

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE ✱ SCRANTON, PA 18504

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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Barron. 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. Niko Mayashairo. Mary McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** ✱Rev. Char. Aboody. ✱Rev. Mich. Jolly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk ✱Rev. Frank Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charlotte Abda. ✱James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul Bauman. ✱A.J. Bolus. ✱Nicholas Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱Mary Sue Betress. ✱Cecilia Davidson ✱Marg.t Dillenburg ✱Eric Jolly. ✱Jos. King ✱Blakely Landell. ✱Elaine Manuele. ✱Frank Milewski, Sr. ✱Frank Milewski, Jr. ✱Mary L. Mooty. ✱Karen Murray. ✱Marie Patchoski. ✱Anth. Simon. ✱Bill Simon. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen. 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.; following 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.

SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

06 FEBRUARY 2022 ♦ TONE 04 EOTHINON 05 † **PUBLICAN AND PHARISEE SUNDAY** / HOLY MARTYR AGATHA

GREAT DOXOLOGY:

ANTIPHONS: *Encounter in the Temple*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 4)

Encounter in the Temple

Holy Woman Martyr Agatha

Saint Joseph

KONDAKION: *Encounter in the Temple*

TRISAGION:

PROKIMENON: *(Tone 4)*

EPISTLE:

My son Timothy, you have followed my teaching, my behavior, my faith, my long-suffering, my love, my patience, my persecutions, my afflictions such as befell me in Antioch, Iconium and Lystra, such persecutions as I suffered: and out of them all, the Lord delivered me. And all who want to live piously in Christ Jesus will suffer persecution. But the wicked and impostors will go from bad to worse, erring and leading into error. As for you, keep on with the things you have learned and which have been entrusted to you, and remember from whom you have learned them. For you have known from infancy the Sacred Scriptures which are able to give you instruction for your salvation by the faith which is in Christ Jesus.

ALLELUIA: *Psalms 94:1, 2*

(Tone 8)

Come, let us sing to the Lord; Let us shout for joy to God our Savior!
Let us come into his presence with thanksgiving!

GOSPEL:

The Lord told this parable: “Two men went up to the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and began to pray thus within himself: ‘O God, I thank you that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. I fast twice a week; I pay tithes of all I possess.’ But the publican, standing far off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, ‘O God, be merciful to me a sinner!’ I tell you, this man went back to his home justified rather than the other; for anyone who exalts himself shall be humbled, and anyone who humbles himself shall be exalted.

HIRMOS:

KINONIKON:

COMMUNION

HYMNS AFTER COMMUNION

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 42

Liturgy Book p. 38

Liturgy Book p. 42

Liturgy Book p. 162

Liturgy Book p. 100

Liturgy Book p. 163

Liturgy Book p. 57

Liturgy Book p. 56

2 Timothy 3:10-15

St. Luke 18:10-14

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89

Our Celebration of This Feast

As might be expected, this feast originated in Jerusalem where the event it remembers took place. It likely began in the era of St Constantine the Great who sponsored the development of Jerusalem as a Christian site. Sermons on this Feast by the bishops Methodius of Patara (+ 312), Cyril of Jerusalem (+ 360), Gregory the Theologian (+ 389), Amphilokios of Iconium (+ 394), Gregory of Nyssa (+ 400), and John Chrysostom (+ 407) have come down to us.

Egeria, the Spanish nun who visited the Holy Land in 381-384, wrote about witnessing this feast: “The fortieth day after the Epiphany is undoubtedly celebrated here with the very highest honor, for on that day there is a procession, in which all take part, in the Anastasis, and all things are done in their order with the greatest joy, just as at Easter. All the priests, and after them the bishop, preach, always taking for their subject that part of the Gospel where Joseph and Mary brought the Lord into the Temple on the fortieth day, and Simeon and Anna the prophetess, the daughter of Phanuel, saw Him, treating of the words which they spoke when they saw the Lord, and of that offering which His parents made. When everything that is customary has been done in order, the sacrament is celebrated, and the dismissal takes place.”

