

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE ✕ SCRANTON, PA 18504

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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. Robert Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕Rev. Frank Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charlotte Abda. ✕James Abda. ✕Marie Abda. ✕Nancy Abda. ✕A.J. Bolus. ✕Nicholas Cianci. ✕Patricia Cimakosky. ✕Ann Coury. ✕Mary Sue Betress. ✕Margaret Dillenburg ✕Eric Jolly. ✕Joseph King ✕Blakely Landell. ✕Elaine Manuele. ✕Frank Milweski. ✕Frank Milweski, Jr. ✕Mary Lou Mooty. ✕Karen Murray. ✕Marie Patchoski. ✕Anthony Simon. ✕Bill Simon. ✕Ruth Sirgany. ✕Mary Ann Walsh. ✕Genevieve 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: 7:00 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.

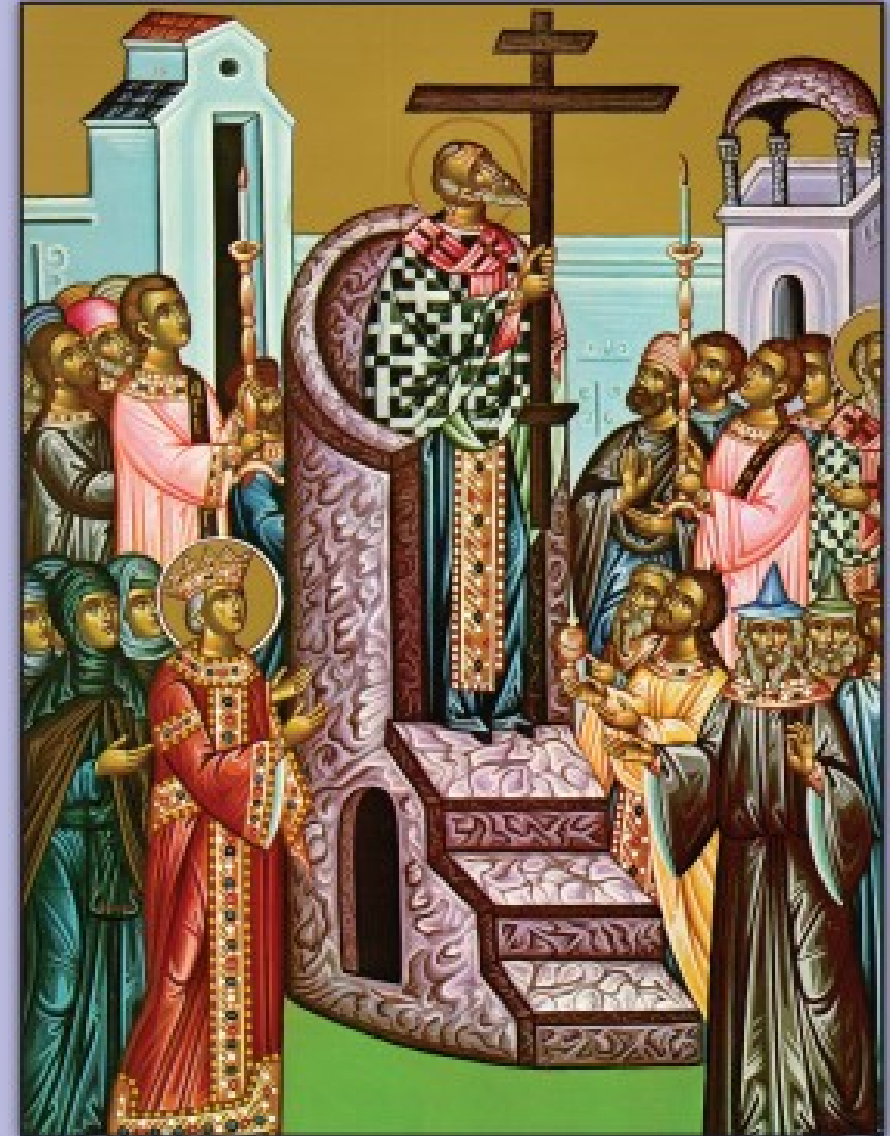
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS



