

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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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. SusVieselmeyer. 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. ✱Janice Assaf. ✱
Thalia Assaf ✱Paul Bauman. ✱A.J. Bolus. ✱Jos. Bolus. ✱Gary
Bolos. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱
Mary Sue Betress. ✱Cecilia Davidson ✱Margt. 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:

Tuesday :

Compline 0:00 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.

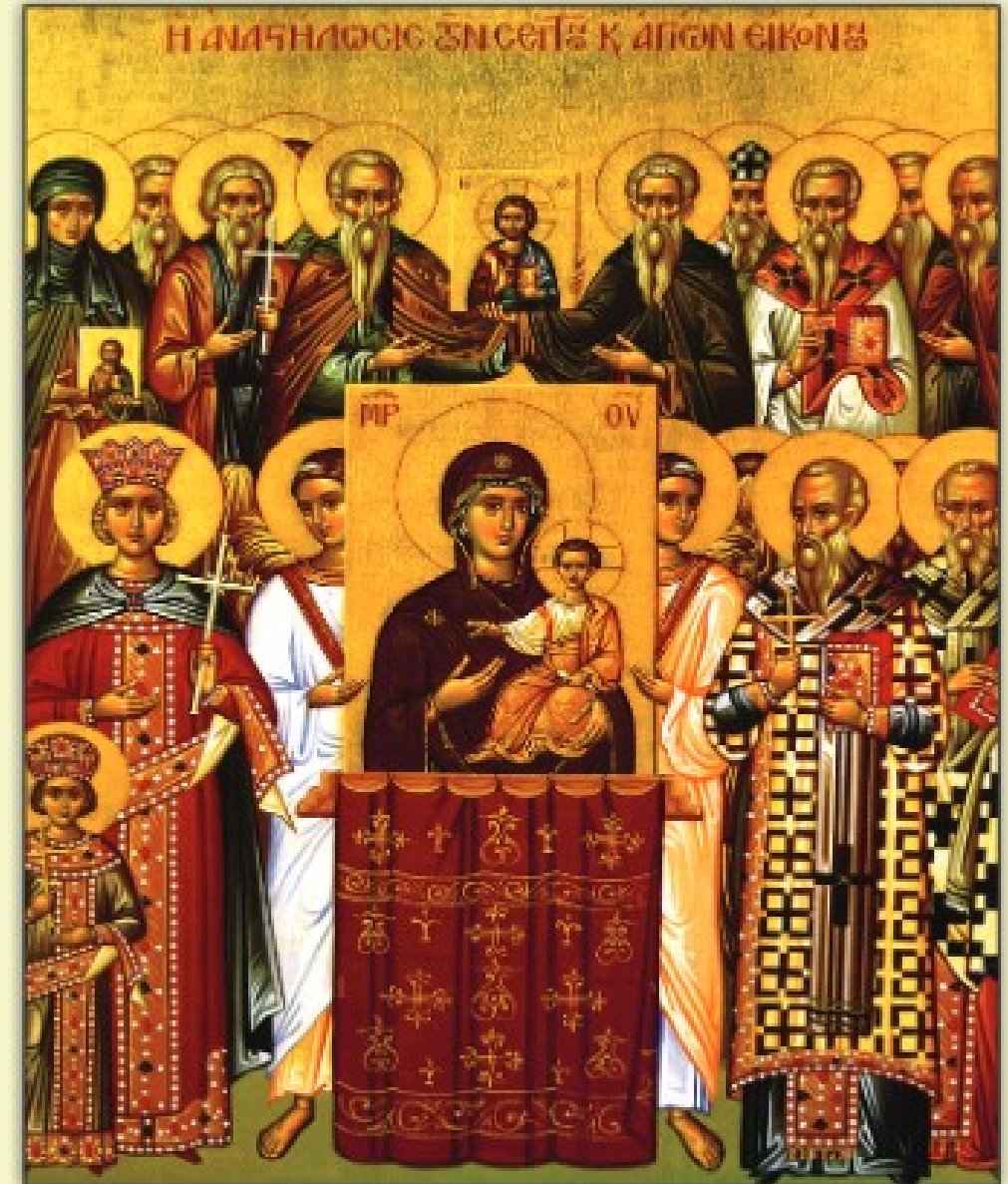
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

