

**ST. JOSEPH THE BETROTHED**

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

melkite.scranton@gmail.com ♣ www.melkitescranton.org  
Contact office: 570.343.6092 † stjosephscranton@gmail.com

**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.

**THE SUNDAY OF  
FOREGIVENESS  
CHEESE~FARE SUNDAY**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

14 FEBRUARY 2021 ♦ TONE 04 EOTHINON 04 † SUNDAY OF FORGIVENESS / CHEESE-FARE SUNDAY

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

*Resurrection (Tone 4)*

*Holy Father Auxentios*

You appeared as a citizen of the wilderness, an angel in the flesh and a wonderworker, our God-inspired father Auxentios! By fasting, vigils and prayer, you received heavenly gifts. You cure the sick and the souls of those who run to you in faith. Glory to him who gave you this power! Glory to Him who crowned you! Glory to Him who through you performs healing for all.

*Saint Joseph the Betrothed*

KONDAKION: *Cheese-fare*

TRISAGION:

PROKIMENON: *Psalms 46:6, 1*

How great are your works O Lord; in wisdom You have brought them all.

*Stichon:* Blessed the Lord, O my soul. You are very great, O Lord, my God.

EPISTLE:

*Brethren*, now our salvation is nearer than when we came to believe. The night is far advanced: the day is at hand. Let us therefore lay aside the works of darkness, and put on the armor of light. Let us walk becomingly as in daytime, not in revelry and drunkenness, not in debauchery and wantonness, not in strife and jealousy. But put on the Lord Jesus Christ, and as for the flesh, pay no attention to its lusts. But whoever is weak in faith, receive him without arguing about opinion. For one believes he may eat all things but another who is weak, let him eat vegetables. Let not the one who eats despise the one who does not; and let not the one who does not eat judge the one who does, for God has received him. Who are you to judge another's servant? To his own master he stands or falls but he will stand, for God is able to make him stand.

ALLELUIA: *Psalms 30: 1, 2*

In you, O Lord, have I hoped; let me never be put to shame. † Be my God and protector.

GOSPEL:

*The Lord said*, "If you forgive men their offenses, your heavenly Father will also forgive you. But if you do not forgive men their offenses, neither will your Father forgive you your offenses. And when you fast, do not look gloomy like the hypocrites, who disfigure their faces in order to appear to men as fasting. Amen I say to you they have had their reward. But you, when you fast, anoint your head and wash your face, so that you may not be seen by men to fast, but by your Father, who is in secret; and your Father, who sees in secret, will reward you. Do not lay up for yourselves treasures on earth, where worm and rodent consume, and where thieves break in and steal; but lay up for yourselves treasures in heaven, where neither worm nor rodent consumes, nor thieves break in and steal. For where your treasure is, there also will be your heart."

HIRMOS:

KINONIKON:

*Liturgy Book p. 1*

*Liturgy Book p. 11*

*Liturgy Book p. 11*

*Back of Liturgy Book*

*Liturgy Book p. 15*

*Liturgy Book p. 17*

*Tone 1*

*Liturgy Book p. 20*

*Handout*

*Liturgy Book p. 23*

*(Tone 3)*

*Romans 13:11-14:4*

*(Tone 4)*

*St. Matthew 6:14-21*

*Liturgy Book p. 40*

*Liturgy Book p. 47*

## LENTEN SERVICES

*Monday: Pre-sanctified St. Joseph 5:00 pm / Pre-sanctified Gregory the Great Academy 5:00 pm*

*Wednesday: Pre-sanctified St. Joseph 5:00 pm / Gregory the Great Academy 5:00 pm*

*Friday: Akathist: St. Joseph 7:00 pm / Gregory the Great Academy 5:00 pm*

*Saturday: Divine Liturgy St. Joseph 9:00 a.m.*

vised the therapy of the fast for us, so that our gratifications would be completely stopped and that our worldly cares be transferred to spiritual works. So, if there are some who have gathered here and who are hindered by somatic ailments and cannot remain without food, I advise them to nullify the somatic ailment and not to deprive themselves from this spiritual teaching, but to care for it even more.