Icon of the Exaltation of the Holy Cross

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

13 SEPTEMBER 2020 ♦ TONE 06 ♦ EOTHINON 04 † 15TH SUNDAY PENTECOST / SUNDAY BEFORE HOLY CROSS

GREAT DOXOLOGY: *Liturgy Book p. 1*

ANTIPHONS:
FIRST: *Liturgy Book p. 11*
SECOND: *Liturgy Book p. 11*
THIRD: (Tone 6) *Liturgy Book p. 18*

ENTRANCE HYMN: *Liturgy Book p. 14*

APOLYTIKIA:
Resurrection (Tone 6) *Liturgy Book p. 18*
Vigil of the Exaltation (Tone 4)

We offer You, O Lord, as a means of intercession, the life-giving Cross, a sign of your bounty You have given us in spite of our unworthiness. Save our country and your people who offer You their supplications through your Mother, O You who along are the Lover of Mankind.

Dedication
As You had shown from on high the splendor of the firmament, so did You show on earth the splendor of the dwelling-place of your holy glory: make it stand firm forever and ever, and accept the supplications which we offer there to You, unceasingly, through your Mother, O You the Life and Resurrection of all!

St. Joseph *Liturgy Book p. 20*

KONDAKION:
You have made of the Church a resplendent heaven, enlightening all the faithful: wherefore we stand in the midst of this holy dwelling-place and we cry out to You: “Make firm this house, O Lord!”

(Tone 4)

TRISAGION: *Liturgy Book p. 23*
PROKIMENON: *Psalm 27:9, 1* (Tone 6)

O Lord, save Your people and bless Your inheritance!
Stichon: To You, O Lord, I have called: O my Rock, be not deaf to me!

EPISTLE: *Galatians 6:11-18*
Brethren, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God’s Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA: *Psalm 88:20-22* (Tone 1)

I have exalted one chosen out of my people. I have found David my servant, and anointed him with holy chrism.
Stichon: For my hand shall support him, and my arm shall make him strong.

GOSPEL: *St. John 3:13-17*
The Lord said, “No one has gone up into heaven except the One Who has come down from heaven: The Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting.” For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

HIRMOS: *Liturgy Book p. 150*
KINONIKON: *Liturgy Book p. 151*

host with a proper cross... with two fingers out-stretched and the thumb hidden within them, by which the Trinity is symbolized. Take heed to make this sign rightly.” In the thirteenth century Pope Innocent III directed most explicitly that the sign of the cross be made with three fingers from the forehead to the breast and from the right to the left shoulder, the actual way it still is made by the majority of Eastern Christians. The Western Church retained this ancient form till about the fourteenth century when gradually the open hand was introduced and the sign began to be made in an inverted fashion, from left to right, perhaps mistakenly following the lead of the priest who in blessing inverts his movement so it would be seen correctly by the congregation before him.

OUR PRESENT FORM

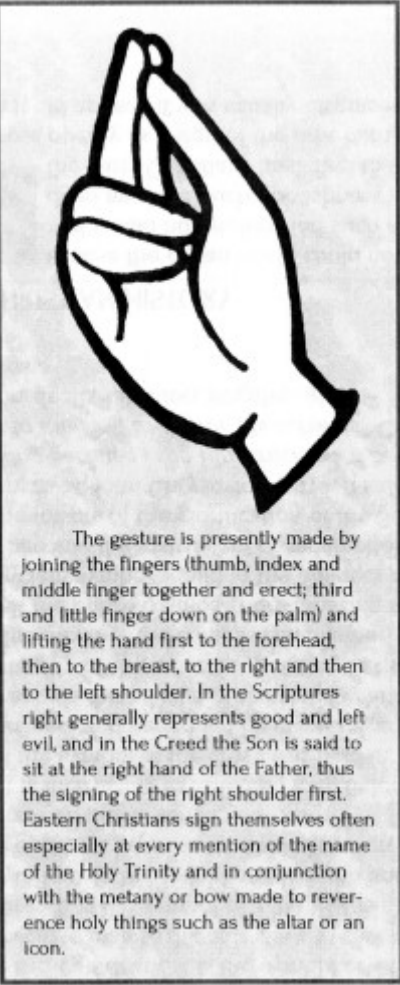
Eastern Orthodox and Eastern Catholics place great emphasis on the sign of the cross as a profession of faith in the three basic doctrines of Christianity: the Holy Trinity, the double nature in Christ and the mystery of redemption. This act of faith in the teachings of Christianity is also an act of consecration to God of all human activities: thoughts, affections, and actions.