FIRST SUNDAY OF THE GREAT FAST SUNDAY OF HOLY IMAGES



Icon of the Restoration of Holy Images

DIVINE LITURGY OF ST. BASIL THE GREAT

26 FEBRUARY 2023 ♦ TONE 05 EOTHINON 05 † FIRST SUNDAY OF THE GREAT FAST/SUNDAY OF THE ICONS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHON:</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 5)</i>	<i>Liturgy Book p. 43</i>
<i>Holy Icons</i>	<i>Lenten Supplement p. 1</i>
<i>St. Joseph</i>	<i>Liturgy Book p. 47</i>
<u>KONTAKION: Triumphant Leader</u>	<i>Lenten Supplement p. 6</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u>	<i>Liturgy Book p. 56</i>
<u>EPISTLE:</u>	<i>Hebrews 11:24-12:2</i>
<i>Brethren</i> , by faith Moses, when he was grown up, denied he was a son of Pharaoh’s daughter — choosing to be afflicted with God’s people rather than to have the enjoyment of sin for a time, estimating the indignities suffered by Christ to be of greater value than the Egyptians’ treasures: for he was considering the reward. By faith he left Egypt not fearing the king’s wrath: for he persevered as if he were seeing the One who cannot be seen. By faith, he celebrated the Passover and the sprinkling of blood, so that the one who destroyed the first-born might not touch these. By faith, they passed through the Red Sea, as through dry land — whereas the Egyptians attempting it were swallowed up. By faith, the walls of Jericho fell after people had gone around them for seven days. By faith, Rahab the prostitute who had received the spies in peace did not perish with the unbelievers. And what more shall I say? For time will be too short to speak of Gideon, of Barac, of Samson, of Jephthe, of David and of Samuel and the prophets, who by faith conquered kingdoms, wrought justice, obtained the fulfillment of promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, recovered strength from weakness, became valiant in battle routed foreign armies. Women had their dead restored to them through resurrection. Others were tortured, refusing to yield for their release, in order to obtain a better resurrection. Others again suffered mockery and blows, even chains and jailing. They were stoned, cut to pieces, put to the question, killed by the sword. They went about in sheepskins and goatskins, destitute, distressed, afflicted (of whom the world was not worthy), wandering in deserts, mountains, caves and holes in the ground. And none of these, despite the positive witnessing of faith, received what was promised, for God had something better in store for us, so that they were not to reach their final perfection without us.	
<u>ALLELUIA:</u>	<i>(Tone 4)</i>
Moses and Aaron were among his priests and Samuel among those who called upon his name. They called upon the Lord, and he answered them; from the pillar of cloud he spoke to them.	
<u>GOSPEL:</u>	<i>St. John 1:43-51</i>
<i>At that time</i> Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, “Follow me.” Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, “We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth.” And Nathanael said to him, “Can anything good come out of Nazareth?” Philip said to him, “Come and see.” Jesus saw Nathanael coming to him and said of him, “Look, a true Israelite in whom there is no guile!” Nathanael said to him, “Where do you know me from?” Jesus answered him and said to him, “Before Philip called you, when you were under the fig tree, I saw you.” Nathanael answered him and said, “Rabbi, you are the Son of God, you are King of Israel.” Answering, Jesus said to him, “Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see.” And he said to him, “Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man.”	
<u>HIRMOS:</u>	<i>Lenten Supplement p. 17 / Liturgy Book p. 178</i>

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.

through disobedience. This is our God who, directing us to His saving promise, left not Himself without a witness, but first foretold the future salvation through the forefathers and prophets, and by manifold means gave lively descriptions of it. This is our God, who at sundry times and in divers manners spoke in antiquity to the fathers by the prophets, and in these latter days spoke to us by His Son, with whom also He created the ages: who declared His goodwill toward us, disclosed the heavenly mysteries, assured us the truth of the Gospel through the power of the Holy Spirit; who sent His apostles to preach the Gospel of the Kingdom to all the world, and confirmed it by various powers and miracles. Following this salutary revelation, and holding this Gospel, we believe...” And the people proclaim the Nicene Creed.

