

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH

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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron.
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 &
James Abda.*Marie Abda.*Nancy Abda.*Janice Assaf.*
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 THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee (Luke 18:10-14)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

29 JANUARY 2023 ♦ TONE 01 EOTHINON 01 † SUNDAY OF THE PHARISEE AND THE PUBLICAN

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 1)

Transfer of the Relics of St. Ignatios of Antioch

St. Joseph

KONTAKION: *Presentation of the Lord*

TRISAGION:

PROKIMENON:

EPISTLE:

My son Timothy, you have followed my teaching, my behavior, my faith, my long-suffering, my love, my patience, my persecutions, my afflictions such as befell me in Antioch, Iconium and Lystra, such persecutions as I suffered: and out of them all, the Lord delivered me. And all who want to live piously in Christ Jesus will suffer persecution. But the wicked and impostors will go from bad to worse, erring and leading into error. As for you, keep on with the things you have learned and which have been entrusted to you, and remember from whom you have learned them. For you have known from infancy the Sacred Scriptures which are able to give you instruction for your salvation by the faith which is in Christ Jesus.

ALLELUIA:

Come, let us rejoice in the Lord! Let us sing joyfully to God our Savior!
Let us greet his presence with thanksgiving; let us joyfully sing psalms to him.

GOSPEL:

The Lord told this parable: “Two men went up to the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and began to pray thus within himself: ‘O God, I thank you that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. I fast twice a week; I pay tithes of all I possess.’ But the publican, standing far off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, ‘O God, be merciful to me a sinner!’ I tell you; this man went back to his home justified rather than the other; for anyone who exalts himself shall be humbled, and anyone who humbles himself shall be exalted.

HIRMOS:

KINONIKON:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 38

Liturgy Book p. 39

Liturgy Book p. 101

Liturgy Book p. 47

Liturgy Book p. 158

Liturgy Book p. 50

Liturgy Book p. 54

2 Timothy 3:10-15

Tone 1

St. Luke 18:10-14

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 89

THEOPHANY HOME BLESSINGS

from January 7 to the beginning of Great Lent. Please speak to Father Christopher to arrange.

397 to be its archbishop. This Father was popular with the poor but castigated the wealthy – including Empress Eudoxia – for their extravagant lifestyles. He had little interest in or sympathy for the kind of politics inherent in being bishop of the imperial capital. Within five years his enemies had begun a successful campaign against him and he was exiled to the Caucasus where he died on September 14, 404 in what is today Abkhazia. The next year his remains were brought back to Constantinople and buried with honor, an event we remember on January 27.

As Archbishop of Caesarea, St Basil had devoted his energies to ordering the Liturgy. His Liturgy would become the usual rite of Constantinople. When St John Chrysostom became Archbishop of Constantinople he too provided an order for the Liturgy. Over the next few centuries their arrangements would spread throughout the Greek-speaking Churches and in the Slavic world. We still use their prayers in the Byzantine Churches and remembered these Fathers at every Liturgy today.

Who Is the Greatest?

When the Lord’s apostles disagreed over which of them was the greatest, He diffused their squabble by setting a child in the place of honor. Something similar happened in the case of these “January Fathers.”

In the eleventh century monks and teachers in the imperial capital, Constantinople, were rowing about which of these Fathers was the greatest. Their partisans cited the various contributions of each Father to the theology, liturgy and monastic tradition of the Church. As the issue became more widely known, ordinary believers began taking sides as well. Some called themselves “Basilians,” others referred to themselves as “Johnites” and still others as “Gregorians.” The question was finally resolved in 1084 with the establishment of a common feast for all three saints: the Synaxis of the Three Ecumenical Teachers and Holy Hierarchs. According to the Synaxarion, each of the saints appeared, first each separately and then all three together, to John Mavropos, a learned author and poet who served as the Metropolitan of Euchaita (today’s Avkat).

The saints reportedly told Metropolitan John, “We three are one, as you see, close to God and nothing can separate us or make us contend... There is no first or second among us... Arise, therefore, and tell those who are quarrelling not to be divided into parties over us because in life and death we had no desire other than to bring peace and unity to everyone.” In response the metropolitan undertook the task of reconciling the conflicting groups.

As a symbol and expression of their unity, the saints also urged Metropolitan John to establish a common feast for all three. He established the feast on January 30 and composed a single service for all three. The metropolitan chose January as the most suitable month for this commemoration, because all three Fathers are celebrated in that month.

St John of Euchaita

A native of Paphlagonia in Asia Minor, John had become a respected scholar and teacher in the capital and a member of the circle of intellectuals patronized by the Emperor, Constantine IX Monomachos. In 1050, after two years as speaker of the court, he fell out of favor with the emperor and was sent to Euchaita, some 265 miles from the capital, as its metropolitan, what we might call a “lateral promotion.”

