

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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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: 5:30 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.

**FIRST SUNDAY OF
THE GREAT LENT
SUNDAY OF ORTHODXY**

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

21 FEBRUARY 2021 ♦ TONE 05 EOTHINON 05 † **FIRST SUNDAY OF GREAT LENT** / **SUNDAY OF ORTHODOXY**

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

Resurrection (Tone 5)

Holy icons

Saint Joseph the Betrothed

KONDAKION: *Annunciation*

TRISAGION:

PROKIMENON:

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Back of Liturgy Book

Liturgy Book p. 15

Liturgy Book p. 18

Lenten Supplement p. 1

Liturgy Book p. 20

Lenten Supplement p. 6

Liturgy Book p. 23

(Tone 5)

You, O Lord will keep us and preserve us always from this generation.

Stichon: Save me, O Lord, for there is no longer any holy man; for truthfulness has vanquished from among the children of men.

EPISTLE:

Hebrews 11:24-12:2

Brethren, by faith Moses, when he was grown up, denied he was a son of Pharaoh’s daughter — choosing to be afflicted with God’s people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians’ treasures: for he was considering the reward. By faith he left Egypt not fearing the king’s wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers. And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies. Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground. And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.

ALLELUIA:

(Tone 4)

Moses and Aaron were among his priests and Samuel among those who called upon his name.

They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.

GOSPEL:

St. John 1:43-51

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, “Follow me.” Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, “We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming to him and said of him, “Look, a true Israelite in whom there is no guile!” Nathanael said to him, “Where do you know me from?” Jesus answered him and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered him and said, “Rabbi, you are the Son of God, you are King of Israel.” Answering, Jesus said to him, “Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see.” And he said to him, “Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”

IRMOS:

KINONIKON:

Lenten Supplement p. 17

Liturgy Book p. 47

However, there is no real tension, indeed, both are an expression of the divine activity of the Incarnation. The prophets, inspired by the Holy Spirit, received the logos for human utterance; the Lady Theotokos received the consubstantial logos to be the Mother of God; the Logos became man, clothing himself in our human flesh, and so the holy icons bear the image of this same Logos. And is not the Christian life begun in baptism by reception of the Holy Spirit in faith and enacted in the holiness of our life so that the logos of Christ be perfectly formed in us?

Today we also use the *Divine Liturgy of Saint Basil the Great*. This liturgy differs from St. John Chrysostom notably in the long anaphora (the prayer which comes after the thrice holy hymn unto the litany which precedes the Lord’s prayer) and in some of the priestly prayers which typically are not heard. This liturgy or anaphora was once used every Sunday, but was replaced by the shorter anaphora of St. John Chrysostom. Other than the Sundays of Great Lent it is often heard on some Vigils of Great Feasts, etc.

While many things should be said about this poetic text, what is so striking is its rich, elaborate and profound imagery, which is masterfully used to proclaim the mystery of our salvation from Adam to Christ to time of the Church. Moreover, its Trinitarian expression is prominent with special consideration of the person and action of the Holy Spirit: source of sanctification, illumination and our deification.

Two beautiful and awe inspiring anthems to the Theotokos are used: “Triumphant Leader” (kondakion at the Little Entrance) and “In you, O full of grace” (hymn during the anaphora). The former is taken from the Akthaist hymn in honor of the Theotokos – used both in thanksgiving for the intercession of the Most Holy Theotokos who saved the city of Constantinople in year 626 from an attack by the Persians and Scythians. The Akthaist hymn is also used as a preparation for the feast of the Annunciation. The themes of the Incarnation (Annunciation, Visitation, Birth of Christ), and not the passion form this hymn. Its appropriation to the Great Fast is obvious: She is our champion and defense against our invisible enemies, who attack the citadel of our souls.

The later replaces the hymn, “It is truly meet,” usually sung at this point in the Divine Liturgy. During special feasts others are often chosen, being taken from hymns sung at Orthros (the 9th Ode).

Lenten Readings: Genesis: Last week (Friday) ended with Fall of Adam and Eve; this week we hear the account of their expulsion up to the Patriarch Noah with the threat of punishment (purification).

† **Daniel 3:26, 27** † **Epistle: Hebrews 11:24-26; 32-40; 12:1-2**

† **Psalm 98:6** † **Gospel: John 1:43-51**

Sunday of Orthodoxy

Today is the first Sunday within the time of the Great Lent and finishes the first week of the Great Fast (we recall that the Lent began on Monday). Curiously, 'Sundays' during this time do not begin the week but end them. Tomorrow is properly called Monday of the Second Week of Great Lent. Thematically, one would expect in the liturgical prayers today the echo or resolution of themes already heard this past week. The Lenten theme of this day is articulated clearly for us in the appointed epistle and gospel: remembering the promise to the prophets and righteous ones of the Old Covenant and its fulfillment in the discipleship of the New Covenant.

