

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.

SECOND SUNDAY OF THE GREAT EAST SUNDAY OF GREGORY PALAMAS



Icon of Saint Gregory Palamas

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

13 MARCH 2022 ♦ TONE 01 EOTHINON 09 † SECOND SUNDAY OF THE GREAT FAST / SUNDAT OF RELICS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD: <i>Beatitudes</i>	<i>Liturgy Book p. 125</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 1)</i>	<i>Liturgy Book p. 39</i>
<i>Holy Relics</i>	<i>Lenten Supplement p. 2</i>
<i>Saint Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u> <i>Annunciation</i>	<i>Lenten Supplement p.6</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>(Tone 1)</i>	<i>Liturgy Book p. 54</i>
<u>EPISTLE:</u>	<i>Hebrews 1:10-2:4</i>
You in the beginning, O Lord, did found the earth, and the heavens are works of your hands. They shall perish, but you shall continue; and they shall all grow old as does a garment, and as clothing shall you change them, and they shall be changed. But you are the same, and your years shall not fail. Now, to which of the angels has he ever said, “Sit at my right hand, until I make your enemies the footstool at your feet”? Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation? That is why we should all the more earnestly observe the things we have heard, lest perhaps we drift away. For if the word spoken by angels proved to be valid, and every transgression and disobedience received a just punishment, how shall we escape if we neglect such a great salvation? For it was first announced by the Lord and was confirmed to us by those who heard it.	
<u>ALLELUIA:</u> <i>Psalm 88: 6; 1,2</i>	<i>(Tone 5)</i>
I will sing of your mercies, O Lord, for ever. † For you have said: “Mercy shall be built up forever.”	
<u>GOSPEL:</u>	<i>St. Mark 2:1-12</i>
<i>At that time</i> Jesus entered Capernaum, and it was reported that he was at home. And immediately many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. And they came, bringing to him a paralytic, carried by four. And since they could not bring him to Jesus because of the crowd, they uncovered the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith, said to the Paralytic, “Son, your sins are forgiven you.” Now some of the Scribes were sitting there and reasoning in their hearts, “Why does this man blaspheme in this way? Who can forgive sins, beside God?” And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, “Why are you arguing these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, and take up your pallet, and walk’? But that you may know the Son of Man has power on earth to forgive sins” — he said to the paralytic — “I say to you, arise, take up your pallet, and go to your house,” And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, “Never did we see anything like this!”	
<u>HIRMOS:</u> <i>In you O Full of grace...</i>	<i>Lenten Supplement p. 17</i>
<u>KINONIKON:</u>	<i>Liturgy Book p. 47</i>

2022 LENTEN SERVICES

Monday through Friday: Pre-sanctified Liturgy: Gregory Great Academy 5:00 pm
Friday: Akathist Hymn: St. Joseph: 6:30 pm

bility. When her body was exhumed at the end of the sixteenth century, it was found to be incorrupt. They still lie in the Church of St Cecilia on the island of Trastevere in the Tiber, reputedly the site of her own home.

Sometimes these manifestations ceased once the Church took steps to glorify the saint. The body of St Charbel, the Lebanese hermit who died in 1898, was exhumed after a bright light was seen surrounding his grave for 45 nights after his burial. His body was found to be in perfect condition, although it was floating on mud in the rain-soaked grave. Examined again in 1927 and 1950, the body was found to be free of corruption. When he was beatified in 1965, the phenomenon was found to have ceased.

At other times, these signs would recur regularly over the years, perhaps on the saint’s feast. The tomb of St Nicholas of Myra, who died in 346, was said to emit a sweet-smelling liquid with healing properties. With the Turkish seizure of Asia Minor in the eleventh century, the relics were taken to Bari and placed in a new marble tomb. The same phenomenon began to take place at this tomb and has continued to this day.

Healing through the relics of the saints is perhaps best illustrated in the case of St Nectarios of Aegina, a saintly hierarch who died of prostate cancer in an Athens charity hospital in 1920. In the next bed was a man who had been paralyzed for many years. As soon as the Metropolitan expired, a nurse and a nun who had cared for him began preparing his body for burial. They removed the old sweater he was wearing and placed it on the bed of the paralyzed man to get it out of the way. As they continued preparing the saint’s body, the paralyzed man began gaining strength and arose from his bed, healthy glorifying God who had healed him in this way, the first of countless healings attributed to the intercession of St Nectarios. The room where he died was filled with such a powerful fragrance that it could not be used for patients. It is now a shrine to the saint.

