

# 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. ✧Jos. Bolus. ✧Nich. 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.

## PASCHA - THE RESURRECTION OF THE LORD



*Icon of the Resurrection*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

17 APRIL 2022 ♦ TONE 00 EOTHINON 00 † HOLY PASCHA / SUNDAY OF THE RESURRECTION / THE EIGHTH DAY

**GREAT DOXOLOGY:**

**ANTIPHONS: Pascha**

**FIRST:**

**SECOND:**

**THIRD:**

**ENTRANCE HYMN:**

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

**APOLYTIKIA:**

*Resurrection (thrice)*

*Hypacoi*

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.

**KONDAKION: Pascha**

**INSTEAD OF THE TRISAGION:** All of you who have been baptized...

**PROKIMENON:** *Psalm 117:24, 29 (Tone 8)*

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.

**EPISTLE:**

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.”

**ALLELUIA:** *Psalm 101:13, 19*

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

**GOSPEL:**

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.

**HIRMOS:**

**KINONKON:**

**POST-COMMUNION HYMN:**

**INSTEAD OF ‘BLESSED BE THE NAME ...’:**

**CONCLUSION:**

*Liturgy Book p. 17*

*Handout refers to “Services of Holy Pascha” Booklet*

*Handout p.56/ Liturgy Book p. 11*

*Handout p.56/ Liturgy Book p. 38*

*Handout p.56/ Liturgy Book p. 180*

*Handout p.57/ Liturgy Book p. 38*

*Handout p.3/ Liturgy Book p. 180*

*Handout p. 15*

*Handout p.28/ Liturgy Book p. 181*

*Liturgy Book p. 51*

*Handout p.57*

*Acts of the Apostles 1:1-9*

*St. John 1:1-17*

*Handout p. 43/ Liturgy Book p. 182*

*Handout p. 58*

*Handout p. 3/ Liturgy Book p. 180*

*Handout p. 3/ Liturgy Book p. 180*

*Liturgy Book p. 184*

depicted taking the “formerly disobedient” Adam and Eve by the hand and leading them out of the pit to God. The Psalmist King David and other Old Testament personages are often depicted with them sharing in Christ’s victory over Death. Christ’s mission to the imprisoned spirits is often described in English as the “harrowing (despoiling) of hell.”

We celebrate this confrontation with sin and death in our Paschal services. At the vespers of Pascha on Great Saturday we sing of the liberation of the dead: “Today Hades tearfully sighs: ‘My power has crumbled, for the Shepherd crucified has raised Adam; and those whom I had possessed, I lost. Those whom I had swallowed by my might, I have given up completely: for the Crucified has emptied the graves, and the power of death has vanished!’ O Lord, glory to Your Cross and to Your holy Resurrection!”

Paschal Matins begins with a representation of the King of glory banging on the gates of Hades and leading mankind (all of us) into the Kingdom of God, the Church. The assault on sin and death is successful and we are freed from their ultimate power.

**Trampling Upon Death**

We who are united to Christ in His death and resurrection through baptism are called to continue His defeat of sin and death in our own person, as the Scriptures make clear. “For to this you were called, because Christ also suffered for us, leaving us an example, that you should follow His steps: ‘Who committed no sin, nor was deceit found in His mouth’; who, when He was reviled, did not revile in return; when He suffered, He did not threaten, but committed Himself to Him who judges righteously; who Himself bore our sins in His own body on the tree, that we, having died to sins, might live for righteousness—by whose stripes you were healed.” (1 Pt 2:19-24)

Death is defeated when we allow Christ to take us by the hand and lead us along His way of not reacting to evil by copying it; rather to follow Christ’s way of forgiveness and trust in God even to death. Then our deeds as well as our words will proclaim that Christ is risen and that we are as well.

**From a Homily for Holy Saturday by St. Epiphanius of Cyprus (+403)**

“For your sake I, your God, became your son; I, the Lord, took the form of a slave; I, whose home is above the heavens, descended to the earth and beneath the earth. For your sake, for the sake of man, I became like a man without help, free among the dead. For the sake of you who left a garden, I was betrayed in a garden, and I was crucified in a garden.

“See on my face the spit I received in order to restore to you the life I once breathed into you. See there the marks of the blows I received in order to refashion your warped nature in my image. On my back see the marks of the scourging I endured to remove the burden of sin that weighs upon your back. See my hands, nailed firmly to a tree, for you who once stretched out your hand to a tree.

“I slept on the cross and a sword pierced my side for you who slept in paradise and brought forth Eve from your side. My side has healed the pain in yours. My sleep will rouse you from your sleep in hell. The sword that pierced me has sheathed the sword that was turned against you.

“Rise. Let us leave this place. The enemy led you out of the earthly paradise. I will not restore you to that paradise, but I will enthrone you in heaven. I forbade you the tree that was only a symbol of life, but see! I who am life itself am now one with you. I appointed cherubim to guard you as slaves are guarded, but now I make them worship you as God. The throne formed by cherubim awaits you, its bearers swift and eager. The bridal chamber is adorned, the banquet is ready, the eternal dwelling places are prepared, the treasure houses of all good things lie open. The kingdom of heaven has been prepared for you from all eternity.”

