

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. Jos. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Nathan Cheffers. James Kane. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charles Prezzia. Sue Solsman. Sus. 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. ✱Charl. & James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱Thalia Assaf. ✱Joe Barron. ✱Paul & Mary Ann Bauman. ✱A.J. Bolus. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann & John 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. ✱Char. Simon. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen. Zaydon.

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline0:00 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.

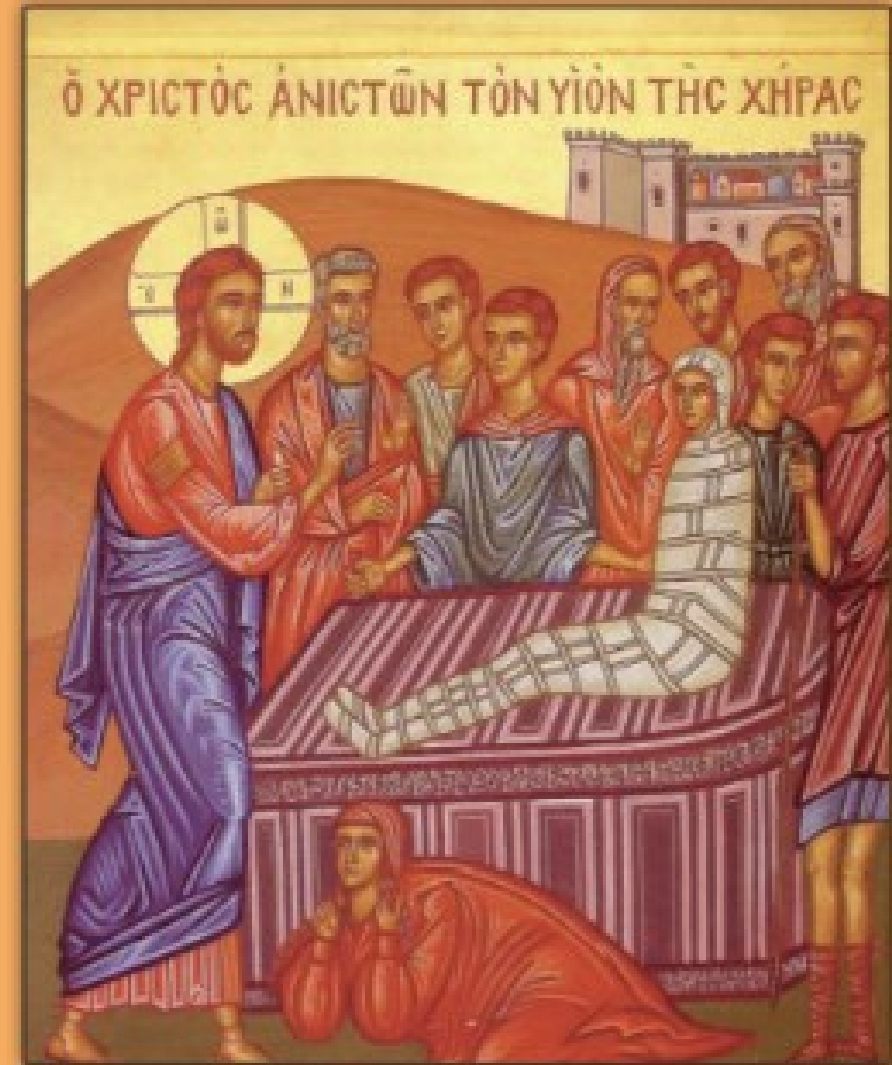
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

TWENTIETH SUNDAY AFTER PENTECOST



Icon of the Raising of the Son of the Widow of Naim (Luke 7:11-16)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

06 OCTOBER 2024 ♦ TONE 03 EOTHINON 09 † THIRD SUNDAY AFTER HOLY CROSS ♦ HOLY APOSTLE THOMAS

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHNS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD

Liturgy Book p. 40

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 3)

Liturgy Book p. 41

Holy & Glorious Apostle Thomas

Liturgy Book p. 105(7)

Patron: St. Joseph

Liturgy Book p. 47

Glory to the Father....

