

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.

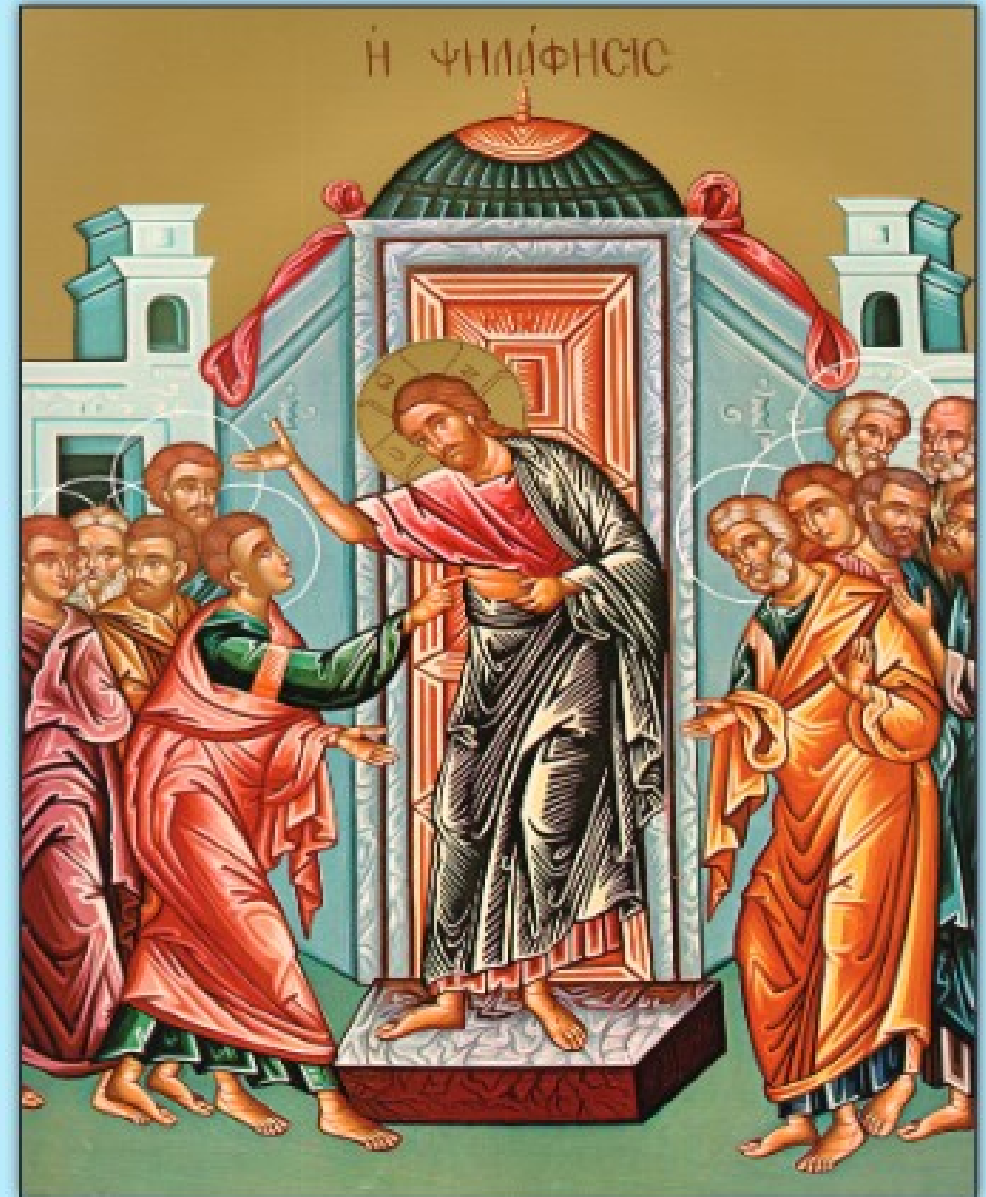
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

THOMAS SUNDAY



Icon of Saint Thomas and Christ

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

16 APRIL 2023 ♦ TONE 01 EOTHINON 01 † FIRST SUNDAY AFTER HOLY PASCHA / APOSTLE THOMAS SUNDAY

GREAT DOXOLOGY:

ANTIPHONS: *Pascha*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

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

APOLYTIKIA:

Thomas (thrice)

KONDAKION: *Pascha*

INSTEAD OF THE TRISAGION: All of you who have been baptized...