SYMBOL OF FAITH

The sign of the Cross is a symbol of faith, a sign that shall be contradicted, a standard to lead on toward final victory as St. John of Damascus teaches: “For wherever the sign shall be, there also shall He be”.

THE PRIESTLY BLESSING

When a priest blesses with the sign of the cross, his hand is held in a posture meant to convey that the blessing is not from the priest himself but from Christ God. The fingers spell out “IC XC”, the first and last letters of the Greek for Jesus (IHCOYC) Christ (XPICTOC). “At the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth” (Philippians 2:10).



Our Sign of the Cross

THE SIGN OF THE CROSS

In the course of history no symbol has expressed the mentality of Christians more faithfully than the cross. The cross is the concrete expression of the Christian mystery, victory through defeat, of glory through humiliation. of life through death. It is the symbol of a God who became man to die as a slave to save creatures. It is the symbol of a life that is not afraid to look to the height and breadth and depth of things because in every direction its arms remain outstretched.

It is interesting to note that long before Christ the symbol of the cross was held in high esteem and venerated by many pagan cultures as a sacred sign of the stability and the integrity of the universe. pointing to the four directions of the compass and gathering to itself the entire cosmos. More amazing still, this ancient symbol would in the “fullness of time” become the instrument of redemption and the means of the glorification of the Son of Man; as St. John Chrysostom says. “I call Him king because I see Him crucified: it belongs to the king to die for His subjects.” Crucifixion, death, salvation, kingship, glory – the cross!

IN CHRISTIAN HISTORY

Because the pagan world could not and would not understand such a deep mystery. such “foolishness”, the early Christians hesitated to use the cross openly as a sign of the new faith. When it did appear, it was usually disguised as an anchor or was intertwined amid vines. With the liberation of the Church from persecution under the Emperor Constantine, however, the cross slowly emerged as the sign of the Christians. Eusebius relates that the cross even supplanted the Roman eagles on the military standards: *En touto nika* (Gain the victory with this).

Despite their reticence to use the cross as a public symbol before the fourth century, the Christians did make wide use of it as early as the second and third centuries to sign themselves on the forehead. In the second century Tertullian reports: “In all our travels and movements, in all our coming in and going out... whatever employment occupies us, we mark our foreheads with the sign of the cross.” In the fourth century St. Cyril of Jerusalem writes, “Let us not be ashamed to confess the Crucified. Let the cross be our seal, made with boldness by our fingers on our brow and in everything...”

By the sixth century in the East. probably due to the raging Monophysite heresy which denied the double nature of Christ as both God and man, two fingers began to be used to trace the sign of the cross, now no longer on the forehead but more boldly with a larger sign made on the body. The succeeding centuries saw further modifications emanate from Eastern tradition because of a desire to profess more explicitly the belief in the triune God and the double nature in Christ. The thumb and two fingers were extended to symbolize the Trinity while the ring finger and the little finger were folded back on the palm to profess the God/Man. Jesus Christ.

This newer usage also spread to the Western Church where we read Pope Leo IV. writing in the middle of the ninth century. instructing his clergy: “Sign the chalice and the

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday, September 05, 2020

Great Vespers 3:15 p.m.

