

## ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH  
130 ST. FRANCIS CABRINI AVENUE \* SCRANTON, PA 18504

Contact office: 570.343.6092 † 570.468.4854  
stjosephscranton@gmail.com ♦ www.melkitescranton.org

### PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron.  
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-  
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-  
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara  
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.  
Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: \*Rev. Char. Aboody.\*Rev. Mich. Jol-  
ly.\*Rev. Jos. Francavilla.\*Rev. Theo. Leonarczyk\*Rev. Frank  
Milienewicz\*Dn. John Karam.\*Marie Abda.\*Charlotte &  
James Abda.\*Marie Abda.\*Nancy Abda.\*Paul Bauman.\*A.J.  
Bolos. \*Jos. Bolos. \*Nich. Ciani.\*Patricia Cimakosky.\*Ann  
Coury.\*Mary Sue Betress.\*Cecilia Davidson\*Marg.t Dillen-  
burg\*Eric Jolly.\*Jos. King \*Blakely Landell. \*Elaine Ma-  
nuele.\*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:

Tuesday :

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.

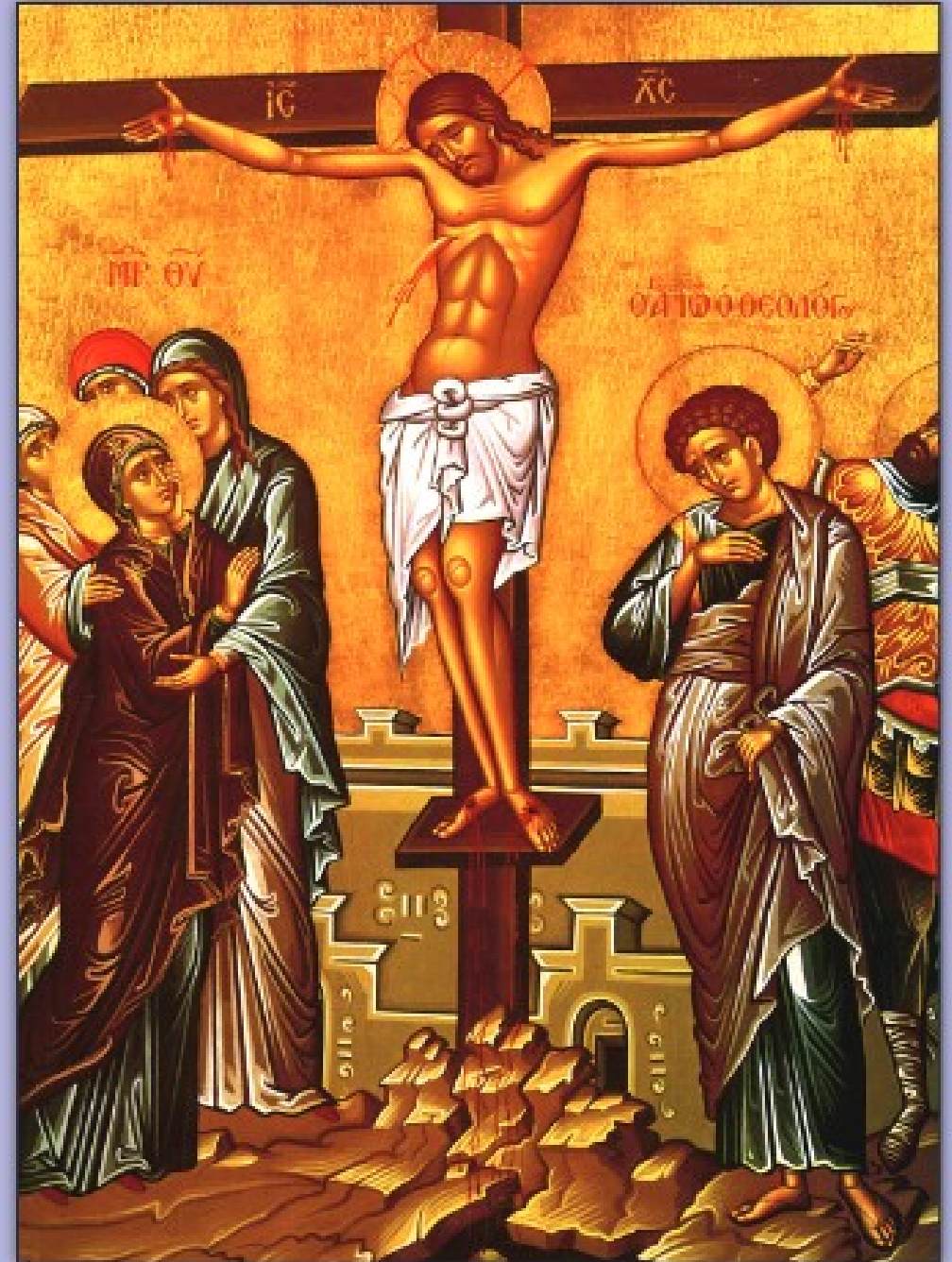
### HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

### VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY BEFORE THE EXALTATION OF THE HOLY CROSS



*Icon of the Exaltation of the Holy Cross*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

11 SEPTEMBER 2022 ♦ TONE 05 EOTHINON 03 † SUNDAY BEFORE HOLY CROSS/4TH DAY OF NATIVITY

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHON:</u> <i>Nativity of Theotokos</i>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/43</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 38</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 5)</i>	<i>Liturgy Book p. 43</i>
<i>Nativity of the Theotokos</i>	<i>Liturgy Book p. 139</i>
<i>Holy Mother Theodora of Alexandria</i>	<i>Liturgy Book p. 109</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u> <i>Nativity</i>	<i>Liturgy Book p. 140</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> <i>Psalms 27:9, 1</i>	<i>Liturgy Book p. 59</i>
<u>EPISTLE:</u>	<i>Galatians 6:11-18</i>

*Brethren*, see with what large letters I am writing to you with my own hand! All those who want to please in a human way are forcing you to be circumcised merely to avoid persecution because of the cross of Christ. For not even the circumcised observe the Law: but they want you to be circumcised that they may boast of your subjection to external rites. But as for me, God forbid that I should glory save in the cross of our Lord Jesus Christ, through Whom the world is crucified to me, and I to the world. For in Christ Jesus neither circumcision nor uncircumcision but a new creation is of any account. And whoever follow this rule, peace and mercy be upon them and on God’s Israel. From now on, let no man give me trouble, for I bear the marks of the Lord Jesus in my body. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA: *Psalms 88:20-22* (Tone 1)

I have exalted one chosen out of my people.  
I have found David my servant, and anointed him with holy chrism.  
For my hand shall support him, and my arm shall make him strong.

GOSPEL: *St. John 3:13-17*  
*The Lord said*, “No one has gone up into heaven except the One Who has come down from heaven: the Son of Man Who is in heaven. And as Moses lifted up the serpent in the desert, even so must the Son of Man be lifted up, that those who believe in Him may not perish, but may have life everlasting.” For God so loved the world that He gave His only-begotten Son, that those who believe in Him may not perish, but may have life everlasting. For God did not send His Son into the world in order to judge the world, but that the world might be saved through Him.

HIRMOS: *Liturgy Book p. 141/77*  
KINONIKON: *Liturgy Book p. 142/83*  
POST-COMMUNION HYMN: *Liturgy Book p. 89*

The number of Christian groups seeking use of the church caused frequent squabbles until 1852, when the Ottomans decreed an arrangement called the *status quo* which is still in force. It placed the administration of the church in the hands of the three oldest and largest Christian groups in Jerusalem, the Armenian, Greek and Latin Churches. The Coptic Orthodox, Ethiopian Orthodox and Syriac Orthodox Churches also have certain sections allotted to their use. The Greek Catholic patriarchate is nearby, but is not part of the Anastasis complex.

Entrance to the Anastasis is through an open courtyard flanked by a Roman Catholic chapel to Our Lady of Sorrows and a Greek Orthodox chapel of St Mary the Egyptian who experienced her conversion at the door of the Anastasis. A Greek Orthodox monastery, the Gethsemane Metochion, is also accessed from this courtyard.