PROKIMENON: *Psalm 146:5; 117:1*

Great is our Lord, and great is his power, and to his wisdom there is no limit.
Praise the Lord, for he is good, for his mercy endures forever.

EPISTLE:

In those days by the hands of the apostles many signs and wonders were done among the people (and with one accord, they all would meet in Solomon’s portico; but of the rest, no one dared to associate with them, yet the people made much of them. And the multitude of men and women who believed in the Lord continued to increase), so that they carried the sick into the streets and laid them on beds and pallets, in order that, as Peter went by, at least his shadow would fall upon some of them. And crowds also came to Jerusalem from neighboring towns, and they brought the sick and those afflicted with unclean spirits — and all of them were healed. But the High Priest rose up, and all his supporters (that is, the members of the Sadducean sect), and being filled with hatred, they laid their hands upon the apostles and threw them into the public jail. But during the night, an angel of the Lord opened the doors of the prison, and led them out, saying: “Go, and standing in the temple, speak to the people all the words of this life.”

ALLELUIA: *Psalm 94:1, 3*

Come, let us rejoice in the Lord, let us sing gladly to God our Savior!
For the Lord is a great God, and a great King above all gods.

GOSPEL:

When it was late, that same day, the first of the week, though the doors where the disciples gathered had been closed for fear of the Jews, Jesus came and stood in the midst and said to them, “Peace be to you!” And when he had said this, he showed them his hands and his side. The disciples therefore rejoiced at the sight of the Lord. Jesus said to them again, “Peace be to you! As the Father has sent me, I also send you.” When he had said this, he breathed upon them, and said to them, “Receive the Holy Spirit; whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained.” Now Thomas, one of the Twelve, called the Twin, was not with them when Jesus came. The other disciples therefore said to him, “We have seen the Lord.” But he said to them, “Unless I see in his hands the print of the nails, and put my finger into the place of the nails, and put my hand into his side I will not believe.” And after eight days, his disciples were again inside, and Thomas with them. Jesus came, the doors being closed, and stood in their midst, and said, “Peace be to you!” Then he said to Thomas. “Bring here your finger, and see my hands; and bring here your hand, and put it into my side; and be not unbelieving, but believing.” Thomas answered and said to him, “My Lord and my God!” Jesus said to him, “Because you have seen me, Thomas, you have believed. Blessed are those who have not seen, and yet have believed.” Many other signs also Jesus worked in the sight of his disciples, which are not written in this book. But these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in his name.

IRMOS:

KINONKON :

POST-COMMUNION HYMN:

INSTEAD OF ‘BLESSED BE THE NAME ...’:

DISMISSAL:

Liturgy Book p. 17

Liturgy Book p. 180

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 180

Liturgy Book p. 38

Handout

Liturgy Book p. 181

Liturgy Book p. 51

(Tone 3)

Acts of the Apostles 5:12-20

(Tone 8)

St. John 20:19-31

Handout

Handout

Liturgy Book p. 180

Liturgy Book p. 180

Liturgy Book p. 184

The New Testament introduces the concept that Christ descended into the depths “... and preached to the spirits in prison, who formerly were disobedient” (1 Pt 3:19, 20). The Octoechos echoes this teaching in many hymns: “...in Your power you descended into Hades and snatching, as from a mighty monster, the souls of those who awaited Your coming, You placed them in Paradise.”

“Sin, when it is full-grown, brings forth death” (Jas 1:15) and so the Octoechos often connects the resurrection to the defeat of sin. ‘Emmanuel has nailed our sins to the cross and... has delivered us from our transgressions... (Tone 1 Versers).

IMAGES OF THE RESURRECTION

Since this bestowal of eternal life is beyond our senses, the Church often uses images to describe it in a manner our senses can grasp. The destruction of Death’s power is often depicted graphically. “O Christ, you put to shame him who held them in thrall and showed him naked and destitute by your Divine Rising” (Tone 1).

“O Christ the gates of Death opened before You in fear and the gatekeepers of Hades were filled with dread at the sight of You. You smashed the gates of brass and crushed the posts of iron. Then You burst our chains asunder and led us out from the darkness, away from the shadow of death” (Tone 2).

The Octoechos often employs Scriptural allusions to glorify the resurrection, invoking images of:

The Creation and Fall (Genesis 1-3) – “The one who planted a soul within me by His divine breath, submitted Himself to slaughter and surrendered His soul to death. He loosed the everlasting bonds, and has raised the dead with Himself, glorifying them in incorruption.” “You have abolished the curse of the tree by Your cross ... and cancelled the decree that was written against us”. “Paradise is again offered for us to enjoy...”

