

# 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.

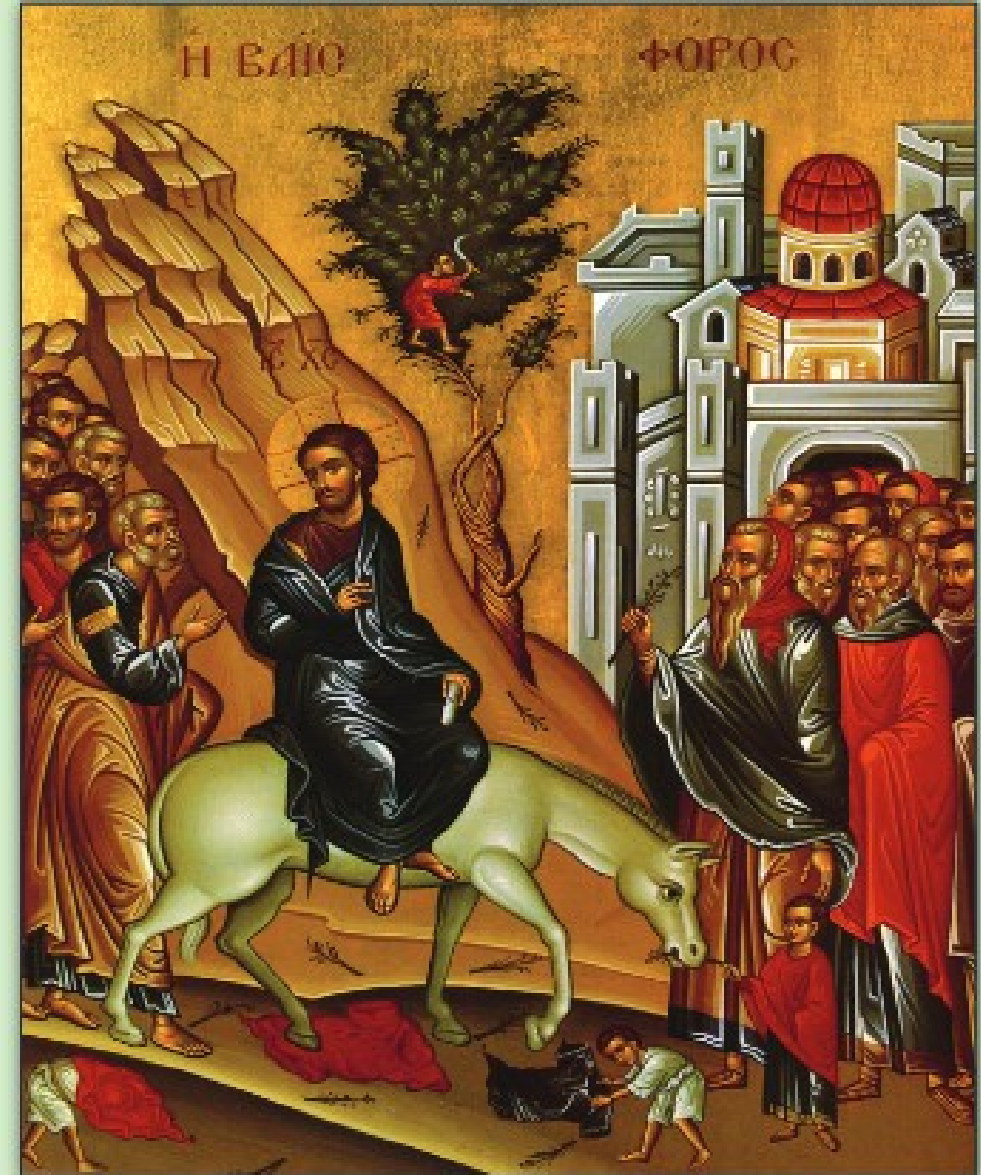
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## THE ENTRANCE INTO JERUSALEM PALM SUNDAY



Icon of the Entrance into Jerusalem

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

02 APRIL 2023 ♦ TONE 00 EOTHINON 00 † SIXTH SUNDAY OF LENT / TRIUMPHAL ENTRY INTO JERUSALEM

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*

*Liturgy Book p. 17*

*Liturgy Book p.11*

*Palm Sunday Supplement p. 3*

*Palm Sunday Suppmntp.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)*

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.

*St. John 12:1-18*

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*

*Palm Sunday Supplement p. 9*

*Palm Sunday Supplement p. 10*

*Palm Sunday Supplement p. 11*

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. † On the Feast of Palm Sunday the eating of fish is permitted. † Olive oil, as well as wine, is permitted on various feastdays (consult the calendar), as well as on Saturdays and Sundays. †

soul. Do not fall into a deep slumber lest you be delivered to death and the doors of the kingdom be closed on you. Watch instead and cry out, ‘Holy holy, holy are You, O our God...’” This parable is such a powerful image of the Paschal Mystery that the services themselves are popularly called “Bridegroom matins” or “Bridegroom Services” and the icon of Christ displayed for veneration on these days is called “the Bridegroom.”

The Wedding and the Bridegroom

When we think of weddings we think almost exclusively of the bride. In Western churches the bride appears with great ceremony and the groom merely joins her at the last moment. Among first century Jews it was very different and it is their practice that we see reflected in Scripture and in our Holy Week observance.

