

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 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. Niko Mayashairo. Mary McNeilly. Sue Sols-
man. 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.
*Jos. Bolus. *Nich. Cianci.*Patricia Cimacosky.*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.; 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.

THE ENTRANCE INTO JERUSALEM PALM SUNDAY



Icon of the Entrance into Jerusalem

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

10 APRIL 2022 ♦ TONE 00 EOTHINON 004 † SIXTH SUNDAY OF THE GREAT FAST / PALM SUNDAY

GREAT DOXOLOGY:

ANTIPHONS: *Palm Sunday*

FIRST: *Palm Sunday*

SECOND: *Palm Sunday*

THIRD: *Palm Sunday*

ENTRANCE HYMN:

APOLYTIKIA:

Lazarus (twice)

Palm Sunday (Tone 4)

KONDAKION:

PROKIMENON: *Psalm 117: 26, 1*

Blessed is he who comes in the name of the Lord.

Stichon: Give thanks to the Lord, for he is good. His mercy endure for ever.

EPISTLE:

Brethren, rejoice in the Lord always; again, I say rejoice. Let your moderation be known to all men. The Lord is near. Have no anxiety, but in every prayer and supplication with thanksgiving, let your petitions be made known to God. And may God's peace that surpasses all understanding guard your hearts and your minds in Christ Jesus. For the rest, brethren, whatever things are true, whatever honorable, whatever just, whatever holy, whatever lovable, whatever of good repute, if there be any virtue, if anything is worthy of praise: consider these things. And what you have learned and received and heard and seen in me, these things practice — and the God of peace will be with you.

ALLELUIA: *Psalm 97:1, 3*

Sing to the Lord a new song. † All the ends of the earth have seen the salvation of our God.

GOSPEL:

Six days before the Passover, Jesus came to Bethany the home of Lazarus, he had raised from the dead. And they made him a supper there; and Martha served, while Lazarus was one of those sitting at table with him. Mary therefore took a pound of ointment, genuine nard of great value, and anointed the feet of Jesus, and with her hair wiped his feet dry. And the house was filled with the odor of the ointment. Then one of his disciples, Judas son of Simon the Iscariot, the one who was about to betray him, said, "Why was this ointment not sold for three hundred denarii, and given to the poor?" Now he said this, not that he cared for the poor, but because he was a thief, and holding the purse, used to take what was put in it. Jesus therefore said, "Let her be: she was to keep it for the day of my burial. For the poor you have always with you, but you do not always have me." Now the great crowd of the Jews learned that he was there; and they came, not only because of Jesus, but that they might see Lazarus, the man he had raised from the dead. But the chief priests planned to put Lazarus to death also. For on his account many of the Jews began to leave them and to believe in Jesus. Now the next day the great crowd which had come to the feast, when they heard that Jesus was coming to Jerusalem, took up palm fronds and went out to meet him. And they cried out, "Hosanna! Blessed is the one who comes in the name of the Lord, the king of Israel!" And Jesus found a young ass, and sat upon it, as it is written, "Fear not, daughter of Sion; behold, thy king comes, sitting upon the colt of an ass." These things his disciples did not at first understand. But when Jesus was glorified, then they remembered these things were written about him, and that they had done these things to him. The crowd therefore, which was with him when he called Lazarus from the tomb and raised him from the dead, bore witness to him. And the reason why the crowd also went to meet him was that they heard he had worked this sign.

HIRMOS:

KINONKON: *Palm Sunday*

POST-COMMUNION HYMN: *Lazarus*

Liturgy Book p. 17

Liturgy Book p11

Palm Sunday Supplement p. 3

Palm Sunday Supplement p. 4

Palm Sunday Supplement p. 5

Palm Sunday Supplement p. 4

Palm Sunday Supplement p. 6

Palm Sunday Supplement p. 7

Palm Sunday Supplement p. 8

(Tone 4)

Philippians 4:4-9

(Tone 3)

St. John 12:1-18

Palm Sunday Supplement p. 9

Palm Sunday Supplement p. 10

Palm Sunday Supplement p. 11

"When responding to this question, we raise yet another adult problem, one that is reflected in our children as in a mirror. This is when both parents and priests teach one thing, but live in another way. This is a most frightful blow to the tender strength of childhood faith, an unbearable drama for their sensitive minds."

