

**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: .... 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.

**HOLY PASCHA**  
**SUNDAY OF THE RESURRECTION**  
**OF OUR LORD JESUS CHRIST**

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

04 APRIL 2021 ♦ TONE 00 EOTHINON 00 † HOLY PASCHA / SUNDAY OF THE RESURRECTION / THE EIGHTH DAY

**GREAT DOXOLOGY: Pascha**

FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD:	<i>Liturgy Book p. 84</i>
<b>ENTRANCE HYMN:</b>	<i>Liturgy Book p. 15</i>

In the assemblies bless God, the Lord, from Israel’s wellsprings.

<b>APOLYTIKIA:</b>	
<i>Resurrection Hypacoi</i>	<i>Handouts/Liturgy Book p. 84 Paschal Handout</i>

Mary and her companions went forth before dawn. They found the stone rolled away from the tomb and heard the angel say, “Why do you seek Him as a man among the dead, when He is in eternal splendor? Behold, the shroud is laid aside. Hasten and proclaim to the world that the Lord is risen and has put Death to death, for He is the Son of God, the Savior of mankind.

<b>KONDAKION: Pascha</b>	<i>Liturgy Book p. 86</i>
<b>INSTEAD OF THE TRISAGION:</b> All of you who have been baptized...	<i>Liturgy Book p. 24</i>
<b>PROKIMENON:</b> <i>Psalms 117:24, 29</i>	<i>(Tone 8)</i>

This is the day the Lord has made: let us rejoice and be glad in it!  
*Stichon:* Give thanks to the Lord, for he is good, for his mercy endures forever.

<b>EPISTLE:</b>	<i>Acts of the Apostles 1:1-9</i>
-----------------	-----------------------------------

In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God’s kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father’s promise, “of which you have heard,” he said, “by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days.” Now, those gathered there questioned him, asking, “Lord, is it now that you will restore the kingdom to Israel?” But he answered them, “It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth.”

<b>ALLELUIA:</b> <i>Psalms 101:13, 19</i>	<i>(Tone 4)</i>
---	-----------------

You, O Lord, shall rise and have mercy on Zion.  
The Lord has looked upon the earth from heaven.

<b>GOSPEL:</b>	<i>St. John 1:1-17</i>
----------------	------------------------

In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, “This was the one of whom I said, ‘He who is to come after me has been set above me, because he was before me.’” And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.

<b>HIRMOS:</b>	<i>Liturgy Book p. 87</i>
<b>KINONKON :</b>	<i>Liturgy Book p. 88</i>
<b>POST-COMMUNION HYMN:</b>	<i>Liturgy Book p. 84</i>
<b>INSTEAD OF ‘BLESSED BE THE NAME ...’:</b>	<i>Liturgy Book p. 84</i>

The Apostle of the Gentiles, Paul, dearly-beloved, does not disagree with this belief, when he says, even though we have known Christ after the flesh, yet now we know Him so no more. For the Lord's Resurrection was not the ending, but the changing of the flesh, and His substance was not destroyed by His increase of power. The quality altered, but the nature did not cease to exist: the body was made impassible, which it had been possible to crucify: it was made incorruptible, though it had been possible to wound it. And properly is Christ's flesh said not to be known in that state in which it had been known, because nothing remained passible in it, nothing weak, so that it was both the same in essence and not the same in glory. But what wonder if S. Paul maintains this about Christ's body, when he says of all spiritual Christians wherefore henceforth we know no one after the flesh. Henceforth, he says, we begin to experience the resurrection in Christ, since the time when in Him, Who died for all, all our hopes were guaranteed to us. We do not hesitate in diffidence, we are not under the suspense of uncertainty, but having received an earnest of the promise, we now with the eye of faith see the things which will be, and rejoicing in the uplifting of our nature, we already possess what we believe.

Let us not then be taken up with the appearances of temporal matters, neither let our contemplations be diverted from heavenly to earthly things. Things which as yet have for the most part not come to pass must be reckoned as accomplished: and the mind intent on what is permanent must fix its desires there, where what is offered is eternal. For although by hope we were saved Romans 8:24, and still bear about with us a flesh that is corruptible and mortal, yet we are rightly said not to be in the flesh, if the fleshly affections do not dominate us, and are justified in ceasing to be named after that, the will of which we do not follow. And so, when the Apostle says, make not provision for the flesh in the lusts thereof Romans 13:14, we understand that those things are not forbidden us, which conduce to health and which human weakness demands, but because we may not satisfy all our desires nor indulge in all that the flesh lusts after, we recognize that we are warned to exercise such self-restraint as not to permit what is excessive nor refuse what is necessary to the flesh, which is placed under the mind's control. And hence the same Apostle says in another place, For no one ever hated his own flesh, but nourishes and cherishes it Ephesians 5:29; in so far, of course, as it must be nourished and cherished not in vices and luxury, but with a view to its proper functions, so that nature may recover herself and maintain due order, the lower parts not prevailing wrongfully and debasingly over the higher, nor the higher yielding to the lower, lest if vices overpower the mind, slavery ensues where there should be supremacy.

