

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.

**THIRD SUNDAY OF
THE GREAT LENT
SUNDAY OF HOLY CROSS**

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

04 MARCH 2021 ♦ TONE 07 EOTHINON 07 † **THIRD SUNDAY OF GREAT LENT** / **SUNDAY OF HOLY CROSS**

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: Beatitudes

ENTRANCE HYMN: Resurrection

APOLYTIKIA:

Resurrection (Tone 7)

Holy Cross

Saint Joseph the Betrothed

KONDAKION: Annunciation

TRISAGION: Before your Cross

PROKIMENON: Psalm 27:9, 1

The Lord will give strength to His people; the Lord will bless His people in peace.

Stichon: Give to the Lord, you sons of God, give to the Lord glory and praise.

EPISTLE:

Brethren, since we have a great high priest who has passed into the heavens, let us hold fast out profession of faith. For we have not a high priest unable to pity our weaknesses, but one tried as we are in all things, save sin. Let us then approach the throne of grace with confidence, so that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people. And no one invests himself with this honor: only one who is called by God takes it, as Aaron was. So also, Christ did not glorify himself with the high priesthood, but glorified the One who had spoken to him, "You are my son, I this day have begotten you. "As he says also in another place, "You are a priest forever, according to the order of Melchisedek."

ALLELUIA: Psalm 73: 2, 12

Remember your congregation which you have acquired from the beginning.

God is our eternal king: he has worked salvation in the midst of the earth.

GOSPEL:

The Lord said: "If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father." And he said to them, "Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power."

HIRMOS: In you O Full of grace...

KINONIKON:

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. 3

Liturgy Book p. 20

Lenten Supplement p. 6

Liturgy Book p. 25

(Tone 7)

Hebrews 4:14-5:6

St. Mark 8:34-9:1

Lenten Supplement p. 17

Liturgy Book p. 47

LENTEN SERVICES

Monday/Tuesday: Pre-sanctified Gregory the Great Academy 4:30 pm

Wednesday/Thursday: Pre-sanctified Gregory the Great Academy 4:30 pm

Friday: No Akathist / No Pre-sanctified Liturgy

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

‘rejoice’ and receives its name from the chant sung which opens the Mass: the Introit, "Laetare Jerusalem" ("O be joyful, Jerusalem"). The same themes are present.

This notion of looking upon the Cross to discover joy and consolation seems very foreign to modern sensibilities. But this is the mind and the experience of the Church and the prayers are suffused with them. In the Canon sung for the Holy Cross today each of the nine Ode begins with a hymn (Irmos) which is taken from those of Pascha.

Let us look at the very names the Church gives to the Cross to see how the Christian is to understand and love of the Cross.

Weapon. "O Lord, You helped gentle David in Combat and enabled him to overcome the Philistine Come to the aid of Your orthodox people and cast down the enemies by the weapon of the Cross." A sure defense against our visible and invisible enemies, i.e. is of our salvation.

Tree of Life. "Hail, O life-bearing Cross, bright Paradise of the Church, the tree of incorruption." Adam and Eve, disobeyed the commandment of God, by eating of the tree of the knowledge of good and evil. Christ became obedient unto death, a death on the cross. Christ repaired the evil wrought by Adam in a manner like the transgression. Disobedience was replaced by obedience, a tree with another tree. This is why salvation is a kind of healing; by divine grace and asceticism we are made better, holy, like unto God in Christ Jesus. Only if we eat from this tree can we have eternal life. "The Church now possess a Tree of Life as a second Paradise, O Lord. It is Your life-giving Cross; by eating its fruits, we share in eternal life."

Image of beauty. "O lofty Cross of my Lord, show me the divine image of your beauty. Grant that I may adore your most pure glory. I speak to you and surround you with reverence as if you were alive." The cross is the image of Christ himself, like a man with hands up raised and stretched out, like one about to embrace us. While once an instrument of suffering and pain, it is a thing of beauty. It is beautiful because it is the image of love, love in an action of sacrifice. "No greater love does a man have than to lay down his life for his friend."

Symbol of the Resurrection. "This is the day we bow before the life-giving Cross. Come, Let us all venerate it, resplendent in the light of the Resurrection, it is given to us; let us kiss it in the joy of the Spirit." When we ask ourselves what is the fitting symbol of the resurrection, we are at a loss - what truly and fully describes the mystery of our salvation?; because we have forgotten that is the cross itself.

The throne of God. "The word of the psalmist is fulfilled: Behold, we bow before Your footstool, before the wood of Your precious Cross, O almighty Lord." In the Old Testament, the ark of the covenant was the footstool – the meeting place of the invisible God with men – and the mercy seat, before it propitiatory sacrifices were offered. The Cross is the new ark of the visible God in Jesus Christ. God reigns from the Cross in splendor and glory; though folly and foolishness to unbelievers.