Cain and Abel (Gen 4) – “The earth of old was cursed, dyed with the blood of Abel from his murdering brother’s hand. Now it is blessed, sprinkled with the divine stream of Your blood.”

Jonah and the Sea Monster – “You have brought us up from Hades, Lord, by worsting the all-devouring monster of the deep, O All-powerful, and destroying his power by Your might...”

The Temple Priesthood – “He is our forerunner into the holy place” (see Hebrews 9:24)

Marriage – “You rose from the tomb as from a bridal chamber” i.e. showing that the heavenly marriage had been truly “consummated” and that God and mankind were one again.

2023 PASCHA FLOWER DONATION INTENTIONS

on Thomas Sunday, April 16, 2023

In Memory of:

Edward & Dorothy Abda
from Karen Kane

from Mr. & Mrs. Anthony Barrett
Mr. & Mrs. Edward Barrett

from Mr. & Mrs. Anthony Barrett
Helen Anna Bartnicki

Joseph Stanley Bartnicki
Thomas Bartnicki

from Steve Bartnicki
Paul Bauman

from Mr. & Mrs. Paul Patchoski
Carker Family

from Karin Mille
John R. & Louise Chally

from Mary Lou Vandorick
Rev. William Egan

from Karin Mille
Beatrice (McClymer) Keisling

from Stephen Pendrak
Mary Catherine McElhening

from Mr. & Mrs. Paul Patchoski
Frank Milewski

Minnie Milewski
Sonny Milewski

from Mr. & Mrs. Michael Milewski
Mille Family

from Karin Mille
Eugene J. O’Hop, Sr.

Helen M. O’Hop
from Steve Bartnicki

Marie Patchoski
Jack Patchoski

from Katie Patchoski
from Bryan Patchoski

from Mr. & Mrs. Paul Patchoski
Elizabeth (Keisling) Pendrak

Sirgany Family
from Karin Mille

In Honor:

David & Stephanie (Pendrak) & Benedict Michaels
from Stephen Pendrak

In Thanksgiving:

Mr. & Mrs. William J. Patchoski
Mr. & Mrs. Alexander Zigarevich & Family
Mr. & Mrs. Michael Frein & Family

PRAISING GOD IN THE EIGHTH TONES

Most regular worshippers in Byzantine churches have heard the terms “*Octoechos*” or “eight tones.” Some think that these terms refer principally to the troparia of the resurrection sung at Sunday’s Divine Liturgy. In fact, the term Octoechos refers to much more.

The *Octoechos* first of all refers to **a system of eight musical tones** in which liturgical music has been composed and arranged since the Middle Ages. Eight-tone systems are the basis of church music in several historic traditions. The Byzantine, Syriac, Armenian, Georgian, Latin and Slavic Churches all use an eight-tone system, although the music of each of these Churches is vastly different from any of the others.

In Byzantine practice the *Octoechos* also refers to **the eight-week cycle of texts and music** for the daily services throughout the year. Each week in succession a different tone is used, beginning in the week of Thomas, the second week of the Paschal season. Every Saturday evening Vespers begins a new tone which is used for all the services of the following week. These texts are contained in a liturgical book called the Great Octoechos or Paraklitiki, which offers a rich source for reflection.

The idea of an eight-week cycle seems to have originated with the Jerusalem patriarchate in the fifth century. Noted hymnographers at the nearby Mar Saba Monastery such as St Cosmas of Maiuma and St John of Damascus composed hymns in this pattern. The system began to spread and was formally accepted at the Council of Trullo in 692. As the system became popular in Constantinople renowned figures such as St Theodore the Studite contributed to the Octoechos. Their works form a good part of the *Octoechos* today.

The Saturday evening and Sunday morning services in each tone celebrate Christ’s Resurrection, leading to the often quoted idea that “every Sunday is a little Pascha.”

PROCLAIMING THE RESURRECTION

The changeable parts of our Sunday services in the *Octoechos* are concerned with Christ’s resurrection. During the forty days of Pascha these Resurrectional hymns are not sung only on Sundays, but every day. On the five Sundays of the season they are combined with the hymns of Pascha itself and the specific commemorations of the day.

The texts in each of the eight tones are different but they all speak of the paschal mystery. The examples cited here are all taken from the first and second tones, but the ideas which they express are representative of the other tones as well.

