

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 Bar-
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.
Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. William Lass, jr. 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. Bo-
lus. ✕Nicholas Cianci. ✕Patricia Cimakosky. ✕Ann Coury. ✕
Mary Sue Betress. ✕Margaret Dillenburg ✕Eric Jolly. ✕
Joseph King ✕Blakely Landell. ✕Elaine Manuele. ✕Frank
Milewski, Sr. ✕Frank Milewski, 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.; follow-
ing 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.

FIFTEENTH SUNDAY
AFTER HOLY CROSS
ZACCHAEUS SUNDAY

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

17 JANUARY 2021 ♦ TONE 08 EOTHINON 11 † 15TH SUNDAY AFTHER HOLY CROSS / ZACCHAEUS SUNDAY

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: (Tone 8)

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

Resurrection (Tone 8)

God bearing Father Anthony the Great

Father Anthony, you equaled Elijah in his zeal and followed John the Baptist in his holy way of life: you peopled the wilderness and established the world on the firm foundation of your prayers. Intercede with Christ God that He may save our souls.

Saint Gregory the Great

KONDAKION:

TRISAGION:

PROKIMENON:

Make vows to the Lord your God and fulfill them;
let all around about Him bring gifts to the awesome Lord.
God is renowned in Judah; in Israel great is His Name.

EPISTLE:

Brethren, obey your superiors and be subject to them, for they keep watch as having to render an account of your souls -- so that they may do this with joy, and not with grief, for that would not be fitting for you. Pray for us, for we are confident we have a good conscience, since we wish to live uprightly in all things. But I more especially exhort you to do this, that I may be restored to you the sooner. Now may the God of peace, who brought forth from the dead the great Pastor of the sheep, our Lord Jesus, in virtue of the blood of an everlasting covenant, fit you with every good thing to do his will, working in you what is well pleasing in his sight, through Jesus Christ, to whom is glory, forever and ever. Amen.

ALLELUIA:

Your priests, O Lord, shall be clothed with holiness, and your saintly ones shall shout for joy.
For the Lord has elected Sion, he has chosen it for his dwelling.

GOSPEL:

At that time 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."

HIRMOS:

KINONIKON:

Liturgy Book p. 1

Liturgy Book p. 107

Liturgy Book p. 107

Liturgy Book p. 108

Liturgy Book p. 29

Liturgy Book p. 87

Tone 4

Liturgy Book p. 30

Liturgy Book p. 31

Liturgy Book p. 33

(Tone 8)

Ephesians 4:7-13

Luke 19:1-10

Liturgy Book p. 60

Liturgy Book p. 66

Cheese-Fare Week, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.

Fasting and Our Renewal

The preparation for the Great Fast in the Byzantine Churches focuses to a great extent on fasting. Why is fasting so emphasized if the purpose of this season is the renewal of our life in Christ?

In the Scriptures the great "icon" of our communion with God is "Eden, the Garden of God" (Ez 28:13) where God walked with Adam and Eve. That communion was broken by eating the so-called forbidden fruit. Eating became the sign of choosing one's own will over the will of God. This is why the first way in which the devil tempted Christ concerned food. Fasting – not eating – is thus a symbol of putting aside our own will in order to recover our communion with God.

In our society, where food is so abundant, eating is an even more fitting symbol for doing our own will. We can choose to eat whatever we feel like. We can pass up foods which don't please us. We throw away food without a second thought. We may not be able to indulge our lust for power or wealth very easily; we can always reach for another piece of cake.

Many people prepare for Lent by deciding what they will give up. Fasting in the Christian East is not a matter of personal choice, but of surrendering one's will to the Church which determines when and how to fast. This does not mean that the fasting rules are unchangeable, but one should have the blessing of one's spiritual guide before excusing oneself from the fast. The heart of the fast is putting aside one's ego.

In the Great Fast we refrain from eating for at least part of each day (until noon, or midafternoon or until we receive the Eucharist) for 40 days. This number recalls the 40-day fasts of Moses before receiving the Ten Commandments (see Ex 34:27-29) and of Elijah before encountering God on Mount Horeb (see 1 Kgs 19:8-12). For Christians, of course, the Lord Jesus' 40-day fast in the wilderness after His baptism stands out as the foremost example of fasting and communion with God.

During the pre-Fast weeks of the Triodion we prepare for our 40-day fast by abstinence – not eating certain foods while continuing to eat others. Many people consider abstinence to be fasting; in fact it is merely a part of fasting. We fast completely for a period of time. Then when we do eat, we abstain from eating X, Y, and Z. .