The feast soon spread to Antioch and then, to Constantinople and the whole empire. It became particularly important in Constantinople in the sixth century when a plague threatened the city. After a solemn procession on this feast the plague ceased.

When this feast was instituted, the birth of Christ and His baptism at the Jordan were observed on the same day, January 6 (as the Armenian Church still does today). The Hypapante was then kept on February 14. When the separate feast of the Nativity on December 25 became common, the Hypapante was moved accordingly.

Light to the Gentiles

In the Western Church candles are blessed on this feast and a candlelight procession held in honor of the “Light to enlighten the Gentiles.” This practice actually began in Jerusalem, as Egeria attests. When the feast was instituted in Constantinople the procession was introduced there as well. Today some Slavic Churches bless candles on this day but the procession has disappeared from this feast in the Byzantine Churches. From a Homily of Sophronios, Patriarch of Jerusalem (c. 63

From a Homily of Sophronios, Patriarch of Jerusalem (c. 636 AD)

In honor of the divine mystery that we celebrate today, let us all hasten to meet Christ. Everyone should be eager to join the procession and to carry a light.

Our lighted candles are a sign of the divine splendor of the One who comes to expel the dark shadows of evil and to make the whole universe radiant with the brilliance of His eternal light. Our candles also show how bright our souls should be when we go to meet Christ.

The Mother of God, the most pure Virgin, carried the True Light in her arms and brought Him to those who lay in darkness. We too should carry a light for all to see and reflect the radiance of the True Light as we hasten to meet Him.

The Light has come and has shone upon a world enveloped in shadows; the Dayspring from on high has visited us and given light to those who lived in darkness. This, then is our feast, and we join in procession with lighted candles to reveal the Light that has shone upon us and the glory that is yet to come to us through Him. So let us hasten all together to meet our God. Let all of us, my brethren, be enlightened and made radiant by this Light.
Let all of us share in its splendor, and be so filled with it that no one remains in the darkness.

FEBRUARY 02: FEAST OF THE ENCOUNTER OF THE LORD

WHEN SHOULD YOU TAKE DOWN your Christmas tree? In our society some people throw theirs out on December 26! In the Christian East, however, many wait until today, the feast of the Infant Christ's Encounter (Hypapante) with His people in the persons of Simeon and Anna. This feast celebrates the event recorded in St Luke's Gospel: "Now when the days of her purification according to the Law of Moses were completed, they brought Him to Jerusalem to present Him to the Lord" (Lk 2:22). While there they meet Simeon and Anna who recognize God's decisive presence in this Child. Through them Christ encounters for the first time those who were awaiting the Messiah's coming.

The passage brings several questions to mind:

1 –What is "her purification"?

Jewish custom at the birth of a child was that a mother must be purified after 40 days. According to the Torah, "The LORD said to Moses, 'Say to the Israelites: "A woman who becomes pregnant and gives birth to a son will be ceremonially unclean for seven days, just as she is unclean during her monthly period. On the eighth day the boy is to be circumcised. Then the woman must wait thirty-three days to be purified from her bleeding. She must not touch anything sacred or go to the sanctuary until the days of her purification are over"' (Lev 12:1-4).

In Jewish law any participation in the intimate experiences of life and death, including the spilling of blood – the carrier of life – makes a person ritually unclean, that is, incapable of performing ceremonial act such as temple worship. Ceremonial uncleanness is not a question of moral impurity but a recognition that the worship of God transcends the earth and its ways. Someone touched by childbirth or death required purification in specified ways.

2 – Why is a child "presented to the Lord"?

Again according to the Torah, "Every firstborn of man among your sons, you shall redeem" (Ex 13:13). The first of everything (crops, animals, etc.) was to be offered to God in sacrifice: an acknowledgement that it comes from Him and is His. Children could be "redeemed" by offering a gift to the temple in exchange for the child. Orthodox Jews still observe this rite today, exchanging five silver shekels (or their equivalent in local currency) for the child.

3 – Why do we stress "the Encounter"?