After the Creed the Synodikon continues: “As the prophets beheld, as the Apostles have taught... as the Church has received ... as the teachers have dogmatized... as the Universe has agreed... as Grace has shown forth... as Truth has revealed... as falsehood has been dissolved... as Wisdom has presented... as Christ awarded... thus we declare... thus we assert... thus we preach Christ our true God, and honor as Saints in words, in writings, in thoughts, in sacrifices, in churches, in Holy Icons; on the one hand worshiping and reverencing Christ as God and Lord; and on the other hand honoring them as true servants of the same Lord of all and accordingly offering them veneration.”

And the People respond in a loud voice: “This is the Faith of the Apostles, this is the Faith of the Fathers, this is the Faith of the Orthodox, this is the Faith which has established the Universe.”

The Synodikon concludes with the proclamation of Many Years to the living defenders of Orthodoxy, Memory Eternal to the departed and Anathema to those who deny the faith just proclaimed.

When we venerate icons, then, we point in a concrete if wordless way to the truth of Christ’s Incarnation. He took on our nature completely and transfigured it completely, including our material side, which we honor in this material way. Icons of the saints point to the presence of the Holy Spirit, the Giver of life, in the Church which transformed them as well. Icons, therefore, profess without words what we proclaim verbally in the Creed.

An Ancient Synodikon

The following Anathemas are taken from an 1111 edition of the Synodikon by a monk of the Monastery of Oleni in Moroea. They show how Orthodox Christians of that age identified icons with faith in Christ’s Incarnation.

“On every innovation and action contrary to the tradition of the Church, and the teaching and pattern of the holy and celebrated Fathers, or anything that shall be done after this: **Anathema!** . . .

On those who accept with their reason the incarnate economy of God the Word, but will not allow that this can be beheld through images, and therefore affect to receive our salvation in words, but deny it in reality: **Anathema!**

Those who apply the sayings of the divine Scripture that are directed against idols to the august icons of Christ our God and his saints: **Anathema!**

Those who share the opinion of those who mock and dishonor the august icons: Anathema!

Those who say that Christians treat the icons like gods: **Anathema!**

Those who dare to say that the Catholic Church has accepted idols, thus over-throwing the whole mystery and mocking the faith of Christians: **Anathema!”**

WHY ARE ICONS ORTHODOXY?

THE FIRST SUNDAY IN THE GREAT FAST is also the Sunday of Orthodoxy, which celebrates the restoration of the Orthodox use of icons in the Byzantine Empire. But what exactly is “Orthodoxy” and what does it have to do with icons?

Literally the word means “rightly proclaiming” – those who glorify God in the correct manner. The oldest use of this term in the Christian East is in reference to understanding the Trinity as expressed in the Nicene Creed. If you could not profess this creed, then you were not Orthodox. Thus the sixth century Code of Justinian, the compilation of laws in the empire, decreed: “We direct that all Catholic Churches, throughout the entire world, shall be placed under the control of the Orthodox bishops who have embraced the Nicene Creed.”

Since then the Eastern Churches in the Roman Empire and their offshoots have called themselves Orthodox. There are two major groups of Orthodox Churches: those of the Byzantine tradition, called in English “Eastern Orthodox” and those of the Syriac and Coptic traditions, called “Oriental Orthodox.” The Armenian Church, considered one of the Oriental Orthodox Churches, does not generally use the term, as Armenia was not part of the Byzantine Empire.

It was only after the separation of the Greek and Latin Churches in the Middle Ages that the term “Catholic” became more identified with the Western Church and “Orthodox” with the Eastern Churches. To this day, of course, Orthodox use the term “Catholic” and vice versa. Most Greek Catholics continue to use the term “Orthodox” when it appears in their liturgical texts, as well.

Orthodoxy and Icons

As the controversy over icons developed in the Byzantine Empire, many saw the use of icons as a necessary consequence of the Incarnation of Christ as expressed in the Nicene Creed. If the Word of God truly took flesh, He could be depicted in images. As St John of Damascus wrote, “In the old days, the incorporeal and infinite God was never depicted. Now, however, when God has been seen clothed in flesh and talking with mortals, I make an image of the God whom I see. I do not worship matter; I worship the God of matter, who became matter for my sake, and deigned to inhabit matter, who worked out my salvation through matter. I will not cease from honoring that matter which works my salvation.”