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 3)

Liturgy Book p. 55

EPISTLE: *10th Sunday after Pentecost*

1 Corinthians 4:9-16

Brethren, I think God has set forth us the apostles last of all, as men doomed to death, so that we would become a spectacle to the world, and to angels, and to men. We are fools for Christ, but you are wise in Christ! We are weak, but you are strong! You are honored, but we are without honor! To this very hour, we hunger and thirst, and we are naked and buffeted and have no fixed home. And we labor, working with our own hands. We are reviled and we bless, we are persecuted and we bear with it, we are maligned and we console; we have become as the refuse of this world, the scum of all until this present time. I write these things, not to put you to shame, but to admonish you as my dearest children. For although you have ten thousand tutors in Christ, you have not many fathers. Therefore, I beg you, be imitators of me, as I am of Christ.

ALLELUIA:

(Tone 3)

Liturgy Book p. 62

The heavens shall proclaim your wonders, O Lord, and your truth in the assembly of the saints.

God is glorified in the council of his saints, great and awesome to all those around him.

GOSPEL:

St. Luke 7:11-16

At that time it came to pass that Jesus went to a town called Nain; and several of 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:

Liturgy Book p. 77

KINONKON:

Liturgy Book p. 83

COMMUNION HYMN:

Liturgy Book p. 87

POST- COMMUNION HYMN:

Liturgy Book p. 89 / Liturgy Book p. 90

the Light of the World (*John 8: 12*). The children come forward for the reading of the Gospel in memory of Christ's saying, *Let the little children come to me (Matthew 19: 14)*. We treat the Gospel Book with the greatest respect because Christ is present in it through his Word, keeping it on the Holy Table.

The Gospel

Jesus Christ is the same yesterday, today and forever (Hebrews 13: 8). Because Our Lord does not change, neither do his words. He means them as much today as He did 2,000 years ago. For this reason, we always listen to the Gospel with respect and attention and humble submission to the will of God. The bishop, priest or deacon chants the Gospel with a simple intonation to lend it solemnity, and to aid in our understanding and memorization of it. We stand at attention because it is Jesus, not the priest or deacon, who is speaking. After the Gospel those standing nearby venerate Christ by kissing the Book.

The Gospel of St. John is read from Pascha (Easter) to Pentecost Sunday. St. Matthew is read from Pentecost Monday to the Feast of the Holy Cross on September 14. After the Feast of the Holy Cross St. Luke is read until the beginning of the Great Fast. During Great Lent we read St. Mark, and the Gospels of the Feasts always refer to the event being celebrated. Thus, each year the four Gospels are read in their totality.

The Sermon

Preaching the sermon following the reading of the Bible goes back to Jesus Himself, and the Apostles. St. Luke tells us that Jesus spoke in the Synagogue of Nazareth after the reading of the Prophet Isaiah (*Luke 4: 16-30*). St. Paul spoke in the Synagogue of Antioch in Pisidia (*Acts 13: 15ff*) after the reading of the Law and the Prophets. Having the Sermon in this location insures that its content will be related to the readings of the day, and it will not be used as the private agenda of the preacher. Normally, the sermon is a reflection on the Gospel, and application of it to our life today. It is based on the fact that the Word of God is living, and applies just as much today as it did when it was written. It is a great responsibility of the priest to preach to his congregation, he can only do so because of his ordination, and the special grace of the Holy Spirit that he received at that time as well as his training. The parishioners perform a great kindness for their priest when they pray for him, and ask God to guide him in his labors, especially preaching.

The Ecumenic Litany

After the sermon there follows the Ecumenic Litany with its response: *Lord, have mercy. Lord, have mercy, Lord, have mercy*. This is the most ancient location for the intercessions of the people in the Divine Liturgy. Like the Litany of Peace the Ecumenic Litany is worldwide in its scope. There is a place for special petitions in the Ecumenic Litany, but these are in addition to the regular ones. It is our duty as Christians to pray for all people, not just for those whom we like or love. As with the Litany of Peace, the petitions of the priest or deacon are not the prayer; they are only the intentions that the congregation prays for while they are singing, *Lord, have mercy, Lord, have mercy, Lord, have mercy*. The Ecumenic Litany concludes the Liturgy of the Word of God.

