sent Timothy to Ephesus to personally oversee that community where doctrinal speculation was rife. St Paul’s two Epistles to Timothy offered his former companion guidance in shepherding the Ephesian Christians.

According to the fourth-fifth century *Acts of Timothy*, this disciple remained in Ephesus even after Paul’s death. Timothy himself was slain by a mob during a pagan festival in AD 97.

Based on his own experience Paul warned Timothy that, “*all who desire to live godly in Christ Jesus will suffer persecution*” (2 Tm 3:12). Paul himself had been one of the first to persecute Christians when he was an observant Jew. This persecution began as soon as the Apostles started proclaiming Jesus as the risen Messiah.

The Romans, who cared nothing about Jewish messiahs, feared the Christians, who preferred the Kingdom of God to the Roman Empire. They refused to honor the Roman gods – considered a civil duty – or to venerate the emperor as a god himself. They appeared to be a divisive force and they continued to grow.

All the Apostles except for John died at the hands of either Jews or Romans intent on eradicating this new sect. Paul himself would suffer death for his faith, beheaded in Rome in c AD 68. Sometimes Christians suffered in sporadic attacks of random mobs. In the second and third centuries it was the state itself which was responsible for many deaths. It is thought that, before the Roman persecutions ended in the early fourth century, upwards of 100,000 believers had lost their lives or been deprived of their possessions.

In the face of persecution St Paul proposes what may at first seem an inadequate, if not strange, response: a two-pronged fidelity to the teachings that Timothy has learned and from whom he learned them. The Word of God and the living witness of the believers who mentored them, Paul affirms, should be the most compelling supports for committed Christians under threat of persecution.

What Scriptures Does Paul Recommend?

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Saturday, January 21st

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, January 22nd

Divine Liturgy: 10:00 a.m.

Religious Education & Potluck

Saturday, January 28th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, January 29th

Divine Liturgy: 10:00 a.m.

PUBLICAN & PHARISEE SUNDAY

Fast Free Week: No Abstinence

EVENTS IN FEBRUARY

Wednesday, February 1st

Great Vespers: 5:30 p.m.

2023 WEEKLY COLLECTION

January 15

Weekly Offering:	\$ 758.00
Monthly:	\$ 60.00
Holyday:	\$ 27.00
Candles:	\$ 25.00
Total:	\$ 870.00

Thank you for your support!

2023 BISHOP’S APPEAL

*His Grace Francois Beyrouti asks
your gracious financial support for
the educational and charitable works of the Melkite
Church in America.*

Pledge forms are available in the back of Church

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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

DIVINE LITURGY INTENTIONS

- 21 January: Special Intention
of Daniel Offutt
- 22 January: Clark Family*
from Stephen Pendrak
- 28 January: Deceased Members of the
Shehahdi & Barron Families
from Marie Barron
- 29 January: Lefler Family*
from Stephen Pendrak
- 4 February: Deceased Members of the
Shehahdi & Barron Families
from Marie Barron

THEOPHANY HOME BLESSINGS

*from January 7 to the beginning of Great Lent.
Please speak to Father Christopher to arrange a day and time
which is convenient for your family*

OUR PROGRAM OF REPENTANCE

PERHAPS IT WAS AN ATHLETIC ENTHUSIAST who deleted from our liturgical books the verse which introduces today's passage from the First Epistle to Timothy. It reads as follows: "*For bodily exercise profits a little, but godliness is profitable for all things, having promise of the life that now is and of that which is to come*" (1 Tm 4:8). This is the "*faithful saying and worthy of all acceptance*" to which St Paul refers in verse 9, the first one we hear today.

St Paul is here setting the priorities which a presbyter, such as Timothy, should embrace. Put your efforts in spiritual athletics rather than physical, as spiritual effort will build you up in the next life as well as in this one.

Timothy a "Young Elder"?

The Acts of the Apostles and some of the epistles of St Paul tell us a bit about Timothy. He was born in Asia Minor to a Greek father and a Jewish mother who had accepted Christ. Timothy was raised as a Christian by his mother Eunice and his grandmother Lois and, as St Paul reminds him, "*from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation*" (2 Tm 3:15).

As a young man Timothy became a helper to St Paul in his travels and eventually joined him in his missionary journeys. St Paul ultimately left him in Ephesus as the leader of his Christian community there. The epistles St Paul wrote to Timothy were sent to him in Ephesus.

St Paul mentions Timothy's ordination twice in this correspondence in seemingly contradictory ways. In Second Timothy St Paul writes, "*I remind you to rekindle the gift of God that is within you through the laying on of my hands; for God did not give us a spirit of timidity but a spirit of power and love and self-control*" (2 Tm 1:6, 7).