Since the Church saw icons as connected with its faith in the Incarnation, it came to see icons as an expression of the Orthodox faith. Thus the definitive restoration of icons in Constantinople on the first Sunday of the Great Fast in the year 842 was called the “Triumph of Orthodoxy.”

The Synodikon of Orthodoxy

During the Great Doxology at Orthros a procession is formed of many people carrying icons. When the procession comes to a halt the typikon prescribes the chanting of a document called the “Synodikon of Orthodoxy.” Although there are many local variants of this text, they all begin as follows:

“Let us Orthodox people, now celebrating this Day of Orthodoxy, especially glorify God, the Author of all goodness! Blessed is He forever. This is our God, who acquired and established His beloved heritage, the Holy Church, the foundations of which He laid even in Paradise, thereby comforting by His infallible Word, our forefathers who had fallen

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN FEBRUARY

Saturday, February 25th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, February 26th

SUNDAY OF ORTHODOXY

Divine Liturgy: 10:00 a.m.

Procession of the Holy Icons

Please bring icons for the procession.

EVENTS IN MARCH

Saturday, March 04th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 05th

SUNDAY OF HOLY RELICS

Divine Liturgy: 10:00 a.m.

Saturday, March 11th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 12th

SUNDAY OF PRECIOUS CROSS

Divine Liturgy: 10:00 a.m.

Procession of the Holy Cross

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

25 February: Deceased Members of Bolus Family from Barbara Albert
26 February: Ruth Kress
04 March: Thalia Assaf
from St. Joseph Ladies Society
05 March: Barbara McNulty
from M. & M. Christopher Smith
18 March: Edward & Dorothy Abda
from children & grandchildren
19 March: Deceased Members of Bolus

LENTEN SERVICES

Monday, Wednesday, Friday: **Pre-sanctified:**

Gregory Great Academy: 5:00 p.m.

Tuesday & Thursday: **Pre-sanctified Liturgy:**

St. Joseph: 7:00 p.m.

Friday: **Akathist Hymn: St. Joseph: 5:00 p.m.**

2023 WEEKLY COLLECTION

February 19

Weekly Offering:	\$ 670.00
Holyday:	\$ 65.00
Monthly:	\$ 195.00
<u>Candles:</u>	<u>\$ 25.00</u>
Total:	\$ 955.00

Thank you for your support!

WE SHALL SEE HIM AS HE IS

WE HAVE COMPLETED THE FIRST WEEK of the Great Fast. Hopefully, we have met the goals which have set for ourselves: the degree of fasting and almsgiving appropriate to our station in life, or the participation in the services which our schedule of responsibilities allows. Whether we did or did not do so, we should realize that taking part in such practices is not the ultimate purpose of the fasting season. The final goal of the Great Fast – and of our entire life as Christians – is our ultimate transfiguration in Christ.

St Paul – who had seen the transfigured glory of the risen Christ appear to him on the road to Damascus – insisted that we will share in this transformation and that this change is already taking place: *“But we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, just as by the Spirit of the Lord”* (2 Cor 3:18). He daringly asserts that we are being transformed to be the mirror image of the risen Christ. Our human nature, he proclaims, is being renewed after the model who is Christ. This is what our later tradition calls theosis (deification), being *“partakers of the divine nature”* (2 Pt 1:4): given a share through Christ in the very life of God.

How Can This Be?

We may try to imitate Christ, to pattern our actions on the way of life which Christ has proposed to us; but the change described in the Scripture demands more than our striving to make it so. It demands an *ontological change*, something that affects us at the heart of our being and turns the water of our human nature in the wine of God. This transformation is what St Paul calls *“the mystery decreed before the ages for our glory”* (1 Cor 2:7).