Relics in Our Church

Relics play an important role in our Church, because they point to one of the most basic beliefs mentioned in the Creed, the ultimate resurrection of all flesh in the age to come. Major relics, such as intact bodies, skulls or major body parts are often carried in procession for solemn veneration. Such relics, like noteworthy icons, are often sent from one local Church to another to increase people’s reverence for them and for what they represent. Thus, in 2017, relics of St Nicholas were sent from Bari in Italy to Moscow, with the blessing of Pope Francis. The relics remained in Russia for two months where over one million Orthodox Christians lined up to venerate them.

Many churches have fragments of relics from the bodies or garments of the saints. They may be encased in reliquaries or embedded in icons for veneration. Icons are also encased in the holy tables of consecrated churches, a reminder of the first centuries when the Liturgy was frequently served at martyrs’ graves. In the Byzantine Churches such relics are sewn into each antimension placed under the chalice and diskos during the Divine Liturgy. Thus, every Liturgy is served over the remains or belongings of a saint.

Reverence for relics, like our veneration of icons, is particularly timely during the Great Fast, as it reminds us of the divine life dwelling in those who truly live the Christian life. In the sanctified remains of the saints, we see that the state of deification which they attained during this life is prolonged in their bodies after death. The energy of their sanctification does not forsake the body after death; it remains, sometimes in a manifest way, in anticipation of the transfigured bodies of the saints in the life of the age to come.

HEALING FROM MERE BONES

WHEN THE AVERAGE AMERICAN sees a skull or skeleton displayed, it is probably Halloween. When the Eastern Christian sees a skull or other bones put forth for veneration in church, it is the deification of our nature that that comes to mind. It is particularly appropriate that we venerate the relics of the saints during the Great Fast, as the ultimate transformation of our nature, theosis, is the basis for what we do in the Fast. Created in God's image, we are meant to reflect His divine goodness in us as in a mirror.

Because of the Fall, however, we need to be recreated in order for us to reflect God. When we strive to grow in prayer, fasting, almsgiving and other expressions of devotion, we express concretely our hope for the ultimate re-creation of our nature in Christ.

That re-creation begins at our baptism where we are ontologically united to God in Christ and become by adoption what Christ is by nature. To cherish and preserve this union takes the effort of what has been called "spiritual warfare" or "the ascetic struggle," the effort on our part to live out in our daily lives what we have become in baptism.

In some of the saints, we see visible manifestations of the likeness of God which has developed in them. They display gifts of knowledge or discernment, their intercession may effect healings or preserve from danger. They become icons of the love of God on earth. The Church recognizes their holiness by glorifying them and making icons to suggest graphically their likeness to God.

Theosis Reflected in Holy Relics

Since the early days of the Church, Christians have celebrated the holiness of those who have gone before them by honoring their relics: their remains or objects associated with them during their lives. During times of persecution, Christians treasured these mementos secretly in their homes; when circumstances allowed, they erected shrines to house these relics and celebrate the memory of these saints whose lives reflected the divine presence within them.

Moderns, used to the highly sanitized treatment of death and burial in our day, might be shocked at the idea of kissing skulls and other body parts. Even in our churches, where the last kiss is a traditional part of the funeral service, we find people put off by the idea of kissing a dead body. In earlier periods, where death was not considered something to be hidden away behind cosmetics and canned music, such contact was a normal consequence of the relationship one has with deceased family or friends.

In that context, reverence for the physical remains of the martyrs and other saints may be considered an act of faith that the entire physical creation does have the potential for being transfigured and that the human body in particular participates in the restoration of humanity.

Incorrupt and Healing Remains

The bodies of some saints remain, at least for a time, without any of the usual signs of decay, even though they have not been chemically preserved in any way. Their bodies were so sanctified by divine grace during their lives that, even after death, they were preserved from decomposing. In many cases these relics would even exude myrrh or emit a sweet fragrance, physically witnessing to the saint's holiness. As St John of Damascus attested, "The Lord Christ granted us the relics of the saints to be fountains of salvation for us, pouring forth manifold blessings and abounding in sweetly fragrant oil."

The second-century martyr, St Cecilia, is perhaps the first to manifest this gift of incorrupti-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Sunday, March 13th

Divine Liturgy: 10:00 a.m.