EXPLANATION OF THE DIVINE LITURGY - III

By Rt. Rev. Philip Raczka, PhD

The Prokimenon and Psalms in the Liturgy

The Prokimenon, immediately before the Epistle, is a few verses of a Psalm, that was originally the entire Psalm sung, with the people chanting the refrain. Psalms are sung in the Liturgy because they are the original hymns of the early Church coming from Jewish worship. The early Saints called them the “Hymns of the Holy Spirit” because they are inspired by the Holy Spirit as is the entire *Bible*. Currently, Psalm verses are used in the Divine Liturgy for the Antiphon verses, the Prokimenon, the Alleluia Psalm before the Gospel, and the Kinonikon before Holy Communion. These various Psalm verses refer to the “theme” or feast of the day. On Sundays everything relates to the Resurrection of Christ. On great Feasts all of the Psalm verses express the meaning of the Feast being celebrated. On weekdays they refer to the Saint of the day, i.e. Monday in honor of the Angels, Tuesday in honor of St. John the Baptist, Wednesday in honor of the Mother of God, Thursdays in honor of the Apostles, Friday in honor of the Cross, and Saturday in honor of All Saints and the departed in Christ. We use the Psalms in the Liturgy to glorify God and state our faith. They are also God’s word to us because they are from the Bible, as well as our words to God, forming a dialogue between us and God. Let us be attentive to the message of the “Hymns of the Holy Spirit.”

The Epistle

The first biblical reading in the Divine Liturgy is the Epistle. “Epistle” means letter, so the “Epistle of St. Paul to N,” is the Letter of St. Paul to N., either a community such as the Corinthians or a person such as Titus. Normally, the Epistle is an exhortation to lead a Christian moral life, or an explanation of the meaning of Salvation in Christ. Starting with the day after Pentecost we begin to read the Epistle to the *Romans*. We then continue reading the New Testament Epistles in order, with daily reading completing them in the course of one year. On great Feasts the Epistle refers to the Feast. During the Great Fast (Lent) we read *Hebrews* which speaks so eloquently of the Sacrifice of Christ on the Cross. From Easter to Pentecost Sunday, it is the custom in the Apostolic Churches, since the 4th century, to read the *Acts of the Apostles*. The Epistle is read by a layperson, going back to the usage of the Synagogue where any adult male was allowed to read the Scriptures. According to our rubrics the Reader chants the Epistle in a liturgical melody, with a calm and articulate voice, without dragging the chant so that it is easily understood. Because of the reading of his extensive Epistles, St. Paul the Apostle and his theology are widely known and beloved.

The Gospel Ceremonies

After the Epistle is finished, we start to sing *Alleluia*. *Alleluia* is literally: *praise Yahweh (God)*. It is sung with several psalm verses to express our joy at the presence of Christ in our midst through the reading of the Bible, especially the Gospel or Good News of salvation. During the Alleluia the priest prays that we may understand the Good News, and live according. He, or the deacon, incenses the Gospel Book to honor it, and the congregation to purify them in preparation to hear the Gospel with sincerity. The servers hold lit candles to signify that Jesus Christ is

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN OCTOBER

Saturday Evening, October 05

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 06

THIRD SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Saturday Evening, October 12

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 13

FOURTH SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Saturday Evening, October 19

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 20

THIRD SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.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 the Holy Spirit be glorified, now and ever and unto the ages of ages. Amen.

ST. JOSEPH PASTA DINNER

WEDNESDAY, OCTOBER 23, 2024:

4:00 p.m. ~ 6:00 p.m.

Take Out Only

Tickets: Adults \$11.00 † Children \$ 6.00

2024 WEEKLY COLLECTION

September 29

Weekly Offering:	\$ 505.00
Candles:	\$ 25.00
Total:	\$ 530.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

05 October: Joseph Viola Family*

06 October: Joseph Viola Family*

12 October: Joseph Viola Family*

13 October: Joseph Viola Family*

Slavic Ethnic Dinner

St. Mary's Parish Center

Mifflin Ave. and Linden St. Scranton, PA
November 3, 2024: 11:00 a.m.-4:00 p.m.

Tickets: \$15.00

OCTOBER 6: A RADIANT SUNRISE TO 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:

“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.