† **Psalm 28** † **Epistle: Hebrews 4:14-16; 5: 1-6**

† **Psalm 74** † **Gospel: Mark 8: 34-9:1**

4th Sunday of Great Lent: the Life-Giving Cross

The Sunday of the Holy Cross is the second of three festivals in honor of the Cross of Christ, the very instrument of our salvation. For as the Epistle of Hebrews speaks to us about Jesus, as Priest, *“For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people.”* – and the sacrifice He offered, - Himself - He offered on the wood of the Cross. The other two feasts are September 14th and August 1st the former commemorates the dedication in 335 of the basilicas built by St. Helena after her discovery of the Cross of Christ [Exaltation] and the later the solemn procession with the Cross which took place in Constantinople in 641 beseeching divine perseverance from and healing of sickness, and which was annually performed. Today’s celebration is not linked with an historical event; rather speaks only to our faith and looks forward to the saving events of Great and Holy Week in the Passion, Death and Resurrection of the Lord.

Historically, this feast was celebrated on this Wednesday coming. Wednesday of the Fourth Week [recall that although today is the third Sunday of Lent, the sundays end the week and not begin them] is the middle point of the Great Fast. [There is a beautiful counterpoint to this during the season of Pentecost (the 40 days after Easter); there is the feast of the “Mid-Pentecost” (between Pascha and Pentecost) where Christ the Teacher and Source of living water is celebrated (John 7:14-30).] Subsequently it was moved to this Sunday. One notices in the office of Orthros that Wednesday, Friday and Saturday have the normal sized canons, bespeaking these days festive character. No doubt, Wednesday and Fridays throughout the year are thematically dedicated to the contemplation of the Holy Cross; but the inclusion of Saturday – yielding the number three – reminds us of the three-fold prediction of our Lord to the disciples that he must go to Jerusalem to be crucified.

Today was also the day in the Great Church of Constantinople that the catechumens together with their sponsors [those preparing to receive Holy Illumination - baptism on Holy Saturday] would be enrolled. Our present baptismal rite includes this ceremony: the first prayer of the service with the accompanying aspirations (blowings). During the Pre-sanctified service on Wednesday and Friday evenings, the litanies and prayers for the catechumens are typically sung. It is fitting that these two events became linked together. Baptism is the reception of the saving power of the Cross - our personal redemption -; indeed *“But one of the soldiers with a spear opened his side, and immediately there came out blood and water.”* (John 19:34). [Water = baptism; Blood = the Holy Eucharist] When one reads the prayers of this week/this feast “the Cross is offered to us as a comfort and encouragement in our journey through Great Lent, and it announces the approach of the Passion and Resurrection of the Lord.” (Job Getcha) For those familiar with Western Christianity’s liturgical customs, we see a beautiful convergence: next Sunday is “Leatare Sunday” the equivalent of your mid-lent point. ‘Leatare’ is the Latin for

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Saturday, March 06th
Great Vespers 3:15 p.m.
Divine Liturgy 4:00 p.m.
Sunday, March 07th
Third Sunday of Lent
Divine Liturgy 10:00 a.m.
Procession with the Holy Cross
Saturday, March 13th
Religious Education Lenten Retreat
Divine Liturgy 10:00 a.m.
Sunday, March 21st
Ladies’ Society St. Joseph Breakfast
9:00 a.m. – 1:00 p.m.
Take out: \$8.00 adults
\$4.00 children

DIVINE LITURGY INTENTIONS
21 March 21 ✠ James Zaydon, Sr.
from Family

2021 WEEKLY COLLECTION

February 28	
Weekly Offering	\$ 1,375.00
Monthly	\$ 185.00
Pascha Flowers	\$ 75.00
Divine Liturgy	\$ 80.00
Candles	\$ 25.00
Total:	\$ 1,740.00

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 feastsdays (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.

EVERYTHING YOU WANTED TO KNOW ABOUT LENT BUT WERE AFRAID TO ASK

The Great Fast or Lent – there are three others on the Byzantine calendar: before Christmas, before the Dormition (August 15) and before Ss. Peter and Paul (June 29) – is the seven week period of preparation before the celebration of Pascha (Easter). It is like a retreat held by the whole Church: a time of spiritual renewal, a time of repentance.

ISN'T LENT KIND OF MORBID AND NEGATIVE?

Repentance is not “giving up”: it is a turning back to God whom we realize is the very source and goal of our life. He is our life. By repentance we realize we aren't where we should be; we are far from our Father. Our happiness, our wholeness, our sense of identity, wellbeing and joy flow from being close to God as the very center of our lives. So Lent, the time for repentance, is the time to rediscover this truth, to be convinced of it and make it more of a conscious reality in our everyday lives. In Pascha, the Easter mystery, Christ gives us a chance to be “born again” as children of God: as complete men and women possessing the life, grace and joy of God which completes and heals our nature as human beings.

WHERE DID LENT COME FROM?

The early Christians kept vigil during the last few days of Holy Week. As time went on, the vigil was extended to approximately forty days. It was a period in which the catechumens (candidates to become Christians) were given a last, intensive preparation for baptism, chrismation and the Eucharist. It was also the time when the penitents (“big time” sinners, such as lapsed Christians) did penance, relearning the basic and beautiful lesson of the mystery and dignity of being a Christian and our way of life in the Lord. They were reconciled with the rest of the faithful at the end of Lent. Since the season was a type of “boot-camp in Christianity” for the catechumens and penitents, all the faithful entered into preparation with them. Lent became a type of renewal and “refresher course” for all believers intent on living of the new life in Christ given to us at Pascha.

