

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH

130 ST. FRANCIS CABBINI AVENUE * SCRANTON, PA 18504

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♣ www.melkitescranton.org ♣

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.

THIRD SUNDAY OF THE GREAT FAST SUNDAY OF THE EXALTATION OF THE HOLY CROSS



Icon of the Exaltation of the Holy Cross

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

20 MARCH 2022 ♦ TONE 02 EOTHINON 10 † **THIRD SUNDAY OF THE GREAT FAST / SUNDAT OF CROSS**

<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 2)</i>	<i>Liturgy Book p. 40</i>
<i>Holy Cross</i>	<i>Lenten Supplement p. 3</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>“Before Your cross we bow”</i>	<i>Liturgy Book p. 145</i>
<u>PROKIMENON:</u> <i>(Tone 2)</i>	<i>Liturgy Book p. 55</i>
<u>EPISTLE:</u>	<i>Hebrews 4:14-5:6</i>
<i>Brethren</i> , 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, says also in another place, “You are a priest forever, according to the order of Melchisedek.”	
<u>ALLELUIA:</u> <i>Psalm 73: 2. 12</i>	<i>(Tone 6)</i>
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.	
<u>GOSPEL:</u>	<i>St. Mark 8:34-9:1</i>
<i>The Lord said:</i> “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.”	
<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 Wednesday, Friday: Pre-sanctified Liturgy: Gregory Great Academy 5:00 pm
Tuesday and Thursday: Pre-sanctified Liturgy: Gregory Great Academy 4:30 pm
Friday: Akathist Hymn: St. Joseph: 6:30 pm

enmity, that is, the law of commandments contained in ordinances, so as to create in Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity” (Phil 2:15, 16).

Not only all peoples but all creation was affected by the cross. “... it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross” (Col 1:19, 20). Through the cross Christ overcomes all the divisions and separations in creation, bringing everything to the fullness and unity which was designed at the original creation and then lost.

The Sign Rejected

Not everyone had the insight of St Paul concerning the power of the cross “For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God ... For Jews demand a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God” (1 Cor 1:18, 22-24).

The idea of God emptying Himself and being crucified appeals to no human logic. The Jews expected the Messiah to be manifested with signs of divine power: “glorious things which have never been,” according to one ancient text in the Dead Sea Scrolls. Some of the signs Jews looked for were the ingathering of all Jews into the land of Israel and an era of world peace in which there would be no hatred, oppression, suffering or disease. They generally saw the picture of the Suffering Servant in Isaiah 53:3-7 as referring to the people of Israel, not to the Messiah.

The philosophically-minded Greeks “seek after wisdom.” There were a host of rival philosophical schools among first-century Greeks: Epicureans, Neo-Platonists, Sophists, Stoics and a host of others, all based on reason and logic. Thus when St Paul spoke about the resurrection in Athens (see Acts 17:16-34) some mocked him, others brushed him off. The Lord was not a philosopher; curiously many Gnostics sought to make Him one, which is why many of their writings (apocryphal gospels) were rejected by the early Church.

Imitating the Cross

As a rule, Jews today reject the notion that the Lord Jesus is the promised Messiah. Muslims teach that He only appeared to die on the cross and that God “took Him.” There are members of both groups who have a thinly disguised contempt for our display of the cross. When the president of Israel visited Pope Francis in 2015 his ultra-Orthodox assistant refused to shake the pope’s hand (he was a man) or greet him with a bow (he was wearing a cross). The pope responded by covering the cross and bowing to her.

Some other ultra-Orthodox Jews were triumphant, while some traditionalist Roman Catholics were ashamed of the pope. Others saw his action as an imitation of the kenosis of Christ who humbled himself. He venerated the cross, not by displaying it, but by living it.

Describing the kenosis of Christ, St Paul urged us, “Let this mind be in you which was also in Christ Jesus” (Phil 2:5). He would, no doubt, be pleased to see us reverence the cross today; he would be even more pleased to see us imitate the kenosis which brought Christ to that cross.

GLORY TO YOUR SACRED CROSS

THE THIRD SUNDAY IN THE GREAT FAST is highlighted in the Byzantine Churches by the veneration of the holy cross. We adorn it with flowers, carry it in procession and prostrate ourselves before it. The Fast is preparing us to celebrate the death and resurrection of Christ; halfway through the Fast the cross is venerated to encourage us to persevere in our efforts for this season.