Sunday Divine Liturgy 4:00 p.m.

Sunday, September 06, 2020

Sunday Divine Liturgy 10:00 a.m.

Sunday, September 13th

Divine Liturgy 5:30 p.m.

Monday, September 14th

EXALTATION OF THE HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy and Procession

10:00 a.m.

Gregory the Great Academy

119 Griffin Road

Elmhurst Township PA 18544

EVENTS IN OCTOBER

Wednesday, October 14th

Ladies Society Pasta Dinner

Take-out and curb-side pickup

4:00 p.m. – 6 :00 p.m.

2020 WEEKLY COLLECTION

September 6

| | |
|-----------------|-----------|
| Weekly Offering | \$ 470.00 |
| Monthly | \$ 110.00 |
| Holydays | \$ 30.00 |
| Divine Liturgy | \$30.00 |
| Candles | \$ 10.00 |
| Total: | \$ 620.00 |

Thank you for your support!

DIVINE LITURGY INTENTIONS

- 12 September†Anthony Joseph Bolus
from Barbara Albert
- 13 September†Anthony Joseph Bolus
from Barbara Albert
- 19 September†Anthony Joseph Bolus
from Barbara Albert
- 20 September†Anthony Joseph Bolus
From James & Alexis Davis
- 26 September†Anthony Joseph Bolus
From James & Alexis Davis
- 27 September†Anthony Joseph Bolus
From Frank Toolan
- 03 October†Dolores Ruthowski & Beverly
Thomas from St Joseph Church
- 04 October†Anthony Joseph Bolus
from Jean Cecci
- 10 October†Anthony Joseph Bolus
from Jim & Betsy Zaydon
- 11 October†Anthony Joseph Bolus
from St. Joseph Ladies Society
- 17 October†Anthony Joseph Bolus
from Anthony & Kathie Barrett
- 24 October†Marie Barrett
from Jim & Betsy Zaydon
- 25 October†Frank Milewski
from Jim & Betsy Zaydon

Sunday before the Exaltation of Cross

MANY OF THE FEASTS we celebrate each year have a special rite connected with them. The Great Sanctification of Water on the Theophany, the *hajme* service on Pascha and the veneration of icons on the Sunday of Orthodoxy are perhaps the best-known examples of these festal observances.

There is also a special rite proper to the feast of the Exaltation of the Precious Cross (September 14) called, appropriately, the Exaltation of the Cross. During the Great Doxology at Orthros the cross, adorned with flowers and herbage is brought in procession to the center of the church where it is placed on a table or analogion. Everyone then makes three prostrations before the cross. After this, the priest raises the cross high and, facing East, intones a petition. The chanters respond by singing *Lord, have mercy* one hundred times as the priest blesses the East with the holy cross. He does the same successively facing North then West then South and then East again as he circles the table. He intones the kondakion of the Holy Cross and blesses the people. The cross is placed on the table and everyone makes three prostrations before it, singing “We bow in worship before Your cross, O Master, and we sing praise to Your holy resurrection.” Then everyone in turn venerates the cross. In some churches this rite of exaltation is performed after the Divine Liturgy.

The Discovery of the Cross

This rite is a reenactment of something that happened spontaneously when the cross was first discovered at the excavation for the Church of the Anastasis during St Helena’s expedition to the Holy Land in AD 326-328. The fourth-century Church historian Socrates Scholasticus described what took place in his *Historia Ecclesiastica*.

The site of Christ’s death and resurrection had been covered over by a pagan temple during the Roman persecutions of the Church. St Helena had the temple destroyed to uncover the sacred site. Three crosses were discovered buried near the Lord’s tomb. The title placed on the Lord’s cross (Jesus of Nazareth, King of the Jews) was lying with the crosses but it was not clear on which of the three crosses the Lord had been crucified. The Bishop of Jerusalem, Makarios, had each of the crosses placed in turn on a terminally ill woman. When this woman was healed at the touch of the third cross, it was taken as a sign that this was the cross of Christ.