Why Animal Products?

Again let us return to the Garden of God. In the book of Genesis we read that God said to our first parents, "See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food" (Gen 1:29). Fruits and vegetables, nuts and grains made up the diet of humanity both before and after the fall (see Gen 3:18). It was only after the flood, when the earth had been laid waste, that God tells Noah, "The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you" (Gen 9:2, 3). In abstaining from animal products, then, we are returning to the "food of paradise," the diet of the first created, to symbolize our desire to recover the communion with God for which they were made.

Dioceses Across USA Nationwide Prayer Vigil for Life, January 28-29

Details at www.ussccb.org/news/2021

THE TRIODION: THE GUIDE TO THE SPRINGTIME OF THE LITURGICAL YEAR

ON THE ISLAND OF ZAKYNTHOS a unique ceremony takes place at the beginning of the Triodion. The book of the Triodion is placed on a stand before the icon of Christ. Before the first hymn from this book is chanted, the volume is presented to the bishop. He venerates it as if it were an icon, followed by all the clergy. Then the book is presented to the chanter who intones the first hymn. The time of the Triodion has begun.

The term **Triodion** refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. Triodion literally means “three odes” and refers to the canons at daily Orthros which contain three rather than the usual nine odes.

The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all.

In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ.

This ten-week period is made up of the following components:

- + The pre-Fast weeks which ease us into the practices of the Great Fast;
- + The six-week long Great Fast itself;
- + The two-fold feast of Lazarus Saturday and Palm Sunday; and
- + The Great and Holy Week of the Lord’s Passion.
- + **The Pre-Fast Weeks**
- + Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God’s ever-welcoming love (Prodigal Son).

A **Fast-Free Week** between these two Sundays in which we are told not to fast, lest we take pride in our efforts like the Pharisee.

Meat-Fare Week, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JANUARY

Sunday, January 17th
Divine Liturgy 10:00 a.m.
at Gregory the Great Academy
Elmhurst Township, Pennsylvania

Sunday, January 24th
Sunday of the Pharisee & Publican

Sunday, January 24– 31
FAST FREE WEEK

EVENTS IN FEBRUARY

Monday, February 01st
Great Vespers 5:30 p.m.
Tuesday, February 02nd
ENCOUNTER OF THE LORD
ONE OF THE TWELVE GREAT FEASTS
Divine Liturgy 5:30 p.m.

DIVINE LITURGY INTENTIONS

17 January ✕ Priest William Egan
✕ Eleanor Mary Sirgany Mille
from Karin Mille
24 January ✕ Genevieve Zaydon

Theophany House Blessings
Blessed water at back of the Church
If you would like your house blessed
during this holy season please sign up
in the back of the church, call the rec-
tory 570.343.6092
or speak to Fr. Christopher

2021 WEEKLY COLLECTION

January 10	
Weekly Offering	\$ 820.00
Monthly	\$ 100.00
Holydays	\$ 60.00
Candles	\$ 20.00
Total:	\$ 1,000.00

Thank you for your support!

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

Following Christ to the Desert

THE LORD JESUS SAID to the rich young ruler, “You still lack one thing. Sell all that you have and distribute to the poor, and you will have treasure in heaven; and come, follow Me” (Lk 18:22). This young man declined, but others through the centuries have left all and followed Him. In times of persecution they followed Him to the cross (or the sword, the wild beasts, or the flames) as martyrs. But what if there is no persecution – how can one follow Christ?”

A number of early Christians sought to follow Him into the wilderness. Ascetics, both men and women, left their homes and withdrew from society to follow the One who had said, “*Foxes have holes and birds of the air have nests, but the Son of Man has nowhere to lay His head*” (Lk 9:58). The first to do so, like St Takla, the first woman martyr, left their homes to dwell outside their town or village in relative seclusion. Two others, whom the Church remembers this week, went further than that.