BUT WHY THE BIG INTEREST IN 40 DAYS?

The number calls up memories from our past as a people of God. It reminds us of the forty years Israel wandered in the desert. As they were led by God to the Promised Land, they were tested, their faith was strengthened and they learned to know the Lord as the very center of their lives. In the same way during Lent we are tested, our faith is deepened and we move toward the fulness of the heavenly Kingdom which is our inheritance. The number also speaks to us of the forty days Jesus spent in the desert after His baptism, when He resisted temptation, giving Himself to a close communion with His Father, the source of His life. As He embraced His mission as His Father's servant and our redeemer during that time, so we try to take our own mission as Christians more seriously during Lent. Finally, the forty days call to mind Moses and Elijah, who spent that amount of time preparing for important encounters with God. We too will encounter Him in His paschal mysteries where He reveals to us who He is, how He loves us, who we are and the real meaning of life.

SO WHAT SHOULD I DO DURING LENT?

Don't “do”: rather “be” a lenten Christian. Live a lenten style of life. Remember the basics: you are trying to turn more fully to God (repentance) and taste more fully the beauty and dignity that are yours as a child of God. You must think about that – which means eliminating some distractions – and seriously turn to Him. The Church has three traditional helps for this: fasting, prayer and almsgiving.

WHY THIS THREE (FASTING, PRAYER AND ALMSGIVING)?

They are recommended by the Scriptures and Tradition. They get to the very root of repentance, which is turning back to God. They help strip away the glitter of a false self, a false view of the world and others (secularism) and aid in discovering our true identity, our relation to God, others, the world and ourselves. Fasting helps us discover our true hunger for God at the root of our being and our total depend-

ence on Him as the source of our life and strength. Serious prayer puts us in communion with Him. Almsgiving helps us share God, His gifts and ourselves with others, establishing a true communion with them in the Lord.

WHAT'S THIS ABOUT FASTING?

The reason for giving up something is that something better may take its place: especially the things of God. We fast so that we may “lay aside all earthly cares, that we may receive the King of all”. Does your life depend on food? You must eat to live, but no matter how much you eat, you are going to die. Life depends, not on food, but on God, the Giver of life. We fast to experience that on a deep level. Fasting has been prescribed by Christ Himself. The Church can and should remove from the realm of obligation this or that exercise of fasting, but the Church cannot dispense us from Christ's command to fast. We must each comply with that command as best we can. And, of course, the abstaining from food should lead to an abstaining from sin and evil intentions.

THEN WHAT DOES FASTING MEAN IN PRACTICE?

In practice, fasting is expressed through abstaining from certain foods for certain times. To follow our full Eastern program of fasting would mean: Abstaining from all food and drink from midnight until noon on all weekdays; and Not eating any meat or dairy products during the whole time of Lent. The minimum asked by our Church for Lent is that we abstain from meat on the following days: the first day of Great Lent, all Fridays, and the Thursday, Friday and Saturday of Holy Week. It is also expected that we abstain from meat on most Fridays of the year and strongly recommended that we abstain from meat on every Wednesday of Great Lent as well. We should abstain from all food and drink from midnight to noon at least on the first day of Great Lent, and the Thursday, Friday and Saturday of Holy Week, if not every day of the Lenten season. Each family or individual should understand why we fast (the spiritual purpose), pray over it and then decide what is to be done in this regard during the holy season.

AND THE ALMSGIVING?

Material gifts were given us by God as gifts over which we are to be responsible stewards. You are to use those gifts – and the gifts that you are – sacramentally. All things are potentially sacramental, since they are intended for communion with God and with each other. When we share the goods of the earth in love, we are “in communion”, in fellowship in and with the Lord. How are you handling your material possessions? They are not ends in themselves, but they are to produce that communion. Are they? Look around you, and the Lord will show you how to give alms, and exactly what you should share. One idea is to save the money gained by fasting and use it for charitable purposes.

THAT SOUNDS GREAT· WHEN DO WE START?

We already have started: you have been thinking about it for quite a while. And the Church too has a time of preparation for Lent, when it “primes the pump”, giving us ideas, motivation and direction for Lent. For four Sundays before Lent starts we think about our need for God, about repentance and fasting, God's judgement and our need to forgive one another. Lent actually begins on Clean Monday, the day after the last of these pre-Lenten Sundays, Cheese-Fare Sunday. And since the Church day always begins at sunset, our first lenten service is on Sunday evening. We have the beautiful Forgiveness Vespers, at which we are reconciled with each other before beginning the lenten journey and usually have the opportunity for the sacrament of penance.

WHAT ABOUT ASH WEDNESDAY?

We don't have Ash Wednesday. The Western Church begins the holy season on Wednesday with their proper services. The Eastern Churches start two days earlier because we use a different counting system to arrive as the traditional forty days. The Western lent consists of forty days excluding Sundays – leading up to Easter Sunday. The Eastern Churches keep forty days without interruption leading up to Laza-