Some of these texts **recall the events described in the Gospels**: the sealed tomb, the stone rolled away, the angels’ message to the women and the news they brought to the apostles. Thus we hear the following at Vespers on Saturday evening: “The myrrh-bearing women came with haste to Your tomb, with their myrrh and their lament. Not finding Your most pure body, they learned from the angel of the new and glorious wonder. They told the apostles that the Lord is risen, granting the world great mercy.”

At Orthros on Sunday this is sung: “The soldiers keeping watch over your tomb fell down as dead, O Savior, at the lightning brightness of the angel who appeared and proclaimed the resurrection to the women.”

We also hear this hymn in which the composer adds a striking image: “The women, coming early to Your tomb trembled at the sight of the angel. The tomb shone with life and this wonder struck them. And so going back to the disciples they proclaimed the Resurrection.”

MEANING OF THE RESURRECTION

Other texts speak of the **meaning of the resurrection for us**. Thirteen Resurrectional hymns at Saturday Vespers in addition to the familiar troparion and over fifty others prescribed for Sunday Orthros give ample scope for composers to add theology and poetry to their proclamation of this mystery.

The greatest effect of Christ’s death and resurrection is that Death’s power to separate us from God is now destroyed. Death now need not affect more than the body – our spirits can pass with Christ through bodily death to eternal life. The hymns of the Octoechos constantly sing of the annihilation of Death: “granting life, He has slain Death... He has resurrected Adam, as the Lover of mankind...” (Tone 1 Vespers).

“You have transformed the shadow of death into life eternal,” we sing at Orthros (Tone 1), “breaking the chains of man’s mortality... granting to the human race life eternal and great mercy...” “You raised up human nature, which was held captive and You enthroned it with Your Father in heaven...” (Tone 2).

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Thomas Sunday, April 16
Divine Liturgy: 10:00 a.m.
Parish Paschal Potluck
Parish Council Meeting
Saturday Evening, April 22
Confessions: 3:00 p.m.
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.
Myrrhbearing Women, April 23
Divine Liturgy: 10:00 a.m.
Saturday Evening, April 29
Confessions: 3:00 p.m.
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.
Paralytic Sunday, April 30
Divine Liturgy: 10:00 a.m.

EVENTS IN MAY

Saturday Evening, May 06
Confessions: 3:00 p.m.
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.
Samaritan Woman Sunday, May 07
Divine Liturgy: 10:00 a.m.

2023 WEEKLY COLLECTION

April 09	
Weekly Offering:	\$ 1,150.00
Monthly	\$ 70.00
Flowers	\$ 85.00
Holy Land:	\$ 15.00
Candles:	\$ 25.00
Total:	\$ 1,345.00

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.

DIVINE LITURGY INTENTIONS

16 April: ✠Michael Teoli
from M/M James Hanisch
22 April: Robert A. Barletta
from Steve Bartnicki
23 April: **Paschal Flowers Intentions**
29 April: ✠Michael Teoli
from M/M James Hanisch
30 April: ✠Eileen Ranieri
from M/M James Hanisch
6 May: ✠Michael Williams
from M/M James Hanisch
7 May: Andrew Williams✠
from M/M James Hanisch
13 May: Joshua Williams✠
from M/M James Hanisch
14 May: Mr. & Mrs. Anthony Bezouska

“MY LORD AND MY GOD”

WHY WOULD THE APOSTLE THOMAS, who moments before had refused to accept the other apostles’ witness to Christ’s resurrection, suddenly proclaim that Jesus is “*My Lord and my God*” (Jn 20:28)? This question has been discussed since the Gospel of John was written.

A Multiple Choice question on the words of St Thomas when he saw the risen Christ might look something like this:

What St Thomas meant was:

A – A simple exclamation (like OMG).

B – That Jesus was God (the Father).

C – That Jesus was the Son of the Father

D – That Jesus was a god

Each of these answers has been offered by serious authors to explain the meaning of Thomas’ words. By themselves, this phrase could mean any of these things; in the context of John’s Gospel and the Church of its day, however, the answer becomes clearer.