The first, **St Paul of Thebes** (January 15), is revered as the first hermit in Egypt. *During the persecution of Decius, Paul fled to the Theban desert where he lived in a cave for almost 100 years before his death in 342.*

*We know more about the second, **St Anthony the Great** (January 17), the “father of monks” whose life was written by his contemporary, St Athanasius the Great, Archbishop of Alexandria. This work was soon translated into numerous languages and spread the fame of St Anthony and of the ascetic life throughout the Churches of East and West. “Sell all that you have...”*

Anthony (c. 251-356) was the son of landowners from the village of Coma on the Nile, south of Alexandria. When he was 18 years old, his parents died, leaving his unmarried sister in his care. A few months later he had what we might call a “Conversion Experience” while attending the Liturgy in the village church. He heard the Gospel passage quoted at the start of this article and, as St Athanasius tells it, “As though God had put him in mind of the Saints, and the passage had been read on his account, Anthony went out immediately from the church, and gave the possessions of his forefathers to the villagers—they were three hundred acres, productive and very fair—that they should be no more an obstruction to himself and his sister. And all the rest that was movable he sold, and having got together much money he gave it to the poor, reserving a little however for his sister's sake.”

Soon after he felt called to a more ascetic way of life. Placing his sister in the care of “known and faithful virgins,” Anthony began living in solitude outside his village, visiting any nearby ascetics and studying their way of life. When he was about 35, he settled among the tombs at the edge of the Western Desert, giving himself over to prayer and fasting. A friend bringing him bread one day found him collapsed outside the tomb and brought him back to the village. St Athanasius says that Anthony had a divine visitation in which he was told, “since you have endured, and have not been overcome, I will always help you, and will make your name known everywhere.” Having heard this, Antony arose and prayed, and received such strength that he perceived that he had more power in his body than formerly.”

20 Years at Deir al-Meimun

As soon as Anthony recovered he headed further into the desert, settling in the ruins of an abandoned fort in the mountains on the other side of the Nile. Friends would come to bring him food but he would not leave the fort, speaking to them through a slit in the wall. St Athanasius says that these friends often heard him beset by demons and that they “used often to come expecting to find him dead, and would hear him singing, ‘Let God arise and let His enemies be scattered, let them that hate Him flee before His

face. As smoke vanishes, let them vanish; as wax melts before the face of fire, so let the sinners perish from the face of God;’ and again, ‘All nations compassed me about, and in the name of the Lord I requited them.’”

Anthony’s reputation spread over the years and people increasingly came to see him, hoping to imitate his way of life. After twenty years “Anthony came forth, as from a shrine, initiated in the mysteries and filled with the Spirit of God. Then for the first time he was seen outside the fort by those who came to see him. And they, when they saw him, wondered at the sight, for he looked as he had years before. He was neither fat, like a man without exercise, nor lean from fasting and striving with the demons. He was just the same as they had known him before his retirement.”

Anthony now encouraged others to settle nearby and adopt his way of life. The numbers so increased that, as Athanasius says, “cells arose even in the mountains, and the desert was colonized by monks.”

Forays to Alexandria

Although other monks leaved nearby, Anthony still lived in seclusion for most of the time, coming together with them for occasional worship and instruction. He first left this place of solitude in 311, during the persecution of Maximinus when Christians were being rounded up and taken to Alexandria. He presented himself publicly in the city but no one dared touch him. He spent some time ministering to the suffering Christians there. When the persecution ceased, he then returned to his cell.

Anthony now resolved to return to solitude. He settled further into the mountains and allowed other monks to bring him food once a month. He would descend to the other monks from time to time to instruct and encourage them in their monastic life.

Anthony returned to Alexandria to refute the rumor that he sided with the Arians. He publicly denounced the Arian teaching, calling it the forerunner of the antichrist. During his stay there he healed many and freed others from demons.

As the years progressed more and more people came to live the monastic life in Anthony’s shadow. His fame even reached Emperor Constantine and his sons who wrote to him seeking guidance. Anthony lived to be 105. His body was placed in an unmarked grave, as he directed.

Asceticism and Us

What does the witness of St Anthony – and of the ascetic life in general – say to people in the world? We are all called to follow Christ, if not to a martyr’s death or to a foreign mission, but where is He leading us? St Paul gives us this answer: “*If then you were raised with Christ, seek those things which are above, where Christ is, sitting at the right hand of God. Set your mind on things above, not on things on the earth*” (Col 3:1, 2).

Asceticism is essentially a refocusing of our hearts away from “things on the earth” to enable us to develop our relationship to Christ where He is now. While people in the world have important family and career responsibilities, we also have a great deal of free time which we devote to recreation or entertainment of one sort or another. In our society we are increasingly addicted to non-stop music, TV or Internet, with their increasingly godless atmosphere. What time do we have left for prayer, Scripture reading or service? What spirit do we have left for relishing fellowship with God? Asceticism for us might well involve turning from such pursuits at least in part to set our minds “*on things above, where Christ is.*”

Holy Father Anthony, pray to God for us!