Honoring a cross in any way would seem ridiculous to a first-century citizen of the Roman Empire. Crucifixion was a humiliating disgrace and an extraordinarily painful method of execution reserved for slaves and other non-citizens, people who did not matter in Roman eyes. Yet St Paul found the cross of Christ a source of pride. *“God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world”* (Gal 6:14).

The cross had become the sole source of his boasting, knowledge of Christ his sole treasure. *“Indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ”* (Phil 3:8).

The Ultimate Sign

For the apostles the cross represented the depth of the mystery of Christ. His passion showed the extent of His love for His people. “Having loved His own who were in the world, He loved them to the end” (Jn 13:1). It represents the totality of His incarnation. He became man in every way, accepting suffering, abandonment, and a painful death to be one with His creatures who endure such things every day. We can never portray our Savior as a “distant God” – He has shared the totality of humanity with us while remaining one with the Father.

The profundity of His descent in order to share our humanity is expressed in the term kenosis. St Paul uses it in what has become a well-beloved synopsis of the Christian’s faith in the incarnation and its meaning for us. “Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bond-servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross.

“Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:5-11).

In this passage St Paul describes the condescension of the Word of God to us. The only-begotten Son and Word of God “made Himself of no reputation” by taking our nature, and then by accepting the degrading death of a convict, the cross.

This self-abasement or kenosis, however, resulted in the resurrection and exaltation of Christ in glory, proclaimed as Lord by *“every tongue.”*

St Paul saw the power of the cross uniting all peoples, even the Jews and Gentiles, separated by the barrier imposed by the Law. By His death Christ *“...abolished in His flesh the*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Saturday, March 19th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 20th

Divine Liturgy: 10:00 a.m.

Ladies’ Society St. Joseph

Take out Breakfast

9:00 a.m. — 1:00 p.m.

Adults: \$10.00 † Children: \$6.00

Friday, March 25th

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy 6:30 pm.

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

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: ✕James Zaydon, Sr.
From Anne Clarice Zaydon
02 April: William P. Meehan
from Steve Bartnicki
03 April: ✕Gary Bolus
from Lisa Milewski
10 April: ✕Gary Bolus
from Jim & Karen Kane

2022 WEEKLY COLLECTION

March 13

Weekly Offering: \$ 750.00

Candles: \$ 25.00

Total: \$ 775.00

THE SACRIFICE OF THE CROSS

WHEN THE ISRAELITES LEFT EGYPT under Moses, the Bible says that they “plundered the Egyptians” (Ex 12:35), taking with them articles of silver and gold and precious fabrics. They also took with them something which would be at the center of their society for over one thousand years: the institution of a High Priest.

There were a number of gods revered in Egypt and each of them had a central sanctuary. Thebes, for example, was the center of the cult of Amun, the “king of gods.” The highest-ranking priest of Amun was called the High Priest. Several other prominent gods had similar sanctuaries and high priests.

The High Priest of Israel

During the Israelites’ exodus from Egypt Moses’ brother Aaron was chosen to be their first High Priest (see Ex 28). The High Priest served, first, in the portable sanctuary which accompanied the Israelites in their travels. When Jerusalem became the center of Israel, its temple replaced the portable sanctuary. From then on, the High Priest was associated with the Jerusalem temple. When the Romans finally destroyed the temple in AD 70 and forbade the Jews from living around Jerusalem (AD 135), the office of High Priest ceased.

The most important role of the High Priest was to serve in the temple on the Day of Atonement (Yom Kippur), the holiest day of the Jewish year. The High Priest first offered a bull in sacrifice for his own sins and those of his household. Then he entered the inner sanctuary of the temple alone. After offering incense, he sprinkled the blood of the sacrificed bull around the inner sanctuary. Then he would offer a goat to be sacrificed for the sins of the priests. Returning to the inner sanctuary, he would sprinkle it with the blood of the goat. In the Epistle to the Hebrews, Christ’s death would be both compared to and contrasted to this ritual.

Christ as High Priest

In this epistle, there are a number of times that Christ is compared to the High Priest of the Jewish temple. The first of these is that **both are selected by God**: “*no one takes this honor to himself, but he who is called by God, just as Aaron was*” (Heb 5:4). Two psalm verses are then cited as witnesses to Christ’s call, the first being Ps 2:7 – “*You are My Son, today I have begotten You.*”

This verse does not seem to refer to priesthood until we recall that the Israelite high priesthood was held by the descendants of Aaron, passing from father to son. If Christ was to be considered High Priest, it was important to know who His Father was.