The rotunda enclosing the Lord’s tomb occupies approximately one-third of the church’s main floor. Each day three Liturgies (Armenian, Greek and Latin) are offered in the tomb. The rotunda also contains a Coptic Orthodox chapel and a Syriac Orthodox. Five smaller chapels face the kouvouklion from the north and south.

Opposite the rotunda is the catholicon or cathedral of the Greek Patriarchate of Jerusalem. Greek and Armenian chapels line the aisle in the apse of the catholicon.

Descending a staircase brings us to three more chapels, Armenian, Greek, and Latin respectively. Ascending another staircase leads us to the Golgotha, shrine of the crucifixion. The Greek and Latin chapels here recall the death of Christ.

## The “Garden Tomb”

American and European Protestants began coming to Jerusalem in the nineteenth century but did not feel comfortable with Eastern liturgy or the ornamentation of the holy sites. The ornamentation of the tomb, however, had begun as soon as the Anastasis was constructed. The pilgrim-nun Egeria saw it this way: “You see there nothing but gold and gems and silk. For if you look at the veils, they are wholly made of silk striped with gold, and if you look at the curtains they too are made wholly of silk striped with gold... And what shall I say of the decoration of the building itself which Constantine – at his mother’s instigation – decorated with gold, mosaic and costly marbles, as far as the resources of his kingdom allowed him...”

Some Protestant writers, believing that Jerusalem in the first century was the same size as the present city, derided the Anastasis as “mere delusion, a monkish juggle” (Edward Clarke, 1812). British theorists proposed another site, outside the present city, “Gordon’s Calvary” as the place of Christ’s death and burial. The unadorned “Garden Tomb” developed there is the favored location for Protestant worship, although it is now realized that the site of the Anastasis was outside the city walls in Christ’s day.

## Egeria’s Pilgrimage

*“On the seventh day, that is, on the Lord’s Day, the whole multitude assembles before cockcrow ... in the basilica which is near the Anastasis, but outside the doors... As soon as the first cock has crowed, the bishop arrives and enters the cave at the Anastasis; all the doors are opened and the whole multitude enters the Anastasis where countless lamps are already lit... After three psalms and three prayers are ended, censers are brought into the cave of the Anastasis so that the whole basilica of the Anastasis is filled with odors. And then the bishop, standing within the rails, takes the book of the Gospel, and proceeding to the door, himself reads the Resurrection (narrative) ... After the reading of the Gospel the bishop goes out to the Cross, accompanied by all the people with hymns. There again a psalm is said and prayer is made, after which he blesses the faithful and the dismissal takes place... At daybreak because it is the Lord’s Day, everyone proceeds to the greater church, built by Constantine, which is situated in Golgotha behind the Cross, where all things are done which are customary everywhere on the Lord’s Day ...*

SEPTEMBER 13: DEDICATION OF THE ANASTASIS IN JERUSALEM

OF ALL THE SHRINES and cathedrals throughout the Christian world there is nothing to equal the Anastasis, the Church of the Resurrection, in Jerusalem, known in the West as the Holy Sepulchre. The church complex includes the hill of Calvary, the place of Christ’s death, and the tomb in which He was buried and from which He rose on the third day. Its dedication on September 13, 335 is remembered every year on this date on the Byzantine calendar.

While the present form of the Anastasis dates from the mid-nineteenth century, its origins may be found at the beginning of the Christian Roman Empire, with the Equals to the Apostles, Ss Constantine and Helen. During the Roman persecution of Christians, a pagan temple had been built on the site to bury the memory of Christ’s tomb. The first Christian emperor, St Constantine, mounted an expedition, led by his mother St Helena, to restore and adorn the places associated with Christ’s life. The pagan temple was demolished and the Anastasis built on the site of Calvary and the tomb.

The Anastasis is actually a complex of chapels and churches with the tomb of Christ at its center. According to the Gospel, “Now in the place where He was crucified there was a garden, and in the garden a new tomb ... hewn out of the rock” (Jn 19:41; Mt 27:60). The rock and earth around the tomb was removed and a kouvouklion or shrine built around it. Over the centuries it has been adorned with marble, hanging lamps, icons and other ornaments so that it bears little resemblance to the garden tomb in which Jesus was laid. The site, however, had been cherished by local Christians long before Constantine as the actual places where the Lord suffered His Passion.