When local Christians heard of this discovery, they all wanted to see the Lord’s cross and to venerate it. Bishop Makarios, took the cross onto a raised platform and lifted it on high, ‘exalting’ it, for all to see. The people fell to their knees, bowing down before the cross and crying out repeatedly: *Kyrie eleison!*

As Theodoret of Cyr (393-457) described it in his *Ecclesiastical History*, Chapter 17, St Helena “... had part of the cross of our Savior conveyed to the palace. The rest was enclosed in a covering of silver, and committed to the care of the bishop of the city, whom she exhorted to preserve it carefully, in order that it might be transmitted uninjured to posterity.”

Veneration of the Cross

We know from the journal of the Spanish pilgrim-nun Egeria that the cross was venerated on Holy Friday, despite an unusual risk:

“Then a chair is placed for the bishop in [Golgotha](#) behind the [liturgical] Cross, which is now standing; the bishop duly takes his seat in the chair, and a table covered with a linen cloth is placed before him; the deacons stand round the table, and a silver-gilt casket is brought in which is the holy wood of the Cross. The casket is opened and [the wood] is taken out, and both the wood of the Cross and the [title](#) are placed upon the table. Now, when it has been put upon the table, the bishop, as he sits, holds the extremities of the sacred wood firmly in his hands, while the deacons who stand around guard it.

“It is guarded thus because the custom is that the people, both faithful and catechumens, come one by one and, bowing down at the table, kiss the sacred wood and pass through. And because, I know not when, someone is said to have bitten off and stolen a portion of the sacred wood, it is thus guarded by the deacons who stand around, lest anyone approaching should venture to do so again.

“And as all the people pass by one by one, all bowing themselves, they touch the Cross and the title, first with their foreheads and then with their eyes; then they kiss the Cross and pass through, but none lays his hand upon it to touch it. When they have kissed the Cross and have passed through, a deacon stands holding the ring of Solomon and the horn from which the kings were anointed; they kiss the horn also and gaze at the ring.”

Recovery from the Persians

In 602 the Persian Sassanian Shah began a 26-year long war against the Byzantine/ Roman Empire. In 614 Sassanian troops conquered Jerusalem and appointed two prominent Jews as its rulers. After only a few months Christians in the city rebelled, but the uprising was quickly crushed. The Persians retaliated by seizing the holy cross and taking it to their capitol as spoils of war.

In 628 a new Shah made peace with the Byzantines. Palestine was returned to Roman control and on March 21, 630 the Emperor Heraclius marched triumphantly into Jerusalem bearing the precious cross. The Emperor, taking off his shoes and his imperial robes, carried the cross into the Anastasis where it was once again triumphantly exalted. It was then resolved that the Feast of the Cross be celebrated throughout the empire, for which reason it is called the Universal Exaltation.

All the Earth Glorifies the Cross

When St Helena found the crosses at the site of Christ’s tomb she noticed a fragrant plant, then unknown in Rome, which she named basil, the royal plant. In the Middle East the cross is adorned with basil leaves at the ceremony of the exaltation. The basil is then distributed to the worshippers.

In the Slavic Churches the ceremony of the exultation is generally performed only by the bishop in his cathedral or an abbot in his monastery. During the ceremony the cross is often showered with rose petals which are then dipped in rose water and given to the faithful.

The Cross – Tree of Life

While the clergy and people are venerating the holy cross, the following is sung:

Come, you people, and look on this marvelous wonder! Let us venerate the power of the cross. In Paradise a tree brought forth the fruit of death, but life is the blossom of this tree on which the sinless Lord was nailed. Reaping incorruption from it, all the nations cry: “You, who through the cross has laid Death low and set us free – glory to You!”

The sayings of the prophets foretold the holy wood by which Adam was set free from the ancient curse of death. Today, at the exaltation of the cross, all creation raises its voice, asking of God plenteous mercy. O Master, who alone are boundless in Your compassion, be our atonement and save our souls.