We remember that in this week just past during Vespers and the sixth hour the catechetical instructional for those preparation for Baptism on Pascha began. Baptism is the entrance in to the new life of Christ – through his passion, death and resurrection, one becomes a member of His Body the Church. For the catechumen now this new life is only announced and promised. Like the righteous of the Old Testament this promise is received in faith through the prophetic words of the Church and its bishop. Unlike the righteous of the Old Testament the catechumen will see and experience in their holy baptism what our fore-fathers long to behold. In the epistle to the Hebrews, St. Paul makes this very point (concluding his litany of saints) when he says "and these all, though well attested by their faith, did not receive what was promised since God has foreseen something better for us."

What St. Paul alludes to (we his audience would know) is that we were given the grace of the Incarnation – to know Christ himself. It is eloquently articulated in the call of the holy apostle Nathaniel in these words of our Lord about Himself today, "...you shall see greater things than these... truly, truly I say unto you, you will see heaven open and angels of God ascending and descending upon the Son of man."

Today is also called the *Sunday of Orthodoxy*. For it was on this day, the first Sunday of Great Lent in 842 at the end of a Synod in Constantinople, were the doctrine and praxis on holy images - as defined by the 7th Ecumenical in 787 - was reaffirmed, that a triumphal procession from the Church of the Blachernae to the Hagia Sophia was made – so that word was made deed in the re-enshrinement of sacred images. The same synod declared that this moment in the life of church be always commemorated in the churches with suitable hymns, processions and festivity.

And so fittingly a new theme was introduced into the prayers and hymns of the Church of the triumph Orthodoxy, the restoration of the holy images. So in the Office of Vespers (of last night) along with the troparia sung in honor of the resurrection, we had two honoring the holy Prophets of old as well as two honoring the mystery of the holy icons. This later theme emerges clearly and overshadows the Lenten theme previously established.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN FEBRUARY

Saturday, February 20th

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, February 21st

Divine Liturgy 10:00 a.m.

Sunday, February 21st

First Sunday of Lent

Procession with the Holy Icons

EVENTS IN MARCH

Sunday, March 21 st

Ladies' Society St. Joseph Breakfast

Take out: \$8.00 adults

\$4.00 children

DIVINE LITURGY INTENTIONS

21 March 21 ✠ James Zaydon, Sr.
from Family

ST JOSEPH BREAKFAST SIGN-UP
in the back of the Church

2021 WEEKLY COLLECTION

February 14

| | |
|-----------------|-----------------|
| Weekly Offering | \$ 425.00 |
| Monthly | \$ 20.00 |
| <u>Candles</u> | <u>\$ 25.00</u> |
| Total: | \$ 510.00 |

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.

THE FAST OF GREAT LENT

† On weekdays of Great Lent, Monday through Friday, there are restrictions on both the number of meals taken daily and on the types of food permitted; but when a meal is permitted, there is no limitation to the quantity of food that may be eaten.

† On weekdays, fast is broken [the first meal of the day is taken] at/after the noon hour.

† Throughout Great Lent, the fast excludes the eating of meat and meat products, cheese, milk, butter, fish, olive oil, wine and alcoholic beverages.

† On the Feast of Palm Sunday the eating of fish is permitted.

† Olive oil, as well as wine, is permitted on various feastdays (consult the calendar), as well as on Saturdays and Sundays.

† While the above rules of fasting are to be encouraged, in all things the Christian is called to exercise moderation and charity. The elderly and those in poor health, especially, are urged to be prudent. If in doubt, speak with your spiritual father or confessor.

Icons: Images of Glory

Icons play an important role in the spiritual life of Byzantine Christians, both Catholic and Orthodox. An icon is not merely a picture of Christ or of a saint, much less a religious decoration, but an expression of the most fundamental realities of our faith and a making present of the heavenly reality they depict.

GOD TRULY WITH US

The first reality of faith expressed in icons is that the Word of God truly and completely became one of us in Jesus Christ. He was not simply manlike: He was truly human, like us in all things except sin as the Scripture says. Our icons of Him proclaim the truth of His humanity while stressing His divinity as well. As St John of Damascus noted, “Of old God, the incorporeal and uncircumscribed, was not depicted at all. But now that God has appeared in the flesh, I make an image of the God who can be seen.” This is why icons are not symbolic designs (depicting Christ in symbol, as a lamb, for instance, is forbidden in Byzantine tradition) but realistic images of the One who is truly one of us.