The first transformation in this mystery is **the incarnation** of the Word of God Himself. He assumes our human nature without putting aside His divinity. His glory was concealed – except for the moment of His transfiguration on Mt. Tabor – but He did not cease being the eternal Son of God. His incarnation was complete: *“in all things*

He had to be made like His brethren” (Heb 2:17) so that He would transform our entire human nature. St Gregory the Theologian expressed it concisely, **“That which He has not assumed He has not healed; but that which is united to His Godhead is thereby saved.”** In other words, if there is an aspect of our being which the Son did not assume in the incarnation, then that aspect of our humanity would be beyond the reach of Christ’s redeeming work.

The second transformation is ours: we are **incorporated into Christ**. When we are baptized into Christ we experience an ontological change, we have “put on Christ.” We have been taken into His family and His divine Father by nature is now ours, as we are *“adopted as sons by Jesus Christ in himself, according to the good pleasure of his will”* (Eph 1:5). Body and soul, we have become the dwelling place of *“Christ in you, the hope of glory”* (Col 1:27) and *“the temple of the Holy Spirit who is in you”* (1 Cor 6:19).

This ontological change working in our baptism is not abolished when we take off our baptismal garment. Our deification is reaffirmed whenever we partake of the Eucharist. Christ’s body mystically becomes one with ours, confirming our incorporation into Him. Our entire life becomes a matter of “becoming what you are.” We are called to become consciously and actively what we are mystically through our baptism: to strive for a

loving awareness – and even perhaps vision – of the indwelling glory of Christ in the Spirit. In words attributed to St Gregory of Sinai, “Become what you already are, find Him who is already yours, listen to Him who never ceases speaking to you, own Him who already owns you.”

What Will It Be Like?

For most of us, our deification, begun sacramentally, blossoms in our spirits when we live with a conscious awareness of God’s life in us. Rarely is it manifested in our bodies before the life of the age to come. At the end of this age, however, our bodies will share in our transformation, according to the Scriptures.

With all the drama of apocalyptic literature, 1 Corinthians describes the destiny of our bodies: *“Behold, I tell you a mystery: We shall not all sleep, but we shall all be changed — in a moment, in the twinkling of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible has put on incorruption, and this mortal has put on immortality, then shall be brought to pass the saying that is written: ‘Death is swallowed up in victory’”* (1 Cor 15:51-54).

St Paul describes this change as the corruptible putting on incorruption. The physical decay of death, is destined to be reversed, as it were, and the body given a share in the eternal life of grace. The biblical authors themselves could not describe concretely how this will happen. St Paul resorted to imagery: *“But someone will say, ‘How are the dead raised up? And with what body do they come?’ Foolish one, what you sow is not made alive unless it dies. And what you sow, you do not sow that body that shall be, but mere grain—perhaps wheat or some other grain. But God gives it a body as He pleases, and to each seed its own body”* (1 Cor 15:35-38).

In one of the last books of the New Testament to be written, even imagery is abandoned. In 1 Jn the apostolic author professes his faith despite his ignorance of details: *“Beloved, now we are children of God; and it has not yet been revealed what we shall be, but we know that when He is revealed, we shall be like Him, for we shall see Him as He is. And everyone who has this hope in Him purifies himself, just as He is pure”* (1 Jn 3:2, 3). Somehow, the vision of God will penetrate our bodily nature.

The Icon and Our Transfiguration

The Church’s faith in the transformation of our mortal bodies by the vision of God is at the heart of our concept of the icon. The bodies of Christ and of the saints are shown as physical, but transfigured. They are of this world, but other-worldly. They may be shown in an earthly setting – a city or a countryside – but even nature is depicted as not of this world. Individual saints are shown on a golden background, representing heavenly glory. With the rediscovery of classical art in the Renaissance, Western painters moved away from the tradition of iconography, depicting Christ and the saints as naturalistically as possible. In the Eastern Churches, the rules of iconography remain, giving us an image of the transfigured body of the age to come.

By a happy coincidence, it was on the First Sunday of the Great Fast, in the year 843 that iconoclasm was decisively defeated and icons formally restored in Constantinople. As we celebrate this Triumph of Orthodoxy, we cannot fail to see the transfigured bodies in our icons as a reminder that the glory of Christ and the Spirit sacramentally within the believer will one day become physically visible, in the very limbs of the transformed body.