The encounter with Simeon and Anna takes us beyond the practices of the Torah to the mystery of God's saving plan. As St. Luke tells it, "it had been revealed to him [Simeon] by the Holy Spirit that he would not see death before he had seen the Lord's Christ" (Lk 2:26). He takes the Christ child in his arms and prays what we call the Canticle of Simeon: "Lord, now let Your servant depart in peace, according to Your word; For my eyes have seen Your salvation which You have prepared before the face of all peoples: a light to bring revelation to the Gentiles, and the glory of Your people Israel" (Lk 2:29-32). We repeat this canticle at the end of every day (vespers) and on completing the Divine Liturgy, as well as when any child is presented in church forty days after its birth.

Simeon is then joined by Anna who thanks God that she has seen this moment "and spoke of Him to all those who looked for redemption in Jerusalem" (Lk 2:38).

This Encounter celebrated the coming of the One for whom the Jews longed, the Messiah, and recognized that the Gentiles too would be enlightened through Him.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN FEBRUARY

Saturday, February 05th

NO DIVINE LITURGY

Sunday, February 06th

Divine Liturgy 10:00 a.m.

Sunday of Pharisee and Publican

Sunday, February 6 – 12

FAST FREE WEEK

Saturday, February 12th

Great Vespers 3:15 p.m.

Divine Liturgy 4 p.m.

Sunday, February 13th

Divine Liturgy 10:00 a.m.

Sunday, 13th – Sunday 19th

Meat fare Week:

Last week to eat meat products

Sunday, 20th – Sunday 27th

Cheese fare Week:

Last week to eat dairy products

Sunday February 27th

Divine Liturgy 10:00 a.m.

Parish Potluck

Ice Cream Social

Forgiveness Vespers 2:00 p.m.

Monday, February 28 th

Beginning of Great Lent

Presanctified D. Liturgy 6:00 p.m.

EVENTS IN MARCH

Sunday, March 20 th

Ladies' Society St. Joseph Breakfast

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

DIVINE LITURGY INTENTIONS

03 February Elizabeth Pendrak
from Stephen Pendrak

05 February: Nathan Cheffers ✕

12 February David and Stephanie Michaels
from Stephen Pendrak

15 February: ✕George C. Selden
from Steve Bartnicki

2021 WEEKLY COLLECTION

January 30

Weekly Offering:	\$ 480.00
Holydays:	\$ 300.00
Envelops:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 810.00

WHEN GOOD ACTIONS ARE MADE

THIS WEEKEND OUR CHURCH opens the pages of the Triodion, the book containing the texts for all the services leading up to Pascha. This Lenten journey may be viewed on two levels, chronologically and spiritually. Both are important as we look ahead to our celebration of Pascha.

Chronologically, the period of the Triodion consists in three distinct sections: the pre-Lenten period, the Great Fast itself, and the Great and Holy Week. The first, the pre-Lenten period, progressively leads us to the coming Great Fast. It begins with two Sundays which introduce us to thoughts of repentance. Next we have a weekend of observances reminding us of our mortality: the Saturday of the Dead and the Sunday of the final Judgment. Finally, in Meat-fare Week, we are eased into the Fast by beginning to abstain from meat. The last pre-Lenten observance takes place on Cheese-Fare Sunday with the ceremony of forgiveness, in which we ritually ask the entire community to forgive us our offences so that we may begin the Great Fast with pure hearts.

The Publican and the Pharisee

On this first Sunday of the Triodion's pre-Lenten period we are presented with the Lord's parable of the Publican or tax collector and the Pharisee in Lk 18:9-14. As we begin our Lenten journey, we are reminded how the prayer of the Pharisee did not reach God while the Publican's prayer was heard. The Pharisee's devotions were "correct," but, the Lord teaches, it is not enough to say the right words when the heart is not correct as well.

The basic attitude of the heart for which the Pharisee is faulted is pride: "I fast twice a week," he boasts; "I give tithes of all that I possess" (Lk 18:12)... and that makes me better than that tax collector. The Pharisee is right in one sense: it is good to fast and to give tithes, but his good deeds are made void through his pride.

Reflecting on this parable in its hymnody, our Church describes the Pharisee's prayer as "ungrateful." He says, "I thank you, God," but thankfulness to God is not revealed in his underlying attitude. His inner spirit is not focused on God's gifts, but on his own perceived accomplishments. He does the right thing, but for the wrong reason.