In the previous epistle, however, Paul had written, "*Do not neglect the gift you have, which was given you by prophetic utterance when the council of elders laid their hands upon you*" (1 Tm 4:14). In both texts St Paul speaks of the laying-on of hands, the most ancient term for what we call ordination. Was St Timothy ordained twice?

We know that in the first century Church a variety of terms was used to describe ecclesiastical orders. In some places, the presbyters were the council assisting the bishop (overseer); in other places the terms bishop and presbyter (and others) were used interchangeably. There is no documentation to shed light on what the practice was in Ephesus at the time St Paul wrote this epistle. It is possible, therefore, that St Paul had ordained Timothy as a presbyter and that the presbyterate in Ephesus later ordained him as their bishop. It is also possible that there was one laying-on of hands by Paul assisted by the presbyterate.

When Christianity was recognized as the official religion of the Roman Empire, Church offices and the terms used to describe them became standardized. This is why St John Chrysostom (+397) could observe, "He speaks not here of Presbyters, but of Bishops. For Presbyters cannot be supposed to have ordained a Bishop" (Homily on 1 Tim).

Timothy had been a co-worker of St Paul for some fifteen years before this epistle was written. Why, then, does St Paul tell Timothy, "*Let no one despise your youth*" (1 Tm 4:12)? He may have been referring to his place as head of the Christian community: Timothy was a "young bishop," rather than a young person.

St Paul's Advice

At first glance St Paul seems to be counseling Timothy on two levels: his personal spiritual life and his ministry. In reality, they are one, as any church leader, worker or even member

ministers first of all through example. Thus in v. 12 Timothy is told to "*be an example to the believers in word, in conduct, in love, in spirit, in faith, in purity.*" The way you speak and how you live your life away from the church are always under scrutiny and surely impact the way your message is heard.

St Paul identifies three areas of life which should characterize Timothy's relationship with his people: love, faithfulness and purity. Throughout most of Church history a bishop was considered "wedded" to his flock and was not expected to move from one eparchy to another. In many places the same was true for priests in parish churches. The virtues on which St Paul focuses here are essential for any such long-term bonds. They are the qualities required in any marriage, and point to the family-like quality of a worshipping community.

In the next verse St Paul identifies some activities particularly connected with the pastoral ministry expected of Timothy: "*Till I come, give attention to reading, to exhortation, to teaching*" (1 Tm 4:13). How were these activities performed in the first-century Church?

Today we consider Reading to be a private activity for individuals. This has not always been so. Before the mass production of texts became possible in the fifteenth century public reading of important documents and religious texts was the only way most people had access to them.

The reading of the Scriptures in the Liturgy is perhaps the last survival of what was a much more common practice. The reading St Paul is discussing here, then, is the public reading of Scripture. In current Byzantine practice the entire New Testament (except for the Book of Revelation) is read publicly at the daily Divine Liturgy each year. During the Great Fast the Old Testament books of Isaiah, Genesis and Proverbs are read at the daily offices.

The *Exhortation* in our English translation of the Scripture is a rendering of the Greek word *parakleseis*. We find the same word in the term for the Holy Spirit, Paraclete (the Consoler or Comforter), and the Service of Paraklisis (Consolation) with which we may be familiar. Here it refers to the bishop's duty to support believers in their struggles to live the Christian life, including those who have fallen.

The third-century Syrian text, the *Teaching of the Apostles*, holds up Christ's way of exhorting His hearers as the model for the bishop to follow: "*For as a wise and compassionate physician He was healing all, and especially those who were gone astray in their sins; for 'those who are whole have no need of a physician, but those who are sick'*" (Mt 9.12). You, O bishop, have become the physician of the Church as well: do not therefore withhold the cure whereby you may heal those who are sick with sins, but by all means cure and heal, and restore them sound to the Church" (2.20).

The third activity St Paul mentions here is **Teaching** (in Greek, *didaskaleia*), meaning specifically instruction in the true doctrine of the Gospel in an age of competing teachers and sects. In 2 Tm 4:15 St Paul describes this activity as "rightly handling the word of truth," a phrase which has been incorporated into our Divine Liturgy.

One early witness to the importance of Bible teaching is the early third-century *Apostolic Tradition* of Hippolytus, describing the Roman practice of the day. "The faithful, as soon as they have awakened and gotten up, before they undertake any tasks, shall wash their hands and then pray to God and then hasten to their work. If there is any instruction in the Word of God that day, everyone ought to attend willingly, recollecting that he will hear God speaking through the teacher... any godly man ought to count it a great loss if he does not attend the place of instruction, especially if he can read."