St John’s Gospel, the only one to contain this narrative, is the last of the canonical Gospels to be written. In its final form it dates to the end of the first century AD, and manuscript fragments dating to c. AD 125 still exist. The author’s purpose in writing this Gospel is clearly stated in Jn 20:30, 31: “*Truly Jesus did many other signs in the presence of His disciples, which are not written in this book; but these are written that you may believe that Jesus is the Christ, the Son of God, and that believing you may have life in His name.*”

The aim of John’s Gospel, then, is to demonstrate that Jesus is the Messiah/Christ, the Son of God. In line with this aim, Thomas’ words here are not presented as an ordinary exclamation, but as an act of faith in Jesus as the Messiah. This rules out Answer A, above.

We are left, however, with another question: What might John have meant by calling Jesus “the Son of God”? This was not an unusual title for the Messiah – or for other important figures. It did not necessarily mean, however, what we mean by it. It was often a way of saying that the Messiah (or King or High Priest) was especially beloved or set apart by God.

When we look at the beginning of John’s Gospel, however, we see that John has a higher vision of Christ as Son of God. The Gospel begins with this famous passage: “*In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God. All things were made through Him, and without Him nothing was made that was made. In Him was life, and the life was the light of men... And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth... No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him*” (Jn 1:11-4, 14, 18). John describes the eternal Word of God, His only-begotten Son, as having become flesh and dwelt among us. He is clearly depicting the Lord Jesus as divine, eternally existing, and uniquely in the bosom of His Father.

St Jerome (c. 347-420) taught that John wrote when those who denied the unique person of the Lord were gaining a hearing in the Church. “Gospels” were being written, purporting to contain the “secret” wisdom of Jesus, which resembled Egyptian philosophy rather than the Word of God.

We find similar statements in St Paul who describes the genealogy of Christ in this way:

“...from them [the Israelites], according to the flesh, Christ came, who is over all, the eternally blessed God. Amen” (Rom. 9:5). From the time of the apostles and evangelists, Christians recognized Jesus as the unique and divine Son of God. John expressed this belief more firmly and unequivocally than other Scriptural authors.

St Jerome (c. 347-420) taught that John wrote when those who denied the unique person of the Lord were gaining a hearing in the Church. “Gospels” were being written, purporting to contain the “secret” wisdom of Jesus, which resembled Egyptian philosophy rather than the Word of God. John’s work is a clear rejection of these other “Gospels.”

The Witness of Secular Society

Jesus’ contemporaries in the wider society did not write about Him. They gradually began writing about His followers and thereby showed us what the first Christians believed about Him.

From AD 111-113 Pliny the Younger (Gaius Plinius Caecilius Secundus) was the Roman governor of Bithynia in Asia Minor. He wrote to Emperor Trajan for advice on how to deal with Christians, whose gatherings he described in part like this: “They recited a hymn antiphonally to Christ as to a god...” (*Epistles* book 10, letter 96). As a pagan, Pliny was used to the many gods and goddesses venerated in Roman religion as so he described the Christians as reverencing Christ as “a god.” The Christians would never have said it quite like that, but Pliny is nonetheless witnessing that Christians considered Christ as divine.

A similar witness from the pagan world is Lucian of Samosata (c. AD 115-c. 200), a popular satirist in the Greek world of Asia Minor, who frequently lampooned the gods and public figures of his world as well as those who revere them. In his *Passing of Peregrinus*, 11 he notes that “The Christians, you know, worship a man to this day – the distinguished personage who introduced their novel rites, and was crucified on that account. ...it was impressed on them by their original lawgiver that they are all brothers, from the moment that they are converted, deny the gods of Greece and worship the crucified sage and live after his laws.”

While Lucian does not call Jesus a god, he testifies that the Christians worship Him instead of the gods of Greece. For them He is clearly divine.

While Jesus never said, “I am God.” He did and said things that would lead us to believe and understand that He is God. It would take the next several centuries for all the local Churches to express clearly *how* the one God could have a Son, how that Son was like the Father and be both God and man.

At the First Council of Nicaea (AD 325), the description of Christ which we find in the Creed became the universal way of describing the Lord Jesus: “the only-begotten Son of God, Light from Light, true God from true God – begotten, not made, of one essence with the Father, by whom all things were made.”

Subsequent councils, which discussed how Christ is God and man, did not receive universal acceptance. This resulted in the break between the Greek and Latin Churches on one hand and the other Eastern Churches (Armenians, Copts, etc.) on the other. It is only in the modern era that Agreed Statements on Christology between these Churches have acknowledged a unity of faith in their different expressions.

While Thomas the Apostle may not have been able to articulate the Nicene definition of Christ, the Holy Spirit speaking through him gave us the words to express the Church’s ongoing faith: You are my Lord and my God”