A consequence of the Pharisee's self-centered parody of religion is the judgmental way he regards his fellow man: "I am not like other men" (v.11): my devotions make me superior, more worthy in the sight of God. Christ takes the opposite view: "I tell you, this man [the publican] went down to his house justified rather than the other; for everyone who exalts himself will be humbled, and he who humbles himself will be exalted" (v.14)..

Keeping a Proper Perspective

The Scriptures often return to the place of formal religious practices in our spiritual life. Some people – we might call them iconoclasts – reject such practices outright as hypocrisy. The Lord is not one of them. He affirms the value of devotional practices, when kept in a suitable way. He condemns the Pharisees for their attitudes, not their actions. He tells His followers, "The scribes and the Pharisees sit in Moses' seat. Therefore whatever they tell you to observe, that observe and do, but do not do according to their works, ... all their works they do to be seen by men" (Mt 23:2, 5).

Our fasting should not be a matter of public display. "Moreover, when you fast," the Lord says, "do not be like the hypocrites, with a sad countenance. For they disfigure their faces that

they may appear to men to be fasting. Assuredly, I say to you, they have their reward. But you, when you fast, anoint your head and wash your face, so that you do not appear to men to be fasting, but to your Father who is in secret; and your Father who sees in secret will reward you openly" (Mt 6:16, 17).

In Mt 23, Christ specifies the place of devotional practices in a mature spiritual life. "Woe to you, scribes and Pharisees, hypocrites! For you pay tithe of mint and anise and cumin, and have neglected the weightier matters of the law: justice and mercy and faith. These you ought to have done, without leaving the others undone" (Mt 23:23). Devotional practices are commendable, but not as a replacement for mutual love.

During the coming Fast we may become so concerned with its devotional aspects, such as attending special services or avoiding meat and dairy products, that we become irritable with others and make void our striving to keep the Fast. The mature approach is that outlined by Christ in the verse above: observe the devotional practices, but do not ignore or abuse others in the process. As the Greek saying put it, it is better to eat the fish than to eat the fisherman!

Isn't Fasting Obsolete?

In the first century AD, some Christians coming from a Jewish background were concerned with keeping the ritual precepts of the Old Testament in addition to accepting Jesus as the Messiah. In the traditional Jewish view, it was keeping the precepts of the Law which makes a person righteous before God. St Paul repeatedly insisted that this was no longer the case. It is putting our faith in Christ, not the devotions we observe, which justifies us. The Law of Moses, the Apostle taught, was "a shadow of things to come, but the substance is of Christ" (Col 2:17).

For us, observing the precepts of the Fast are meant to lead us to Christ, not substitute for a relationship with Him. We cannot earn ourselves a place in heaven by fasting, or by any other practice we might undertake. We can fast and pray, however, to express our gratitude for the gifts of God who has united us to Himself in Christ. We fast, not to improve our standing with God, but to respond with gratitude to what He has done for us.

The Canon from the Triodion

Every good deed can be made void through foolish pride, while every sin can be cleansed by humility. Let us then embrace humility in faith and completely turn away from the path of pride. From Ode 1

God the Word humbled Himself and took the form of a servant, showing that humility is the best means to exaltation. All those who follow the Lord's example, humbling themselves, will be exalted on high.

To lead us to exaltation with God, the Savior and Master revealed in His deeds the humility which can lift us up on high. With His own hands, He washed the feet of His Apostles. From Ode 4 Let us hasten to follow the example of the Pharisee in his virtues and to imitate the Publican in his humility.

Let us flee what is wrong in each of them: foolish pride and the defilement of transgressions. From Ode 5

O faithful, let us flee from the pride of the Pharisee! Let us never claim, 'We are pure,' as he did. Let us rightly follow the Publican in his humility and gain the mercy of our God. From Ode 8

Like the Publican, let us pray to the Lord, entreating His mercy and flee from the Pharisee's ungrateful prayer and the proud words with which he judged his neighbor, that we may gain God's forgiveness and light. From Ode 9