For there exist, there really exist, ways which are even more important than abstinence from food which can open the gates which lead to God with boldness. He, therefore, who eats and cannot fast, let him display richer almsgiving, let him pray more, let him have a more intense desire to hear divine words. In this, our somatic illness is not a hindrance. Let him become reconciled with his enemies, let him distance from his soul every resentment. If he wants to accomplish these things, then he has done the true fast, which is what the Lord asks of us more than anything else. It is for this reason that he asks us to abstain from food, in order to place the flesh in subjection to the fulfillment of his commandments, whereby curbing its impetuosity. But if we are not about to offer to ourselves the help rendered by the fast because of bodily illness and at the same time display greater indifference, we will see ourselves in an unusual exaggerated way. For if the fast does not help us when all the aforementioned accomplishments are missing so much is the case when we display greater indifference because we cannot even use the medicine of fasting. Since you have learned these things from us, I pardon you, those who can, fast and you yourselves increase your acuteness and praiseworthy desire as much as possible.

To the brothers, though, who cannot fast because of bodily illness, encourage them not to abandon this spiritual word, teaching them and passing on to them all the things we say here, showing them that he who eats and drinks with moderation is not unworthy to hear these things but he who is indifferent and slack. You should tell them the bold and daring saying that "he who eats for the glory of the Lord eats and he who does not eat for the glory of the Lord does not eat and pleases God." For he who fasts pleases God because he has the strength to endure the fatigue of the fast and he that eats also pleases God because nothing of this sort can harm the salvation of his soul, as long as he does not want it to. Because our philanthropic God showed us so many ways by which we can, if we desire, take part in God's power that it is impossible to mention them all.

We have said enough about those who are missing, being that we want to eliminate them from the excuse of shame. For they should not be ashamed because food does not bring on shame but the act of some wrongdoing. Sin is a great shame. If we commit it not only should we feel ashamed but we should cover ourselves exactly the same way those who are wounded do. Even then we should not forsake ourselves but rush to confession and thanksgiving. We have such a Lord who asks nothing of us but to confess our sins, after the commitment of a sin which was due to our indifference, and to stop at that point and not to fall into the same one again. If we eat with moderation we should never be ashamed, because the Creator gave us such a body which cannot be supported in any other way except by receiving food. Let us only stop excessive food because that attributes a great deal to the health and well-being of the body.

Let us therefore in every way cast off every destructive madness so that we may gain the goods which have been promised to us in the name of our Lord Jesus Christ and the Father and the Holy Spirit. Amen.

# ON FASTING !

*By Our Holy Father St. John Chrysostom*

Fasting is a medicine. But medicine, as beneficial as it is, becomes useless because of the inexperience of the user. He has to know the appropriate time that the medicine should be taken and the right amount of medicine and the condition of the body which is to take it, the weather conditions and the season of the year and the appropriate diet of the sick and many other things. If any of these things are overlooked, the medicine will do more harm than good. So, if one who is going to heal the body needs so much accuracy, when we care for the soul and are concerned about healing it from bad thoughts, it is necessary to examine and observe everything with every possible detail

Fasting is the change of every part of our life, because the sacrifice of the fast is not the abstinence but the distancing from sins. Therefore, whoever limits the fast to the deprivation of food, he is the one who, in reality, abhors and ridicules the fast. Are you fasting? Show me your fast with your works. Which works? If you see someone who is poor, show him mercy. If you see an enemy, reconcile with him. If you see a friend who is becoming successful, do not be jealous of him! If you see a beautiful woman on the street, pass her by.

In other words, not only should the mouth fast, but the eyes and the legs and the arms and all the other parts of the body should fast as well. Let the hands fast, remaining clean from stealing and greediness. Let the legs fast, avoiding roads which lead to sinful sights. Let the eyes fast by not fixing themselves on beautiful faces and by not observing the beauty of others. You are not eating meat, are you? You should not eat debauchery with your eyes as well. Let your hearing also fast. The fast of hearing is not to accept bad talk against others and sly defamations.