If children only come to church on Palm Sunday, is it because their elders – parents, relatives, adults around them – have not reflected to them their own encounter with the Lord themselves?

Our Holy Week and Jerusalem

In 326-28 the Empress Helena, mother of the Roman Emperor Constantine the Great, traveled to Palestine at the behest of her son to mark the places where Christ lived and died by constructing shrines and churches. According to Eusebius of Caesarea she was chiefly responsible for two churches, the Church of the Nativity, in Bethlehem (still in existence), and a church on the Mount of Olives, the site of Christ's ascension. Jerusalem. She also took part in the excavations at the site of the Lord's death and burial where the Great Church of the Resurrection stands today. It soon became the practice for great celebrations to take place at these sites, particularly when the events which took place there were observed. It was at these shrines that historical commemorations of the events of the Lord's passion were first conducted.

In time local Churches throughout the Mediterranean world began to imitate the appealing Jerusalem practices, developing the historical observances of Holy Week as we know them today.

The Power of the Redemption

The first observances of Pascha in both East and West, however, were not attempts to recreate the events of the Lord's passion. Rather they were focused on the effects of the Lord's death and resurrection in the lives of the faithful. Thus the highpoint of the Resurrection celebration was the baptism of catechumens, which took place before the Paschal Liturgy, and the reconciliation of penitents on Holy Thursday: those whose serious sins had excluded them from the community. In the same spirit Byzantine Churches today offer the Mystery of Holy Unction on Holy Wednesday. People are anointed for the healing of their spiritual infirmities, uniting with Christ in the power of His death and resurrection.

On Celebrating This Feast

In His humility Christ entered the dark regions of our fallen world and He is glad that He became so humble for our sake, glad that He came and lived among us and shared in our nature in order to raise us up again to Himself. And even though we are told that He has now ascended above the highest heavens – the proof, surely, of His power and godhead – His love for mankind will never rest until He has raised our earthbound nature from glory to glory, and made it one with His own in heaven.

So let us spread before His feet – not garments or soulless olive branches, which delight the eye for a few hours and then wither – but ourselves, clothed in His grace, or rather, clothed completely in Him. We who have been baptized into Christ must ourselves be the garments that we spread before Him. Now that the crimson stains of our sins have been washed away in the saving waters of baptism and we have become white as pure wool, let us present the Conqueror of death, not with mere branches of palms but with the real rewards of His victory. Let our souls take the place of the welcoming branches as we join today in the children's holy song: Blessed is he who comes in the name of the Lord. Blessed is the king of Israel. - St Andrew of Crete

“LIKE THE CHILDREN OF OLD”

FROM ARMENIA TO EVERY CORNER of the Middle East Palm Sunday is celebrated as a feast for children. Describing Christ’s entry into Jerusalem, St Matthew’s Gospel highlights the participation of children in the event. “When the chief priests and the scribes saw the wonderful things that He did and the children crying out in the temple and saying ‘Hosanna to the Son of David’ they were indignant and said to Him, ‘Do you hear what these are saying?’ And Jesus said to them, ‘Yes – have you never read ‘Out of the mouths of babes and nursing infants You have perfected praise?’” (Mt 21:15-16)

Children are singled out for mention in the first historical witness we have to this feast as well. Towards the end of the fourth century the Spanish nun Egeria, on pilgrimage to the newly-adorned holy places of Palestine, described what she saw on that Palm Sunday: “As the eleventh hour draws near ... all the children who are [gathered at the top of the Mount of Olives], including those who are not yet able to walk because they are too young and therefore are carried on their parents’ shoulders, all of them bear branches, some carrying palms, others, olive branches. And the bishop is led in the same manner as the Lord once was led. ... From the top of the mountain as far as the city and from there through the entire city ... everyone accompanies the bishop the whole way on foot, and this includes distinguished ladies and men of consequence.” The scene Egeria witnessed has been repeated ever since.

While today this procession is held at the end of Orthros or the Divine Liturgy, Egeria describes it as taking place “at the eleventh hour,” our 5 PM. This practice echoed the Gospel witness that “Jesus went into Jerusalem and into the temple. So when He had looked around at everything, as the hour was already late, He went out to Bethany with the Twelve” (Mk 11:11). There they spent the night.