# THE NEW & HOLY PASCHA OF THE LORD

CHRIST IS RISEN FROM THE DEAD and by His death He has trampled upon Death and has given live to those who are in the tombs.

This hymn, the troparion of Pascha, is chanted repeatedly on Pascha and throughout the forty days until the feast of Christ’s ascension. Many of us know it by heart. Often, however, we have not plumbed the depth of its meaning, particularly as it applies to our lives.

### Why Did Christ Die?

On the most basic level we can say that Christ died because humans die and He was fully human. By truly assuming all that is human apart from sin, the Word of God accepted all the weaknesses inherent in our human nature, from the indignities of birth and infancy to the final humiliation of death. Christ died because He was fully and completely human as well as divine.

But Christ did not simply die; by His death He defeated Death. The first and most obvious aspect of this victory is that He rose from the dead: Death could take Him because He was human; it could not hold Him because He was the Son of God. Christ rose from the dead because He was fully and completely divine as well as human.

### Christ’s Death Takes Away Sin

The Scriptures specify a particular result of Christ’s victory over Death. Dying, they teach, He destroyed the power of sin over us. When St Paul summarized the Church’s belief about the Lord Jesus for the Corinthians the first thing he mentioned was that Christ died for our sins: “I delivered to you first of all that which I also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures...” (1 Cor 15:3-4).

St Paul’s summary has been described as an early creed, putting together various aspects of the Christian message in a systematic way. To say that Christ died “for our sins” means that His death on the cross, where His blood would be poured out, would somehow achieve the overthrow of sin; not that people would cease sinning but that sin would no longer have the ultimate power over mankind.

This message is depicted graphically in the Byzantine icon of the Resurrection – an image that may help us understand how our sins are affected by Christ’s death.

Our icon is based, not on the Gospel accounts of the empty tomb but on the following passages from the teaching of St Peter. In his first sermon after the descent of the Holy Spirit at Pentecost, Peter quoted this verse of Psalm 16: “Moreover my flesh also will rest in hope. For You will not leave my soul in Hades, nor will You allow Your Holy One to see corruption” (Ps 16: 9-10) and applied it to Christ. The patriarch David, he wrote, being a prophet, “...spoke concerning the resurrection of the Christ, that His soul was not left in Hades, nor did His flesh see corruption” (Acts 2:31). We refer to this when we say in the Apostles’ Creed that “He descended into hell.”

Christ’s descent among the dead is, in fact, an invasion, bringing to the dead the imminent expectation of eternal life. In the first universal epistle of St Peter we read: “Christ also suffered once for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh but made alive by the Spirit, by whom also He went and preached to the spirits in prison who formerly were disobedient...” (1 Pt 3:18-20). Christ’s presence proclaims the Kingdom of God to the dead and defeats their captors, sin and death.

The icon depicts the power of Christ’s presence in the realm of the dead. Locks and chains, representing the power of sin and death over mankind, are shown broken on the ground. Christ is

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## 2022 Pascha Flower Donation Intentions

*Divine Liturgy will be offered  
on Bright Monday, April 19, 2022*

### In Memory of:

Edward & Dorothy Abda  
from Karen Kane  
Helen Anna Bartnicki  
Joseph Stanley Bartnicki, Sr.  
Thomas Bartnicki  
from Steve Bartnicki  
A.J. Bolus  
Frank G. Bolus  
George R. Bolus  
from Veronica Bolus  
Rosemary Eber  
from Veronica Bolus  
Mary Kay McElhenny  
from Paul & Margaret Patchoski  
Frank & Minnie Milewski  
Sonny Milewski  
from Mike & Berta Milewski  
Karen Murray  
from Veronica Bolus  
Eugene O’Hop, Sr.  
Helen O’Hop  
from Steve Bartnicki  
Paul Bauman  
Jack & Marie Patchoski  
Edmund Parchoski  
from Bryan Patchoski  
from Christopher & Alicia Patchoski  
Paul Bauman  
Jack & Marie Patchoski  
from Paul & Margaret Patchoski  
Elizabeth Pendrak  
Christine Michaels  
from David & Stephanie Michaels  
Brad Viesselmeyer  
from Chris & Alicia Patchoski

### In Thanksgiving:

Mr. & Mrs. William J. Patchoski  
Charlene Bomrad Held

## EVENTS IN APRIL

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.

Agape Vespers: Noon

Bright Week, April 18th – April 23rd

See Pascha Schedule for Services

Sunday, April 24th

Divine Liturgy: 10:00 a.m.

Pascha Parish Potluck

## 2022 WEEKLY COLLECTION

April 10

Weekly Offering:	\$ 415.00
Monthly	\$ 60.00
Holyday	\$ 80.00
Flowers	\$ 20.00
Candles:	\$ 25.00
Total:	\$ 580.00

## DIVINE LITURGY INTENTIONS

14 April \*Rev. Michael Jolly  
7th Death Anniversary  
16 April P.H.S. SJB children  
17 April \*Joseph & A.J. Bolus  
\*Gay Bolus  
23 April \*Joseph R. VanDeusen, Sr.  
from Steve Bartnicki  
24 April \*Joseph Bolus Memorial Service

# 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.*