Let the mouth fast from disgraceful and abusive words, because, what gain is there when, on the one hand we avoid eating chicken and fish and, on the other, we chew-up and consume our brothers? He who condemns and blasphemes is as if he has eaten brotherly meat, as if he has bitten into the flesh of his fellow man. It is because of this that Paul frightened us, saying: "If you chew up and consume one another be careful that you do not annihilate yourselves."

You did not thrust your teeth into the flesh of your neighbor, but you thrust bad talk in his soul; you wounded it by spreading dis fame, causing inestimable damage both to yourself, to him, and to many others.

If you cannot go without eating all day because of an ailment of the body, beloved one, no logical man will be able to criticize you for that. Besides, we have a Lord who is meek and loving, who does not ask for anything beyond our power. Because he neither requires the abstinence from foods, neither that the fast take place for the simple sake of fasting, neither is its aim that we remain with empty stomachs, but that we fast to offer our entire selves to the dedication of spiritual things, having distanced ourselves from secular things. If we regulated our life with a sober mind and directed all of our interest toward spiritual things, and if we ate as much as we needed to satisfy our necessary needs and offered our entire lives to good works, we would not have any need of the help rendered by the fast. But because human nature is indifferent and gives itself over mostly to comforts and gratifications, for this reason the philanthropic Lord, like a loving and caring father, de-

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN FEBRUARY

Saturday, February 13th

*Great Vespers 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, February 14th

*Divine Liturgy 10:00 a.m.*

Monday, February 8th – Sunday 14th

*Cheese fare Week:*

*Last week to eat dairy products*

Sunday February 14th

*Potluck & Ice cream Social after D. L.*

*Forgiveness Vespers 1:00 p.m.*

Monday, February 15th

*Beginning of Great Lent*

*Presanctified D. Liturgy 5:30 p.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*

### 2021 WEEKLY COLLECTION

January 31

Weekly Offering \$ 1,050.00

Monthly \$ 115.00

Candles \$ 20.00

Divine Liturgy \$ 20.00

Total: \$ 1,205.00

*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.

### DIVINE LITURGY INTENTIONS

21 March 21 ✠ James Zaydon, Sr.

### 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.



# Christ Reverses the Fall

**TOMORROW IS THE FIRST DAY** of the Great Fast, the forty days of preparation for the observances of Great Week and Pascha. On this, the eve of the Fast, our Church always reads these words from St Paul's Epistle to the Romans, "Now it is high time to awake out of sleep... let us cast off the works of darkness, and let us put on the armor of light" (Rom 13:11, 12). In our lectionary, the Epistle to the Romans is read during the first weeks after Pentecost. Why is this section appointed for this Sunday? ... because "the day is at hand." The Great Fast begins this evening with "Forgiveness Vespers." We have the opportunity to be untied from "our attachment to the things of this present world," to "cast off the works of darkness, and ... put on the armor of light" (v. 13), through the observances of the Fast. Appropriate as these words may be on this day, we know that they were not written with the Fast in mind; there was no Great Fast in St. Paul's day. To what was he referring?

Commentators believe that St Paul's sense of urgency derived from the portentous events in the Roman Empire of his day. The persecution of the Church had begun. Jewish unrest was intensifying and a full-scale revolt would be mounted in a few short years, bringing about the destruction of the temple in Jerusalem. Many Jews believed that the Messiah would be coming soon; many Christians believed that He (Jesus) would be returning soon. The "Day of the Lord" was at hand. For St Paul, this critical time in the history of the Church and the Jewish nation demanded that Christians focus their attention on the fundamental truth of their existence: they had a unique relationship to God in Christ. Everyone in the world was related to God as the work of His hands; Christians, however, were related to Him as His adopted children, God "having predestined us to adoption as sons" (Eph 1:5) in order to make present throughout the world the Gospel of salvation in Christ. It is this reality which should define a Christian's way of life at this time.

St John Chrysostom, commenting on this passage, says that St Paul "... puts the Resurrection close at hand. For, as time advances, he means, the season of our present life is wasting away, and the life to come approaches. If, then, you are prepared, and have done all that He has commanded, that day is salvation for you; but if you are not ready, it is not so." That is not some kind of threat for Chrysostom: "It is not to alarm them that he exhorts them in this way, but out of kindness, in order to untie them from their attachment to the things of this present world" (Homily on Romans).