A rotunda, or circular enclosure, was built around the tomb to accommodate worshippers. At first it was open to the sky, but by the end of the fourth century a dome was constructed, enclosing the entire area.

Besides the tomb of Christ the Anastasis also contained a great basilica, called the martyrion, and a covered atrium over the rock of Calvary. These three separate structures were joined together in later years and several more chapels added, giving us the form we know today.

Surviving the Centuries

The Anastasis survived centuries of natural disasters as well as invasion and occupation by hostile forces. The church was almost destroyed by a fire in 614 during the Persian occupation of Jerusalem but restored after the Persians were driven out in 630. During Arab rule, the church was damaged and then completely destroyed in AD 1009 by the so-called “Mad Caliph,” al-Hakim. The shrine enclosing the tomb was buried in rubble which protected it from further damage.

Rebuilding the Anastasis was negotiated in a peace treaty between the Arabs and the Byzantine Empire. It took twenty years of work to rebuild the church. Several small chapels surrounding the principal shrines were added at that time. The Anastasis was often damaged and restored in centuries that followed. The most extensive damage resulted from a fire in 1808. The great dome collapsed, damaging the kouvouklion somewhat. Two earthquakes in the 1830s caused further damage. The reconstruction that followed was completed in 1870. Further restoration was needed after an earthquake in 1927 and extensive repairs were begun in 1958 and are still continuing.

The Anastasis Today

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 10th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 11th

Divine Liturgy: 10:00 a.m.

Tuesday, September 13th

Vespereal Divine Liturgy: 5:30 p.m.

Wednesday, September 14th

EXALTATION OF HOLY CROSS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy: 10:00 a.m.

at Gregory the Great Academy

Elmhurst Township, PA

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.

St. Joseph Ladies Society  
Pasta Dinner

(Take-out Only)

October 26, 2022

4:00 p.m.~ 6:00 p.m.

Adult:\$ 9.00/Child [5~11]:\$4.00

DIVINE LITURGY INTENTIONS

24 Sept.: ✠Dec. Members Bolus Fam.  
from Barbara Albert

25 September: ✠Sean Michaels  
from David & Stephanie Michaels

02 October: ✠Christopher Michaels  
from David & Stephanie Michaels

2022 Food Festival Financial Report  
available in the back of the church

LEBANESE Heritage Festival

18 SEPTEMBER 2022 - PRICE STREET  
St. Ann Maronite Church, Westside Scranton

2022 WEEKLY COLLECTION

September 04

Weekly Offering:	\$ 925.00
Monthly:	\$ 30.00
Holydays	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 990.00

Thank you for your support!



# CIRCUMCISION AND BAPTISM

MANY PARISHES ARE PLAGUED by a mechanical celebration of the Liturgy and an equally mechanical reception of the Eucharist. Such abuses are nothing new. St Paul found that Christians in Corinth seemed unaware of the connection of the Eucharist to the saving passion and resurrection of Christ. He described how the Lord instituted the Eucharist (1 Cor 15: 23ff.), then warned against an unworthy reception of it.

St Paul prescribed that the Corinthians should prepare themselves for the Eucharist: “Let a man examine himself and so let him eat...” (v.28). Otherwise he would be guilty of “*not discerning the Lord’s body*” (v. 29). The Corinthians’ “rite of preparation” was to share the agape meal in a spirit of mutual love as a sign that the community was one in fact as well as in name. This was in the spirit of Christ’s admonition, “*If you bring your gift to the altar and there remember that your brother has something against you, leave your gift there before the altar and go your way. First be reconciled to your brother, and then come and offer your gift*” (Mt 5:23-24).

The Corinthians misunderstood what this practice was supposed to mean. Instead of sharing the fruits of the earth to prepare for sharing the Heavenly Bread, the meal became a sign of exclusion – “This is my steak – you eat your jerky” – rather than of mutual love.

