

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 Cimacosky.*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.

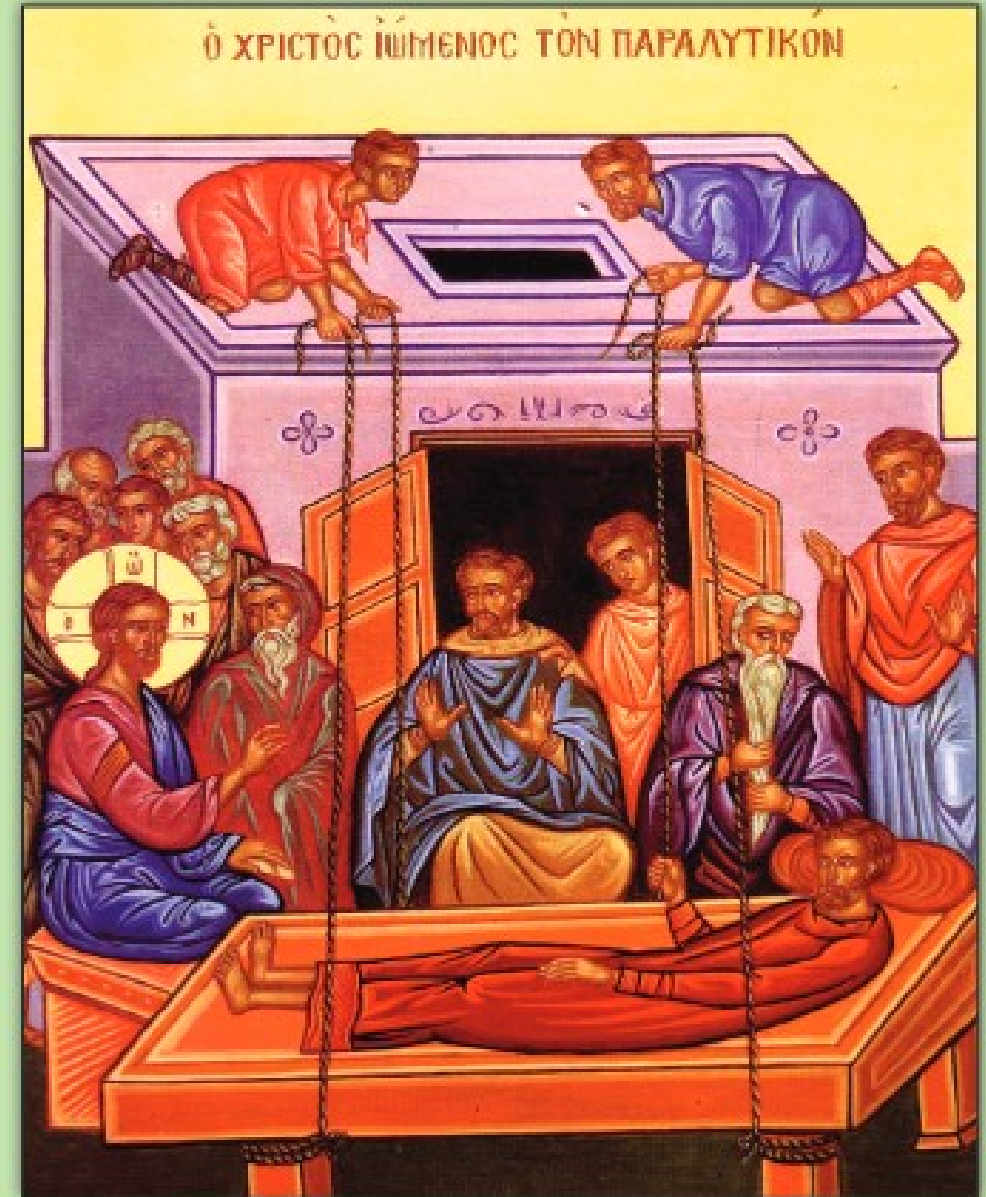
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