The metropolitan called it an “honorable exile” and sought to be recalled to the capital. At some point, he was apparently permitted to retire to the Agia Petra Monastery in Constantinople, sometime in the 1070s.

His collected works include numerous poems, essays, letters and homilies. His most beloved poem is the devotional canon to “the Most Sweet Jesus,” found in many popular Byzantine prayerbooks. He is also thought by some to have composed the small paraklitic canon to the Theotokos sung during the Dormition Fast in Byzantine Churches.

The Poetry of This Feast

In addition to the canons and hymns of Metropolitan John, the Church service for this feast also includes works by Neilos Xanthopoulos and Patriarch Germanos of Constantinople.

JANUARY 30: THE THREE HOLY HIERARCH

WHERE DO WE FIND THE TRUTHS of our faith? As could be expected, we look first to the Holy Scriptures, the revealed word of God. The Scriptures, however, were not written as dogmatic treatises but as records of God’s intervention in our history. As such they do not necessarily address concerns that arose later among Christians. They must be interpreted in a way that accords with the practices of “the Church of the living God, the pillar and ground of truth” (1 Tim 3:15).

Clarifying the Church’s teachings from the earliest times been the task of its leaders: first the apostles and later their successors, the bishops. While each of them individually has the mission to teach in the name of the Church, the Body of Christ, the determination of correct doctrine has always been a task for its leaders as a group. Thus the Acts of the Apostles records how, all together, the apostles settled the question of Jewish ritual and dietary requirements (see Acts 15:8-29).

Similar gatherings of bishops, called synods or councils, were held in the early Church as it began to develop structures (dioceses, eparchies). The first ones mentioned in Church annals took place in the mid-second century in Rome and Ephesus. By the end of that century these local decisions were communicated to Churches in other areas. In the third century it became customary for these councils to be held at regular intervals to discuss matters affecting the Churches. When Christianity was officially recognized in the fourth century Roman Empire, the Ecumenical Council (convoking bishops from all over the empire) was introduced. Beginning with Nicaea I, ecumenical councils became “the court of last resort” for settling doctrinal disputes in the early Church.

Who Taught the Teachers?

The Nicene Creed and the teachings of later councils would definitively express the Church’s teaching on certain subjects, like the incarnation of Christ. But who taught the Council Fathers and helped them express these doctrines in the way that they did? At the Third Ecumenical Council (Ephesus, 381) the bishops sought clarity by consulting the writings of certain noted hierarchs. Extracts from works by Peter I and Athanasius of Alexandria, Cyprian, Ambrose, Gregory Nazianzen, Basil, and Gregory of Nyssa were read as authoritative teachers. The idea that certain writers were *Fathers of the Church* was born.

By the time of the Fourth Ecumenical Council (Chalcedon, 481) it was common for the Churches to see some Fathers as ecumenical teachers and hierarchs, whose writings should be revered after the Scriptures and any authoritative council doctrines. Thus at the Fifth Ecumenical Council (Constantinople II, 553) the assembled bishops affirmed, “Hold fast to the decrees of the four councils, and in every way follow the holy Fathers, Athanasius, Hilary, Basil, Gregory the Theologian, Gregory of Nyssa, Theophilus, John Chrysostom of Constantinople, Cyril, Augustine, Proclus, Leo and their writings on the true faith” (Session 1). The writings of these Fathers are not considered infallible, but the Church sees the consensus that emerges from their teaching as reliable interpretations of the Scriptures for the life of the Church.

The Three Holy Hierarchs

The Cappadocians were particularly instrumental in the defeat of Arianism in the Christian East. While this doctrine, that the Son was like the Father but not of the same essence, had been formally rejected at the First Council of Nicaea in 325, it became even more popular in the years that followed. Several emperors were partial to it as it seemed to be acceptable to a broader number of their Christian subjects. While Arianism survived in many places until the seventh century, it was all but eliminated in Cappadocia (Asia Minor) because of the influence of these Fathers.

The writings of these Fathers contributed significantly to the development of Byzantine theology and liturgy in the centuries that followed. Due largely to his treatises on the Trinity, St Gregory was accorded the title “Theologian” at the Council of Chalcedon (451). Only two others have been given that distinction in the East: the first being St John the Apostle and the third St Simeon the New Theologian.

St John Chrysostom (c.347-407), originally from Antioch, had been called to Constantinople in

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

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.

Thursday, February 2nd

TWELVE GREAT FEASTS: MEETING

Divine Liturgy: 5:30 p.m.