Let God's people then recognize that they are a new creation in Christ, and with all vigilance understand by Whom they have been adopted and Whom they have adopted. Let not the things, which have been made new, return to their ancient instability; and let not him who has put his hand to the plough Luke 9:62 forsake his work, but rather attend to that which he sows than look back to that which he has left behind. Let no one fall back into that from which he has risen, but, even though from bodily weakness he still languishes under certain maladies, let him urgently desire to be healed and raised up. For this is the path of health through imitation of the Resurrection begun in Christ, whereby, notwithstanding the many accidents and falls to which in this slippery life the traveller is liable, his feet may be guided from the quagmire on to solid ground, for, as it is written, the steps of a man are directed by the Lord, and He will delight in his way. When the just man falls he shall not be overthrown, because the Lord will stretch out His hand. These thoughts, dearly-beloved, must be kept in mind not only for the Easter festival, but also for the sanctification of the whole life, and to this our present exercise ought to be directed, that what has delighted the souls of the faithful by the experience of a short observance may pass into a habit and remain unalterably, and if any fault creep in, it may be destroyed by speedy repentance. And because the cure of old-standing diseases is slow and difficult, remedies should be applied early, when the wounds are fresh, so that rising ever anew from all downfalls, we may deserve to attain to the incorruptible Resurrection of our glorified flesh in Christ Jesus our Lord, Who lives and reigns with the Father and the Holy Ghost for ever and ever. Amen.

# PASCHAL HOMILY

## POPE ST. LEO THE GREAT

In my last sermon, dearly-beloved, not in appropriately, as I think, we explained to you our participation in the cross of Christ, whereby the life of believers contains in itself the mystery of Easter, and thus what is honoured at the feast is celebrated by our practice. And how useful this is you yourselves have proved, and by your devotion have learned, how greatly benefited souls and bodies are by longer fasts, more frequent prayers, and more liberal alms. For there can be hardly any one who has not profited by this exercise, and who has not stored up in the recesses of his conscience something over which he may rightly rejoice. But these advantages must be retained with persistent care, lest our efforts fall away into idleness, and the devil's malice steal what God's grace gave. Since, therefore, by our forty days' observance we have wished to bring about this effect, that we should feel something of the Cross at the time of the Lord's Passion, we must strive to be found partakers also of Christ's Resurrection, and pass from death unto life 1 John 3:14, while we are in this body. For when a man is changed by some process from one thing into another, not to be what he was is to him an ending, and to be what he was not is a beginning. But the question is, to what a man either dies or lives: because there is a death, which is the cause of living, and there is a life, which is the cause of dying. And nowhere else but in this transitory world are both sought after, so that upon the character of our temporal actions depend the differences of the eternal retributions. We must die, therefore, to the devil and live to God: we must perish to iniquity that we may rise to righteousness. Let the old sink, that the new may rise; and since, as says the Truth, no one can serve two masters Matthew 6:24, let not him be Lord who has caused the overthrow of those that stood, but Him Who has raised the fallen to victory.

Accordingly, since the Apostle says, the first man is of the earth earthy, the second man is from heaven heavenly. As is the earthy, such also are they that are earthy; and as is the heavenly, such also are they that are heavenly. As we have borne the image of the earthy, so let us also bear the image of Him Who is from heaven, we must greatly rejoice over this change, whereby we are translated from earthly degradation to heavenly dignity through His unspeakable mercy, Who descended into our estate that He might promote us to His, by assuming not only the substance but also the conditions of sinful nature, and by allowing the impassibility of Godhead to be affected by all the miseries which are the lot of mortal manhood. And hence that the disturbed minds of the disciples might not be racked by prolonged grief, He with such wondrous speed shortened the three days' delay which He had announced, that by joining the last part of the first and the first part of the third day to the whole of the second, He cut off a considerable portion of the period, and yet did not lessen the number of days. The Saviour's Resurrection therefore did not long keep His soul in Hades, nor His flesh in the tomb; and so speedy was the quickening of His uncorrupted flesh that it bore a closer resemblance to slumber than to death, seeing that the Godhead, Which quitted not either part of the Human Nature which He had assumed, reunited by Its power that which Its power had separated.