SECOND SUNDAY OF THE GREAT FAST SAINT GREGORY PALAMAS



Icon of the Healing of the Paralytic — Mark 2:1-12

DIVINE LITURGY OF ST. BASIL THE GREAT

05 MARCH 2023 ♦ TONE 06 EOTHINON 06 † SECOND SUNDAY OF GREAT LENT/SUNDAY OF THE RELICS

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| <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 6)</i> | <i>Liturgy Book p. 44</i> |
| <i>Holy Icons</i> | <i>Lenten Supplement p. 2</i> |
| <i>St. Joseph</i> | <i>Liturgy Book p. 47</i> |
| <u>KONTAKIAON:</u> <i>Triumphant Leader</i> | <i>Lenten Supplement p. 6</i> |
| <u>TRISAGION:</u> | <i>Liturgy Book p. 50</i> |
| <u>PROKIMENON:</u> | <i>Liturgy Book p. 59</i> |
| <u>EPISTLE:</u> | <i>Hebrews 1:10-2:4</i> |
| You in the beginning, O Lord, did found the earth, and the heavens are works of your hands. They shall perish, but you shall continue; and they shall all grow old as does a garment, and as clothing shall you change them, and they shall be changed. But you are the same, and your years shall not fail. Now, to which of the angels has he ever said, “Sit at my right hand, until I make your enemies the footstool at your feet”? Are they not all ministering spirits, sent for service, for the sake of those who shall inherit salvation? That is why we should all the more earnestly observe the things we have heard, lest perhaps we drift away. For if the word spoken by angels proved to be valid, and every transgression and disobedience received a just punishment, how shall we escape if we neglect such a great salvation? For it was first announced by the Lord and was confirmed to us by those who heard it. | |
| <u>ALLELUIA:</u> | <i>(Tone 6)</i> |
| I will sing of your mercies, O Lord, for ever. † For you have said: “Mercy shall be built up forever.” | |
| <u>GOSPEL:</u> | <i>St. Mark 2:1-12</i> |
| <i>At that time</i> Jesus entered Capernaum, and it was reported that he was at home. And immediately many gathered together, so that there was no longer room, not even around the door. And he spoke the word to them. And they came, bringing to him a paralytic, carried by four. And since they could not bring him to Jesus because of the crowd, they uncovered the roof where he was, and, having made an opening, they let down the pallet on which the paralytic was lying. And Jesus, seeing their faith, said to the Paralytic, “Son, your sins are forgiven you.” Now some of the Scribes were sitting there and reasoning in their hearts, “Why does this man blaspheme in this way? Who can forgive sins, beside God?” And at once Jesus, knowing in his spirit that they so reasoned within themselves, said to them, “Why are you arguing these things in your hearts? Which is easier, to say to the paralytic, ‘Your sins are forgiven you,’ or to say, ‘Arise, and take up your pallet, and walk’? But that you may know the Son of Man has power on earth to forgive sins” — he said to the paralytic — “I say to you, arise, take up your pallet, and go to your house,” And immediately he arose and, taking up his pallet, went forth in the sight of all, so that they were all amazed, and glorified God, saying, “Never did we see anything like this!” | |
| <u>HIRMOS:</u> | <i>Lenten Supplement p. 17 / Liturgy Book p. 178</i> |
| <u>KINONIKON:</u> | <i>Liturgy Book p. 47</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.

-urge or other immaterial being but the true Son of the Father Since he was writing to Jews, his appeal was naturally to the Old Testament. From the very first verse he tries to show that the Lord Jesus was unlike any other being known to Israel:

“God, who at various times and in various ways spoke in time past to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, through whom also He made the worlds...” (v. 1, 2).

Then, since the speculation about angels described above was current among his readers, he sets out to contrast what Christians believe about Jesus to what the Scriptures say about angels, first quoting Psalm 2: “For to which of the angels did He ever say: ‘You are My Son; today I have begotten You’”? then citing 2 Sam 7:14: “And again: ‘I will be to Him a Father, and He shall be to Me a Son’”? He marshals Deut 32:43 and verses from the Psalms – 45, 97, 104 and the two quoted in our passage (102 and 110) – to witness that the Son is greater than any of the angels.

If Not an Angel?

In the Gospel we see the Lord *described in Greek philosophical terms, purified from any talk of Supreme God and a secondary god*: “In the beginning was the Word, and the Word was with God, and the Word was God... And the Word became flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father, full of grace and truth... (Jn 1:1, 14).

St John adds another note which demanded explanation: “No one has seen God at any time. The only begotten Son, who is in the bosom of the Father, He has declared Him” (Jn 1:18). How could he say that no one has ever seen God when the Scriptures say that Abraham, Jacob, Moses, Elijah and others did just that? If they did not see God, whom did they see?

The Church understood John 1:18 to mean that, if “No one has seen God at any time,” then the appearances of the LORD in the Old Testament were manifestations of “the only begotten Son, who is in the bosom of the Father.” While we are accustomed to speak of God the Father, God the Son and God the Holy Spirit, among early Christians the term God was generally reserved for the Father. They were more likely to speak of God (i.e. the Father), the Son or Word of God and the Spirit of God. Thus they understood that the LORD, who appeared to Abraham and the rest, was not the Father but the Word of God who, in God’s own time, became man as Jesus of Nazareth.