The second psalm verse cited in Hebrews is Ps 110:4 – “*You are a priest forever according to the order of Melchizedek.*” This verse refers to the priest-king of Salem who greeted Abram after his victory over the Elamites (Gen 14). Later in the epistle, Melchizedek is described as “without father, without mother, without genealogy, having neither beginning of days nor end of life” (Heb 7:3), a very Semitic image of an unceasing priest and, therefore, “*made like the Son of God.*”

The epistle thus presents Christ as Son of God and eternal High Priest, without human genealogy or descendants. Yet, He is also described as a very human High Priest, one who can sympathize with our weaknesses because He “*was in all points tempted as we are, yet without sin*” (Heb 4:15).

Priesthood and Sacrifice

A second point of comparison between the Lord Jesus and the High Priest of the Jewish temple is that **both are appointed to offer sacrifices** for sins. In the temple, sacrifices were offered each day, year after year, morning and evening, usually by the priests who were delegated to do

so. Livestock, grain, meal, wine and incense were offered in sacrifice to God as qurban, or oblations.

The Epistle to the Hebrews contrasts the frequency of these oblations with the one sacrifice of Christ. While the temple oblations were offered daily, Christ offers but one sacrifice. He “*who is holy, harmless, undefiled, separate from sinners, and has become higher than the heavens; who does not need daily, as those high priests, to offer up sacrifices, first for His own sins and then for the people’s, for this He did once for all when He offered up Himself*” (Heb 7:26-28).

This contrast is also evidenced by what was sacrificed. It is “*Not with the blood of goats and calves, but with His own blood [that] He entered the Most Holy Place once for all, having obtained eternal redemption*” (Heb 9:12). Christ offered Himself, a gift of His whole being, sacrificed on the cross.

The Divine Liturgy and Christ’s Sacrifice

Many of the elements of sacrifice are found in our Divine Liturgy. As the bread – called the Lamb – is prepared, the priest recites these verses, which call to mind Christ’s sacrifice: “Like a sheep, He was led to the slaughter. Like a spotless lamb silent before its shearer, He opens not His mouth. „, The Lamb of God who takes away the sin of the world is immolated for the life and salvation of the world.”

St Nicholas Cabasilas describes this rite in his commentary on the Divine Liturgy: “Whatever was said and carried out on the Lamb to symbolize the Lord’s death, are simple descriptions and symbols. The Lamb remained bread, just that now it became a gift dedicated to God, and it symbolizes Christ’s body.”

The holy gifts do not remain a mere symbol, however. During the prayer called the Anaphora or Oblation, the priest retells the events of the Lord’s mystical supper, then, as the Gifts are raised up to God, he joins in offering the sacrifice of Christ to the Father, “*Remembering, therefore, this precept of salvation ... we offer You Your own, from what is Your own, in all and for the sake of all.*”

Through this offering we are mystically united with the sacrifice offered by Christ on Calvary, and through the descent of the Holy Spirit we are joined to its eternal acceptance by God on our behalf. The first part of the sacrifice, the killing of the Victim, is past, because Christ died at a certain time and place. The second part, the offering to God, and the third part its acceptance by God, are accomplished in eternity, outside of human time. Because the Liturgy transcends time and space, we can be united to Christ in the Liturgy as He enters the heavenly sanctuary once, for all.

Hebrews summarizes its view of Christ as our eternal High Priest with this invitation to us to join in His sacrifice: “*For if the blood of bulls and goats and the ashes of a heifer, sprinkling the unclean, sanctifies for the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, cleanse your conscience from dead works to serve the living God?*” (Heb 9:13, 14)

Confusion about the nature of the Liturgy was common in the Middle Ages. Some, reading Hebrews’ description of Christ’s sacrifice as “*once for all,*” concluded that the Eucharist could not be another sacrifice. Western Catholics countered that the Mass was indeed a sacrifice, “For the victim is one and the same, the same now offering by the ministry of priests, who then offered Himself on the cross, the manner alone of offering being different” (Council of Trent). Sadly, this expression did not eliminate the objection that the Mass was *another* sacrifice, rather than our sharing in the one sacrifice presently being offered by Christ.