Most of us are quite happy to be attached to the things of this present world and resist parting from them. It is not unusual to find older people, who have moved from a family home to smaller quarters, trying to cram all "their things" into one or two rooms. Few are those who come to realize that, as the saying goes, "what you own, owns you." For St Paul, our "things" are not something to hold on to, but to leave behind happily, because what waits us is so far superior.

## Wakefulness and Sleep

St Paul uses a number of contrasting examples in his epistles to represent the difference between the ways of believers and those of non-believers. Christians are told to be awake rather than to sleep, for "the night is far spent, the day is at hand" (v.12).

In the ancient world, sleep was frequently an image of death. Asa's descent into unconsciousness, sleep foreshadows the end of life. Because it is temporary, however, sleep is also an image pointing to the resurrection. At Christ's resurrection, we are told in the Gospel, "the

graves were opened; and many bodies of the saints who had fallen asleep were raised" (Mt 27:52). To be asleep is, in effect, to be dead.

Sleep is also an image of inattention when contrasted to watchfulness. The sentry is awake, alert to any danger. Thus St Paul wrote to the Thessalonians, "Therefore, let us not sleep, as others do, but let us watch and be sober. For those who sleep, sleep at night, and those who get drunk are drunk at night. But let us who are of the day be sober..." (1 Thess 5:7,8). Sleep and drunkenness are equally devastating to a sentry who is supposedly on watch.

The need for wakefulness was apparently well known to the Christians of St Paul's day. Writing to the Ephesians, he cites what seems to have been a popular saying, "Therefore it is said: 'Awake, you who sleep, arise from the dead, and Christ will give you light.' See then that you walk circumspectly, not as fools but as wise, redeeming the time, because the days are evil" (Eph 5:14-16). Believers, like sentries, need to be awake to see the dangers to faith in a godless society and distance themselves from them.

## Light and Darkness

The images of sleep and night are connected to another set of images, used even longer to contrast the way of God and the ways of this world. We find the image of light in the midst of darkness representing the coming of the Messiah in the Book of Isaiah: "The people who walked in darkness have seen a great light; those who dwelt in the land of the shadow of death, upon them a light had shined" (Is 9:2). This passage is quoted in Mt 4:16 as fulfilled when the Lord Jesus began His ministry. And, of course, Jesus is, in His own words, the Light of the world.

## Casting Off and Putting

On the final pair of contrasts St Paul uses here is that of old and new garments. We are to "Cast off the works of darkness, and let us put on the armor of light" (Rom 13:12). Armor, of course, suggests a soldier dressed for combat and St Paul develops that aspect of the image in Eph 6:11-18. "Put on the whole armor of God that you may be able to stand against the wiles of the devil" (v. 11). Putting-on and taking-off becomes an important rite in the mystery of baptism, where the removal of one's ordinary garments represents the catechumen's willingness to die to sin. The new life in Christ is, of course, represented by the white baptismal garment, the "robe of light," which the newly-baptized puts on.

During this Great Fast, then, we who have put on the robe of light at our baptism are called to put aside any form of physical or emotional self-gratification (what St Paul calls "revelry and drunkenness... lewdness and lust... strife and envy") through fasting, almsgiving and forgiveness. Similarly, by increased prayer and worship during these days, we "put on the Lord Jesus Christ." The next section of this passage is equally important during the Fast: "Let not him who eats despise him who does not eat, and let not him who does not eat judge him who eats; for God has received him. Who are you to judge another's servant?" (Rom 14:3,4) We must be on guard lest our desire to keep the Fast with augmented prayer, fasting and almsgiving push us to judge the observance of others and thus render our own observance barren. As always in the Church, our brethren should be more important than our devotions or other practices. They are, after all, more important to God.

***"The angel's fiery sword will no longer guard the gates of Paradise, for the cross of the Lord has put it out wondrously..."***  
***From the Kontakion at the Veneration of the Cross***