HEBREWS 1:10-2:3: WAN ANGEL OR THE LORD HIMSELF?

WHAT IS AN ANGEL? – This seems to be a straightforward question that calls for a simple answer. There is no such “simple answer,” as the puzzling discussion in Hebrews 3 indicates. To unravel this passage we need to start with the concept of “angel” in the Old Testament.

Basically, the term angel in Scripture means “messenger” and is often used to refer to a human messenger. It is also used to mean a heavenly messenger an “angel of God” or “angel of the Lord.” But then things get confusing because sometimes the angel of God speaks in the name of God or is identified with God. Jacob, for example, dreams of an Angel of God who says “I am the God of Bethel:”

“Then the Angel of God spoke to me in a dream, saying, ‘Jacob.’ And I said, ‘Here I am.’ And He said, ‘Lift your eyes now and see, all the rams which leap on the flocks are streaked, speckled, and gray-spotted; for I have seen all that Laban is doing to you. I am the God of Bethel, where you anointed the pillar and where you made a vow to Me” (Gen 31:11-13).

Is the speaker an angel or is it God Himself?

The incident called “the hospitality of Abraham” in our tradition is probably the best known example of God identified with His messengers. *“Then the LORD appeared to [Abraham] by the terebinth trees of Mamre, as he was sitting in the tent door in the heat of the day. So he lifted his eyes and looked, and behold, three men were standing by him; and when he saw them, he ran from the tent door to meet them, and bowed himself to the ground, and said, ‘My Lord, if I have now found favor in Your sight, do not pass on by Your servant’” (Gen 13:1-3).* The trio remains and dines at Abraham’s table. Then the narrative continues, *“And the LORD said to Abraham...” (v. 13).*

Was the LORD one of the visitors? In Byzantine iconography the three visitors are depicted as angels and understood as representing in type the Holy Trinity.

Is Jesus an Angel?

In the first days of the Church speculation about the nature of Christ abounded. Some thought of Christ as an angel of God, others, influenced by Greek philosophy, described Him as a “Demi-urge,” a kind of secondary god, an emanation from the Supreme God. In this system, the Demi-urge was responsible for the material creation.

The Epistle to the Hebrews, however, was written late in the first century AD . The inspired author was striving to show that the Lord Jesus was not a Demi

SAINT JOSEPH CHURCH ANNOUNCEMENTS

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 11 th

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

Saturday, March 18th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 19th

SUNDAY OF JOHN OF THE LADDER

Divine Liturgy: 10:00 a.m.

St. Joseph Breakfast: 9 a.m.- 1 p.m.

Adults \$12.00 / Children \$ 6.00

LENTEN SERVICES

Monday, Wednesday,: Pre-sanctified:

Gregory Great Academy: 5:00 p.m.

Tuesday & Thursday: Pre-sanctified Liturgy:

St. Joseph: 7:00 p.m.

Friday: Pre-sanctified: Gregory Great Academy:
11:15 a.m.

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

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

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

Family from Barbara Albert

25 March: Ron Brown

from M./M. James Hanisch

26 March: Rosemary Brown

from M./M. James Hanisch

2023 WEEKLY COLLECTION

February 26

Weekly Offering: \$ 500.00

Holyday: \$ 5.00

Monthly: \$ 5.00

Candles: \$ 25.00

Total: \$ 535.00

Thank you for your support!

SECOND SUNDAY OF LENT

WHAT DO FASTS , METANIES , PROSTRATIONS , and standing through long church services have to do with prayer? Isn't prayer the conversation with God we have in our hearts? Why is Eastern Christian spirituality so physical?

On the First Sunday of the Fast we proclaimed the Orthodoxy of incorporating material creation (sacred images) in our worship because the living Word of God assumed matter in becoming fully man. On this Second Sunday of the Fast we affirm our use of the material in worship for a similar reason. We worship using matter because to be fully human is to be physical. The physical, we believe, will not be left behind in eternal life. The resurrection of the body is the transfiguration, not the elimination, of our physical side. Fully human worship, then, must involve the material as we as the non-material.

Two commemorations observed on this Sunday help us reflect on the physical dimension of the life in Christ. The first is the remembrance of St. Gregory Palamas (1296-1359), who championed the Greek Fathers' teaching on the way we have communion with God. Brought up in the Byzantine court, Gregory entered the Vatopedi monastery on Mount Athos when he was 20 years old. A threatened Turkish invasion of the holy mountain in 1325 brought several monks including Gregory to Thessalonika where Gregory was ordained to the priesthood and, in 1347, chosen as Metropolitan of Thessalonika. The icon of his enthronement shows him surrounded by Greek Fathers of the previous millennium whose teachings he affirmed.