And then there followed many proofs, whereon the authority of the Faith to be preached through the whole world might be based. And although the rolling away of the stone, the empty tomb, the arrangement of the linen cloths, and the angels who narrated the whole deed by themselves fully built up the truth of the Lord's Resurrection, yet did He often appear plainly to the eyes both of the women and of the Apostles not only talking with them, but also remaining and eating with them, and allowing Himself to be handled by the eager and curious hands of those whom doubt assailed. For to this end He entered when the doors were closed upon the disciples, and gave them the Holy Spirit by breathing on them, and after giving them the light of understanding opened the secrets of the Holy Scriptures, and again Himself showed them the wound in the side, the prints of the nails, and all the marks of His most recent Passion, whereby it might be acknowledged that in Him the properties of the Divine and Human Nature remained undivided, and we might in such sort know that the Word was not what the flesh is, as to confess God's only Son to be both Word and Flesh.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## 2021 Pascha Flower Donation Intentions

*Divine Liturgy will be offered  
on Bright Monday, April 05, 2021*

### In Memoriam:

**Edward & Dorothy Abda**

*from Karen Kane*

*from Mr. & Mrs. Anthony Barrett*

**Edward Barrett**

*from Mr. & Mrs. Anthony Barrett*

**Helen Anna Bartnicki**

**Joseph Bartnicki, Sr.**

**Thomas Bartnicki**

*from Steve Bartnicki*

**A.J. Bolus**

**Frank G. Bolus**

**George R. Bolus**

*from Veronica Bolus*

**Bomrad Family**

*from Joseph & Judith Bomrad*

**Louise & John R. Chally**

*from Mary Lou Vandorick*

**Rosemary Eber**

*from Veronica Bolus*

**Mary Kay McElhenny**

*from Paul & Margaret Patchoski*

**Karen Murray**

*from Veronica Bolus*

**Eugene O'Hop, Sr.**

**Helen O'Hop**

*from Steve Bartnicki*

**Patchoski & Simon Families**

*from Mr. & Mrs. William Patchoski*

**Jack & Marie Patchoski**

*from Paul & Margaret Patchoski*

**Pocius Family**

*from Joseph & Judith Bomrad*

**Sirgany & Mille Families**

*from Karin Mille*

### In Thanksgiving:

**Mr. & Mrs. William J. Patchoski**

**Michael & Bertha Milewski**

## 2021 WEEKLY COLLECTION

**March 28**

Weekly Offering	\$ 1,866.00
Pascha Flowers	\$ 40.00
Monthly	\$ 34.00
Holydays	\$ 134.00
Divine Liturgy	\$ 20.00
Candles	\$ 25.00
Total:	\$ 2,125.00

*Thank you for your support!*

## EVENTS IN APRIL

Saturday, April 3rd

**Vigil of Pascha 7:30 p.m.**

**Hajme 11:45 p.m.**

Sunday, April 4th

**Pascha Divine Liturgy 8:00 a.m.**

**Divine Liturgy 10:00 a.m.**

**Agape Vespers: noon**

Saturday, April 10th

**6TH ANNIVERSARY**

**FALLING ASLEEP IN THE LORD**

**SERVANT OF GOD,**

**THE PRIEST MICHAEL JOLLY**

**Divine Liturgy 9:00 a.m.**

**Memorial Service following**

## DIVINE LITURGY INTENTIONS

**03 April ✠Deceased Members of St. Joseph**

**04 April Gregory the Great Academy ✠**

**04 April ✠Rev. Seraphim Michalenko**

**✠Frank Milewski**

**✠Anthony Joseph Bolus**

**10 April Michael Stephen Hanni**

**from Stephen Bartnicki**

# PASCHAL HOMILY

## ST. JOHN CHRYSOSTOM, PATRIARCH OF CONSTANTINOPLE

Let all pious men and lovers of God rejoice in the splendor of this feast. Let the wise servants blissfully enter into the joy of their Lord. Let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward.

Let any who came after the third hour be grateful to join the feast, and those who may have come after the sixth, let them not be afraid of being late, for the Lord is gracious and He receives the last even as the first. He gives rest to him who comes at the eleventh hour as well as to him who has toiled since the first.

Yes, He has pity on the last and He serves the first. He rewards the one and is generous to the other. He repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward. You rich and you poor, dance together. You sober and you weaklings, celebrate the day. You who have kept the fast and you who have not, rejoice today.

The table is richly loaded; enjoy its royal banquet. The calf is a fattened one; let no one go away hungry. All of you enjoy the banquet of faith. All of you receive the riches of his goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed. Let no one weep over his sins, for pardon has shone from the grave.

Let no one fear Death, for the death of our Savior has set us free. He has destroyed it by enduring it. He has despoiled Hades by going down into its kingdom. He has angered it by allowing it to taste of his flesh. When Isaiah foresaw all this, he cried out: “O Hades, you have been angered by encountering Him in the nether world.”  
Hades is angered because it is frustrated.

*All: It is angry.*

P: It is angered because it is now captive.

*All: It is angry.*

P: It seized a body, and lo! It discovered God. It seized earth, and behold! It encountered Heaven. It seized the visible, and was overcome by the invisible.

Oh death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished.

*All: He is truly risen.*

P: Christ is risen and the demons are cast down.

*All: He is truly risen.*

P: Christ is risen and the angels rejoice.

*All: He is truly risen.*

P: Christ is risen and life is freed.

*All: He is truly risen.*

P: Christ is risen and the tomb is emptied of the dead.

*All: He is truly risen.*

P: For Christ, being risen from the dead, has become the Leader and Reviver of those who have fallen asleep. To Him be glory and power for ever and ever.

*All: Amen.*