In our Byzantine Liturgy mutual love is also a precondition for the celebration of the Eucharist. In the rite of peace before the anaphora the deacon proclaims “Let us love one another so that with one mind we may confess...” Also like the Corinthians we often miss the point of this rite. We say the words but do not act on them.

Over the centuries other practices have come to be associated with a worthy reception of the Eucharist in the apostolic Churches:

- *Repentance and Confession*: dealing with our sinfulness prepares us to experience the saving presence of Christ in the Divine Liturgy.

- *Fasting*: affirming that we are called to live “*not by bread alone*” (Mt 4:4) heightens our awareness that Christ is our true spiritual food. Traditionally we fast from midnight before a morning Liturgy and several hours before an evening celebration.

- *The Service of Preparation*: a canon of preparation is often read the night before receiving Communion. The service of preparation in the morning helps us focus on what will be the highpoint of our day.

All these practices aim at reminding us of what the Eucharist really means: union with Christ in His Body, the Church.

## Taking a Stand (Gal 6:11-18)

“*As many as desire to make a good showing in the flesh, these would compel you to be circumcised, only that they may not suffer persecution for the cross of Christ*” (Gal 6:12).

WE KNOW FROM SEVERAL of his epistles how adamant St. Paul was against obliging Christians to keep the prescriptions of the Torah – circumcision, the dietary rules and the like. In the Epistle to the Galatians we see one reason why some new Christians proposed keeping them: they wanted to fit in with the Jewish community in order to avoid persecution.

First persecutors of this new community, the followers of Jesus, were Jews. Paul himself had been one of the most dedicated. The Acts of the Apostles describes his zeal in combating them. “Saul, still breathing threats and murder against the disciples of the Lord, went to the high priest and asked letters from him to the synagogues of Damascus, so that if he found any who were of the Way, whether men or women, he might bring them bound to Jerusalem” (Acts 9:1). By being circumcised, keeping the Torah rules and not mingling with Gentiles, some Jewish followers of Jesus felt that the opposition of the more fervent Jews would be muted.

St Paul approached the issue from the other side. The message of the Gospel was that neither the Torah nor the Temple saved; only faith in the Lord Jesus. If believers in Jesus continued to observe these Jewish practices, he argued, it is the Gospel message which would be muffled. People would no longer see Christ as “the Way, the Truth and the Life” (Jn 14:6), the only way to the Father. The unique saving role of Christ in God’s plan would be forgotten.

## The Practice of Fitting

In Christians throughout the history of the Church have found themselves in situations where they were eyed with distaste. Christians were considered outsiders at best or traitors at worst if they did not conform to the religious or ethical practices of the majority. The choice believers had in such cases has always been either to confront the majority by upholding their faith in Christ, to adopt the religion of the majority or to attempt a compromise: to keep their faith privately while seemingly observing non-Christian practices.

For the first three centuries of Christianity (the Roman era) Christians were suspected of superstitious practices corroding the fabric of the empire. They refused to take part in the state ceremonies honoring the gods and held secret rites behind closed doors. Their neglect of the ancient gods, many believed, would bring disaster on the empire.

When confronted, some Christians resisted and upheld their faith. They are revered today as martyrs or confessors. Others renounced their faith, offering sacrifices to the Roman gods or burning incense before their statues. Still others found ways of seeming to fit in. Some signed certificates stating that they honored the gods. In one such document which survived the author says, “I have always continued to sacrifice and show reverence to the gods; and now in your presence I have poured a libation and sacrificed, eating some of the sacrificial meat. I request you to certify this for me...” Often no sacrifices were actually offered; such documents were simply bought by bribing the officials. Other Christians went into hiding until the danger passed.

When the first empire-wide persecution of Christians came to an end in 260, many of those who had sacrificed or bought certificates returned to the Church. Christians did not agree on whether or how they should be received. Most Churches received these people back but with varying penalties. In some places those who had actually offered sacrifices were received as penitents who would only receive absolution and Communion on their deathbeds. Those who had obtained certificates without actually offering sacrifices were to remain as penitents for two years. Those who had betrayed other believers or who had handed over the Church’s Scriptures or holy vessels to be destroyed received additional penances before being readmitted to Communion.