Gregory and the Light of God

Gregory became involved in a controversy with another Greek monk, Barlaam of Calabria, over how we can know God. The West was just getting reacquainted with the philosophy of Plato, Aristotle and others of the classical era. Many adopted their view that dialectics and metaphysics were the highest form of knowledge. Some, like Barlaam, taught that the highest possible knowledge of God that anyone could have was through the intellect.

Gregory countered with the teaching of the Fathers that the highest knowledge of God comes, not through reasoning and the application of classical philosophy, but through an experience of God gained through application to a life of prayer. The theologian is the person who knows God through experience, not through intellectual study. Doctrinal statements are fully meaningful only for those who have encountered the living Christ. You can study the makeup of a city all you like, he observed, but you will not know what a city is until you visit one.

Gregory further taught that a life of prayer can bring us to experience the uncreated light of God, as Peter, James and John did on Mount Tabor. God's divine actions or energies, which are to God as the light is to the sun, can touch us physically as well as spiritually. This transformation of the whole person, or *theosis*, comes about by true participation in the very life of God. The whole of human existence becomes permeated by the Divine Presence.

Barlaam countered that the grace of God we may receive is something created, distinct from Him. In this Gregory was following the Greek Fathers while Barlaam was more in the tradition of Augustine. The issue thus became part of the East/West controversy of the Middle Ages.

In the West theology became increasingly influenced by Aristotelian philosophy and tied to academic study. Piety came to be divorced from theology and even from liturgy, and focused on devotional practices such as the rosary and the Stations of the Cross. In the East theology remained connected to liturgy, prayer and ascetic endeavor: the fruit of a personal experience of God

involving the whole person.

Gregory's teaching was upheld by several local councils in Constantinople which were eventually accepted by the other Byzantine Churches. While Gregory himself is remembered on the day of his death, November 14, today's commemoration focuses on the place his holistic teaching has in our understanding of the Christian life. We can directly experience the action of God in us through the Spirit who dwells in us. We can bring our whole being into contact with God through physical prayer (fasts, vigils, prostrations, etc.) as well as interior meditation. And we may, as some have done, experience the uncreated light of God in this life as well as the next.

God's Presence in "Mere Bones"

A second observance today points to the presence of the divine energies of God experienced in the very remains of the saints. In the Melkite Church, holy relics are solemnly venerated today as "the pledge of the glorious resurrection of sanctified bodies" (exapostilarion at orthros). Thus we venerate the relics of saints in anticipation of their future incorruptibility and their complete transformation after the resurrection.

The Second Council of Nicaea which affirmed the veneration of icons also spoke about the remains of the saints: "Our Lord Jesus Christ granted to us the relics of Saints as a salvation-bearing source which pours forth varied benefits on the infirm."

What are the "varied benefits" which come from the relics of the saints? Firstly, miracles – particularly healings – have taken place at the tombs or reliquaries of the saints. As St Ephrem the Syrian observed in the fourth century, "Even after death they act as if alive, healing the sick, expelling demons, and by the power of the Lord rejecting every evil influence of the demons. This is because the miraculous grace of the Holy Spirit is always present in the holy relics."

In some cases, the bodies of the saints have been preserved incorrupt (without decay). In other cases, relics have emitted a pleasing fragrance or exuded ointment. Believers see these occasions as evidence that deification is something that involves the body. The physical can be touched by the energies of God and participate in holiness. In the words of the kondakion, "It is a great marvel indeed that healing should come forth from mere bones. Glory to the Creator, to God alone!"

Fragmentary relics are placed in the holy table when a church is consecrated. They are also found in every antimimension used for the Divine Liturgy. Some icons have similar fragments in a small case embedded in them. Largely intact relics (skulls, limbs or even entire bodies) are generally preserved at the place where the saint lived. Thus there putedly incorrupt relics of St. Gregory Palamas are kept in Thessalonika where he was bishop. Every year on this day they are brought forth in procession and placed before the bishop's throne in the cathedral for veneration.

A Feast of the Holy Relics was formerly celebrated in the Roman Catholic Church on November 5 (or the Sunday after All Saints). It is still observed in the older rite but not in the ordinary (modern) form.

It has been said that "the work of the Church is to 'produce relics,'" because the primary work of the Church is to lead us to *theosis*, to communion and union with God. By venerating the relics of the saints the Churches of East and West proclaim its commitment to that work and to the presence of the Holy Spirit in it enabling it.