Potluck Brunch

Religious Education

Saturday, March 19th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 20th

Ladies' Society St. Joseph

Take out Breakfast

9:00 a.m. — 1:00 p.m.

Adults: \$10.00 † Children: \$6.00

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.

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

13 March: ✱Joseph Barron Sr.
from Marie Barron
19 March: Dorothy Abda
from children and grandchildren
20 March: Deceased members
of the Barron & Shehadi Families
from Marie Barron
26 March: ✱Joseph Barron Jr.
from Marie Barron
27 March: ✱Gary Bolus from Lisa Milewski
02 April: William P. Meehan
from Steve Bartnicki
03 April: Gary Bolus
from Jim & Karen Kane

2022 WEEKLY COLLECTION

March 06

Weekly Offering:	\$ 840.00
D. Liturgy:	\$ 30.00
Candles:	\$ 25.00
Total:	\$ 895.00

MADE PERFECT WITH US: HEBREWS 11

WHAT IS AN ANGEL? – This seems to be a straightforward question that calls for a simple answer. There is no such “simple answer,” as the puzzling discussion in Hebrews 3 indicates. To unravel this passage we need to start with the concept of “angel” in the Old Testament.

Basically, the term angel in Scripture means “messenger” and is often used to refer to a human messenger. It is also used to mean a heavenly messenger an “angel of God” or “angel of the Lord.” But then things get confusing because sometimes the angel of God speaks in the name of God or is identified with God. Jacob, for example, dreams of an Angel of God who says “I am the God of Beth-el:”

“Then the Angel of God spoke to me in a dream, saying, ‘Jacob.’ And I said, ‘Here I am.’ And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed the pillar and where you made a vow to Me” (Gen 31:11-13).

Is the speaker an angel or is it God Himself?

The incident called “the hospitality of Abraham” in our tradition is probably the best known example of God identified with His messengers. *“Then the LORD appeared to [Abraham] by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, ‘My Lord, if I have now found favor in Your sight, do not pass on by Your servant’”* (Gen 13:1-3). The trio remains and dines at Abraham’s table. Then the narrative continues, *“And the LORD said to Abraham...”* (v. 13).

Was the LORD one of the visitors? In Byzantine iconography the three visitors are depicted as angels and understood as representing in type the Holy Trinity.

Is Jesus an Angel?

In the first days of the Church speculation about the nature of Christ abounded. Some thought of Christ as an angel of God, others, influenced by Greek philosophy, described Him as a “Demi-urge,” a kind of secondary god, an emanation from the Supreme God. In this system, the Demi-urge was responsible for the material creation.

The Epistle to the Hebrews, however, was written late in the first century AD.

The inspired author was striving to show that the Lord Jesus was not a Demi-urge or other immaterial being but the true Son of the Father. Since he was writing to Jews, his appeal was naturally to the Old Testament. From the very first verse he tries to show that the Lord Jesus was unlike any other being known to Israel:

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds...” (v. 1, 2).

Then, since the speculation about angels described above was current among his readers, he sets out to contrast what Christians believe about Jesus to what the Scriptures say about angels, first quoting Psalm 2: *“For to which of the angels did He ever say: ‘You are My Son; today I have begotten You’”*? then citing 2 Sam 7:14: *“And again: ‘I will be to Him a Father, and He shall be to Me a Son’”*? He marshals Deut 32:43 and verses from the Psalms – 45, 97, 104 and the two quoted in our passage (102 and 110) – to witness that the Son is greater than any of the angels.

If Not an Angel?

In the Gospel we see the Lord described in Greek philosophical terms, purified from any talk of Supreme God and a secondary god: *“In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth...”* (Jn 1:1, 14).

St John adds another note which demanded explanation: *“No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him”* (Jn 1:18). How could he say that no one has ever seen God when the Scriptures say that Abraham, Jacob, Moses, Elijah and others did just that? If they did not see God, whom did they see?

The Church understood John 1:18 to mean that, if *“No one has seen God at any time,”* then the appearances of the LORD in the Old Testament were manifestations of *“the only begotten Son, who is in the bosom of the Father.”* While we are accustomed to speak of God the Father, God the Son and God the Holy Spirit, among early Christians the term God was generally reserved for the Father. They were more likely to speak of God (i.e. the Father), the Son or Word of God and the Spirit of God. Thus they understood that the LORD, who appeared to Abraham and the rest, was not the Father but the Word of God who, in God’s own time, became man as Jesus of Nazareth.