WE SHALL BE CHANGED

In the Scripture we are promised that the Lord “will give a new form to this lowly body of ours and remake it according to the pattern of His glorified body” (Philippians 3:21). And so the second reality to which icons point is that of the glorified body of the new creation. Icons are realistic images, but they do not seek to depict the flesh of our fallen human nature, but the glorified bodies of those who are filled with the Holy Spirit. Sanctity is possible, the icon proclaims, and will fill even our bodies with the light of the Spirit of God. This is why the iconographer does not strive for the natural realism of a photograph. This would only reproduce the physical reality of this world.

Rather his intention is to suggest spiritual beauty, transfiguration, deification. It also explains why the figures in icons are usually heavily draped with clothing. Naturalistic art exposes the flesh, glorying in physical beauty. In icons it is generally only the face and the eyes and – through them the soul – which are shown. In Byzantine icons the physical presentation is meant to be colored by the spiritual reality just as the body of Christ reflects divine glory in a physical way.

WINDOW TO HEAVEN

The icon has nothing in common with the decorative art we have in our homes, offices, or subway stations meant to adorn our living space. Icons are meant to call us to prayer, to an encounter with the Lord whom they reveal. This is why we pray before icons and fill our churches with them. We carry them in procession, bow before them and kiss them. A Byzantine church, in which all the walls are covered with holy icons, pulls us out of the mundane world of this age and into the life of the world to come. We see the effect of the grace of the Holy Spirit which we receive in the holy mysteries when the believer lives in this light of that grace.

The most customary manner of reverencing an icon in church is as follows: make one or two prostrations then kiss the icon and then make a final prostration, place your candle in the stand and move away. It is the custom in many places to kiss the feet on an icon of Christ, the hands on an icon of the Theotokos, and the forehead on the icon of a saint.

ICONS IN THE HOME

Our use of icons is not restricted to the church building. God is with us wherever we are, and so it has become customary for Eastern Christians to proclaim His presence in their homes and workplaces by setting up icons. In particular the family prayer or icon corner is the focus of a household's Christian identity and the place in the home where family prayer is conducted.

Customarily a corner is chosen which faces east and there the family's sacred objects are gathered. Most common are the icons of Christ and the Theotokos, the holy cross, and the icons of the patron saints of each member of the family. The icon corner usually includes a lectern, shelf or small table upon which are placed a cross, the holy Scriptures, and a small incense burner. Many people also keep containers of holy oil, holy water, and antidoron as well as other blessed objects (palm, flowers, etc) on the table in their icon corner.

In addition to the icon corner many people place a special icon of the Theotokos near the door of the house. People venerate this icon, known as the 'Doorkeeper', on leaving or entering the house to ask for blessing on their comings and goings. It is also common to place in the dining room the icon of the Hospitality of Abraham, which represents the Trinity in the form of the three angels who dined with Abraham and Sarah (Genesis 18). Icons of the family members' patron saints are often put in their bedrooms as well.

Since icons are considered to be sacramental, revealing the special presence of the holy ones depicted in them, candles or oil lamps are kept burning before them. The faces of true icons are painted in such a way as to reflect the light of the lamps, just as the person depicted in the icon reflects the grace of the Holy Spirit within them.

A hanging lamp suspended from the ceiling or from a bracket over the principal icon in the icon corner in the most traditional way to adorn the icons. Some people leave a candle burning in their icon corner all the time. Others light the lamp and burn incense on occasion, such as on Sundays or the Great Feasts. Still others burn the lamp when they are praying, or when in need of a special blessing or protection.

BLESSING AN ICON

Icons are often blessed simply by being placed on the holy table during the Divine Liturgy. There are also specific prayers for the blessing of icons, appropriate to the subject of the icon (Trinity, Christ, Theotokos, saints) as well as a general prayer which may be used for any icon. The priest would say the prayer then sprinkle the icon with holy water. Everyone would then venerate the newly-blessed icon. If a bishop is blessing the icon, he anoints it with chrism rather than with holy water.

O Master, infinite in Your divine nature, You condescended in these latter days to become incarnate and finite: for in assuming our body, You accepted all its properties. Wherefore we represent Your likeness and embrace it with the Model in mind. Through it we ascend to You and, following the divine tradition set by the apostles, we draw from it the grace of healing. The grace of truth has shone forth and the predictions of old have been clearly fulfilled: for behold, the Church has put on the incarnate likeness of Christ, the new world of icons transcending adornment. As the tabernacle of the Covenant held the presence of God, so do icons show forth the presence of the One we worship and revere. By venerating them we never go astray. It is a glory for us to kneel in true worship of the incarnate Christ. Let us then embrace His icon, O believers, and cry out, "O God, save Your people and bless Your inheritance!" (Vespers, Sunday of Orthodoxy)