Saturday, February 4th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, February 5th

Divine Liturgy: 10:00 a.m.

PRODIGAL SON SUNDAY

Saturday, February 11th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, February 12th

Divine Liturgy: 10:00 a.m.

MEAT-FARE SUNDAY

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

- 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
- 5 February: Special Intention of Daniel Offutt

2023 WEEKLY COLLECTION

January 22

Weekly Offering:	\$ 820.00
Monthly:	\$ 25.00
Holyday:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 880.00

BEING STRONG IN CHRIST

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).

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.

One of the principal cities in Asia Minor, Ephesus was an important commercial hub in the ancient world. A Jewish colony had prospered there long before St Paul preached there in the first century AD. The community he established was significant enough for him to leave his dearest spiritual son, Timothy, at its head. The two epistles which St Paul wrote to Timothy give us a glimpse into the life of this important early Church.

Expect Persecution

St Paul reminds Timothy that “*all who desire to live godly in Christ Jesus will suffer persecution*” (v. 12). Paul himself was 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.

St Paul alludes to the persecutions he endured “*at Antioch, Iconium and Lystra*” (2 Tim 3:11) in his missionary journey of AD 47-49. The Roman persecution of Christians had not yet begun; Paul’s trouble came from those Jews who did not accept his teaching: “*The Jews stirred up the devout and prominent women and the chief men of the city, raised up persecution against Paul and Barnabas, and expelled them from their region*” (Acts 13:50). The same thing happened at Iconium, so the apostles fled to Lystra.

Acts 19 tells of Paul’s own experience in Ephesus where persecution came from another source. 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.

Ephesus was the center of an important cult to the Roman goddess Diana. There a certain silversmith, Demetrius, incited people to riot, saying that “*not only at Ephesus, but throughout almost all Asia, this Paul has persuaded and turned away many people, saying that they are not gods which are made with hands. So not only is this trade of ours in danger of falling into disrepute, but also the temple of the great goddess Diana may be despised and her magnificence destroyed, whom all Asia*

and the world worship” (Acts 19:26-27). Thus it was the devotees of the pagan gods who were the main opponents of St Paul and his teaching in Ephesus. The very fabric of Ephesian society was bound up with the Roman deities, especially “Diana of the Ephesians,” whose cult attracted numerous worshippers from the entire region.

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.

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.

Expect False Teachers

Church life in the first century was much more fluid than in later years. The great councils and primatial synods were not yet envisioned so there was no doctrinal authority beyond that of the local bishop. Self-proclaimed teachers often mingled aspects of the Christian Gospel with Gnostic or even pagan ideas. St Paul warned Timothy that these “*evil men and impostors will grow worse and worse, deceiving and being deceived*” (2 Tim 3:13).

Many historians think that St Paul’s prediction was fulfilled. Some teachers began promoting pagan practices such as ritual prostitution and use of intoxicants in worship. They felt such behavior was justified because faith in Christ had replaced the Law as the means of salvation. And so, they reasoned, all prohibitions of the Law were no longer binding.

The problem continued throughout the century. The Book of Revelation begins with letters written by John to the seven Churches of Asia. In the letter to Ephesus, he wrote: “*I know your works, your labor, your patience, and that you cannot bear those who are evil. And you have tested those who say they are apostles and are not, and have found them liars*” (Rev 2:2). John goes on to commend the Ephesians for combating the Nicolaitans, who some think tolerated adultery and ate foods sacrificed to idols.

The Remedy: Follow the Tradition

St Paul’s solution to the problem of the false teachers is what we would call the appeal to Apostolic Tradition. He tells Timothy to “*... continue in the things which you have learned and been assured of, knowing from whom you have learned them*” (v. 14). What Timothy would have learned came from the oral teaching of St Paul, his letters, and the apostles’ interpreting of the Old Testament, as not even the Gospels had been written at this time. Paul saw himself as passing on what he had received from others. The Greek terms for *passing on* and *receiving* are forms of the word *paradosis*, which we translate as Tradition.

The Church considers that the Holy Spirit dwells actively in the Church, according to Christ’s promise, and that the outward forms of Holy Tradition – both the content of Tradition and the process of passing it on – are the work of the Holy Spirit living within it.

While St Paul does not use the term Holy Tradition, we see from his writings that he considered his *doctrine* as both received and passed on (i.e. an element of Tradition): “*For I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures ...*” (1 Cor 15:3).

He also saw the Church’s *practice* as elements of Tradition, both received and passed on: “*For I received from the Lord that which I also delivered to you: that the Lord Jesus on the same night in which He was betrayed took bread...*” (1 Cor 11:23).