Children and the Church Today

Palm Sunday services attract large numbers of families who may never attend the Liturgy otherwise. Many clergy blame negligent parents; others feel that the Church has not tried hard enough to reach these parents.

Some say that the Church spends too much effort educating children while ignoring adults. After all, they reason, the Lord blessed children but directed His teaching at adults.

Archimandrite Tikhon Shevkunov, superior of Moscow’s Stretensky Monastery offers another insight. He suggests that, instead of debating about whom we should teach, we should reexamine what we do with them. Are we emphasizing secondary matters when we should be introducing them to Christ? He writes:

“Children at the age of eight or nine go to church and sing on the kliros, amazing and delighting everyone around them. But by the age of fourteen to sixteen, many – if not the majority – stop going to church.

“Children have not become acquainted with God. No, they of course are acquainted with the rites, with Church Slavonic, with order in church, with the lives of saints, and with sacred history as arranged for children. But they are not acquainted with God Himself. No encounter has taken place. The result is that parents, Sunday schools and – sad as it is – priests have built the house of childhood faith upon the sand (Matthew 7:26), and not upon the rock of Christ.

“How can it happen that children do not notice God, despite all the most sincere efforts of adults to instill faith in them? How can it turn out that children still do not find within themselves the strength to discern Christ the Savior in their childhood lives and in the Gospel?”

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Saturday, April 09th

Lazarus Saturday Youth Day

Divine Liturgy: 10:00 a.m.

Sunday Morning, April 10th

TRIUMPHAL ENTRANCE INTO JERUSALEM

Blessing of the Palms: 10:00 a.m.

Procession

Divine Liturgy

Sunday Evening, April 10th

Bridegroom Orthros: 6:30 p.m.

SEE THE GREAT AND HOLY WEEK

SCHEDULE OF SERVICES

Saturday, April 16th

Paschal Vigil

Divine Liturgy: 7:30 p.m.

Hajme & Orthros 11:30 p.m.

Sunday Morning, April 17th

PASCHA: THE GLORIOUS RESURRECTION

Divine Liturgy: 10:00 a.m.

Sunday, April 24th

Divine Liturgy: 10:00 a.m.

Pascha Parish Potluck

Talent Show

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

- 10 April: ✠Gary Bolus
from Jim & Karen Kane
- 23 April ✠Joseph R. VanDeusen, Sr.
from Steve Bartnicki
- 30 April: ✠Kenneth, sr.
and Jeanette Marie Quigley
From Steve Bartnicki
- 01 May ✠Joseph Bolus
from David Glancey
- 07 May ✠Joseph Bolus
from Al & Sonia Elghazal
- 08 May ✠Joseph Bolus
from Al & Sonia Elghazal
- 29 May: ✠Joseph Bolus
from Mr. & Mrs. James Kearney
- 14 May ✠Joseph Bolus
from Maria Fox
- 15 May ✠Joseph Bolus
from Lucy Bolus
- 21 May ✠Joseph Bolus
from Maria Fox
- 22 May ✠Joseph Bolus
from James & Karen Kane

2022 WEEKLY COLLECTION

April 03

Weekly Offering:	\$ 390.00
Monthly	\$ 55.00
Holyday	\$ 180.00
Flowers	\$ 165.00
Candles:	\$ 25.00
Total:	\$ 815.00

WEEK OF PALMS: PRELUDE TO SALVATION

THE SIXTH WEEK OF THE GREAT FAST has a two-fold designation in our liturgical books. First of all, it marks the end of this fasting season. We also fast during the Great and Holy Week of the Lord's Passion, but that observance is not part of the Great Fast. The Great Fast has prepared us to celebrate the paschal mystery of Christ's saving passion, death and resurrection by inviting us to refocus our lives on God in repentance. During the Holy Week our fasting has a different character: it is a way of observing the sorrowful events of this week: the plotting against Christ, His betrayal, passion, death and burial.

Between the two fast periods we observe the double feast of Lazarus Saturday and Palm Sunday. This last week of the Great Fast is simultaneously a week of preparation for these feasts. In our liturgical books this week, then, is called the Week of Palms, looking forward to that celebration.

The hymns prescribed to be sung this week in Vespers, Orthros (Matins) and the Presanctified Liturgy reflect both of these themes. On one hand the services include chants focused on the end of the Great Fast such as the final sticheron sung this coming Friday:

“Count us worthy of beholding the week of Your Passion, O Lover of Mankind, for we have completed the forty days of the Fast for the profit of our souls. Let us glorify Your mighty deeds, Your ineffable dispensation for our sake, singing with one mind: ‘O Lord, glory to You!’”

Other chants reflect the coming feast, recalling Christ's triumphal entry into Jerusalem. At Orthros on Monday, for example, we sing:

“O faithful, let us prepare to celebrate Palm Sunday, joyfully observing the fore-feast from this present day onwards, so that we may be counted worthy to see the life-giving Passion.”

The Death of Lazarus

Even more of this week's hymnody recalls the raising of Lazarus, whom the Gospel describes as having died four days before Christ raised him.

About one-and-a-half miles east of Jerusalem lay the village of Bethany (today's al-'Azariya), the home of Mary, Martha and Lazarus. St. John's Gospel tells us in detail how Jesus was informed that Lazarus was sick. “This sickness is not unto death,” He answered, “but for the glory of God, that the Son of God may be glorified through it” (Jn 11:4). By the time Jesus arrived in Bethany Lazarus was already dead for four days.

The dramatic story of the raising of Lazarus from the grave is celebrated in Byzantine Churches on the first day of the Great Week of Christ's passion, Lazarus Saturday. A day of resurrection, we observe it as a Sunday with the appropriate resurrectional prayers and chants. The resuscitation of Lazarus was the Lord's greatest miracle so far, but would be but a prelude to His own resurrection which we celebrate on Pascha.

The Gospel says that Jesus returned to Bethany and, while they were at table, Mary anointed Him with costly ointment. When Judas questioned this act of extravagance, Jesus reproved him, “Let her alone; she has kept this for the day of my burial” (Jn 12:7). The

next day, the Gospel tells us, Jesus entered Jerusalem to shouts of “Hosanna!”

The Church rearranges these events in its Great Week observance. It celebrates Christ's entry into Jerusalem the day after Lazarus Saturday, stressing the connection of Christ's exuberant reception in Jerusalem with the raising of Lazarus. It defers the memorial of the anointing to the Wednesday of Great Week, the day that we are anointed in preparation for sharing in Christ's passion.

In the Gospel of John, the raising of Lazarus and Jesus' triumphal entry into Jerusalem are connected. We read that Jesus called Lazarus from the tomb at some time before His final trip to Jerusalem (see Jn 12:1). Yet the same Gospel points out that: “...the people, who were with Him when He called Lazarus out of his tomb and raised him from the dead, bore witness. For this reason the people also met Him, because they heard that He had done this sign” (Jn 12:17-18).

Jesus' return to Bethany sparks the triumphal reception which Jesus received to the excitement over the raising of Lazarus.

Our liturgical hymns take up this connection:

“The Lord comes, seated upon the colt of a donkey, as it is written. O peoples, make ready to receive Him in awe as the King of all, and to welcome Him with palms as Victor over Death and Hades; for He has raised Lazarus!”

Each day of this week brings us closer to the commemoration of Lazarus' rising. Thus on Monday we pray:

“The door of the forecourt is opened that leads to the raising of Lazarus: for Christ has come to awaken the dead man, as though from sleep, and to overthrow Death by Life.”

At Orthros on Tuesday we sing a similar hymn:

“Be glad, Bethany! For Christ shall come to you, performing in you a great and awesome miracle. Binding death with fetters, as God He will raise up Lazarus, who was dead, and who now magnifies the Creator.”

On Wednesday, four days before we celebrate Lazarus' rising, we remember his death:

“Lazarus, the friend of Christ, has died today: he is carried out for burial, and Martha's companions lament in sorrow for her brother. But Christ comes to him in joy, to show the nations that He is Himself the Life of all.”

This hymn sung on Thursday adds another note for our consideration:

“For two days Lazarus has been in the tomb and sees those dead from all generations. He beholds strange and awesome things and a countless multitude held within the powers of Death. Looking at his tomb, his relatives weep bitterly; but Christ is on His way to give life to His friend and to consummate His plan for all mankind. Blessed are You, O Savior: have mercy on us!”

The plan of God is not simply to revive Lazarus, but to deliver the human race – that “countless multitude” – from the power of Death.