A Jewish marriage of the time consisted of two parts. There was the betrothal in which the bride’s father agreed to the marriage and the marriage covenant was established. The man and woman were considered committed to one another but did not yet live together.

There followed a time of preparation: the bride was prepared to take on the role of a wife. She was kept apart to safeguard her purity and be trained in the conduct befitting a wife. For his part the groom devoted himself to preparing a dwelling place – usually in his father’s house – where they would live. When the time was right the groom would come with great ceremony to claim his wife and bring her to their new home. “*And at midnight a cry was heard: ‘Behold, the bridegroom is coming; go out to meet him!’*” (Mt 25:6)

This practice is outlined in the Gospel portrayal of Mary and Joseph: “*After His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Spirit. Then Joseph her husband, being a just man, and not wanting to make her a public example, was minded to put her away secretly. But while he thought about these things, behold, an angel of the Lord appeared to him in a dream, saying, ‘Joseph, son of David, do not be afraid to take to you Mary your wife...’*” (Mt 1:18-20).

We also see similar imagery both in Scripture and the liturgy concerning our relationship with Christ the Bridegroom. According to St Paul, the Christian has been pledged to Christ. Like their father he tells the Corinthians: “*I have betrothed you to one husband, that I may present you as a chaste virgin to Christ*” (2 Cor 11:2). Christ speaks of Himself in similar terms when He says: “*In my Father’s house are many mansions: if it were not so, I would have told you. I go to prepare a place for you*” (Jn 14:2).

Our betrothal and time of preparation are mirrored in the Great Fast. At its beginning the catechumens professed their faith (their betrothal). With them the devoted faithful purified themselves during those forty days, preparing to unite with Christ at Pascha. Then, as the Bridegroom takes His own by the hand and leads them to their new homeland, we will sing “O Jerusalem rejoice... for you have seen Christ the King coming out of the tomb as fair as a bridegroom” (Paschalia).

## BEHOLD THE BRIDGEROOM IS COMING

WHEN DOES A DAY BEGIN? The clock says that a new day starts at 12:01 AM, which most people see as the middle of the night. For others a new day begins when the sun rises and reveille (or the alarm clock) is sounded. The Eastern Churches follow the pattern set in the Book of Genesis: “the evening and the morning were the first day” (Gen 1:5). The liturgical day begins with Vespers and continues through the night. Matins (Orthros) at dawn followed by the hours and the Divine Liturgy complete the daily cycle of prayer, and the next day begins with vespers. Based on this pattern the Great and Holy Week begins at sunset, with Vespers, in the evening of Palm Sunday.

There are a great number of services appointed for this week: more than most parishes would schedule. A few important points should be noted about them:

- Fast Days – Every day of this week (including Saturday) is a fast day, as every day (except Holy Friday) is a Eucharistic day. Either the Presanctified Liturgy or the Liturgy of St Basil is celebrated at vespers. Holy Friday is a strict (i.e. day-long) fast in memory of Christ’s saving death.

- “Anticipation” – While the praying day begins in the evening and continues through the night, the average parish has only one service, in the early hours of the evening. In some parishes this is Vespers; in others it is Matins, anticipating the morning’s observance. When the morning service (Matins) is anticipated the previous evening, the evening service (Vespers) is often anticipated the previous morning!

- Focus of these services – Some of these services are “thematic”: focusing on the meaning of the Paschal Mystery in our lives. These include the reconciliation of penitents, holy unction and the baptism of catechumens. Other services are historical, focusing on the events of this week in Christ’s life: the Last Supper, the Crucifixion and His burial. These historical services became popular after shrines were erected in Jerusalem in the time of St Constantine the Great (fourth century).

Today several of our services combine both thematic and historical aspects.

**Holy Monday, Tuesday and Wednesday** – The Gospel story of Christ’s teaching in the temple during these days is read at each Matins and Presanctified Liturgy.

The troparion sung on these days is based on the parable of the wise and foolish virgins (see Mt 25:1-13), particularly appropriate for this time: “Behold the Bridegroom is coming in the middle of the night – blessed is the servant He shall find awake! But the one He shall find neglectful will not be worthy of Him. Beware, therefore, O my

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN APRIL

Saturday, April 01st

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, April 02nd

### PALM SUNDAY

*Blessing & Procession: 10:00 a.m.*

*Divine Liturgy*

Sunday Evening, April 02nd

### GREAT & HOLY WEEK

*Bridegroom Orthros: 7:00 p.m.*

Monday, April 02 - Friday, April 7

*See Great & Holy Week Schedule*

Holy & Great Saturday, April 08

*Confessions: 6:45 - 7:25 p.m.*

*Vespersal D. Liturgy of St Basil  
of Resurrection: 7:30 p.m.*

*Hajme & Orthros of the Resurrection:  
11:30 p.m.*

Glorious Sunday of Pascha, April 09

*Divine Liturgy  
of St. John Chrysostom: 10:00 a.m.*

*Agape Vespers: Noon*

Monday April 10 - April 14

### BRIGHT WEEK

*See Week of Renewal Schedule*

Bright Monday, April 10

*Falling asleep in the Lord of  
the Priest Michael Jolly, Memorial*

*Divine Liturgy: 5:30 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

01 April: Ron Brown

from M./M. James Hanisch

02 April: ✠Christine Michaels

from M./M. David Michaels

06 April: ✠Victor Cecchi

from Lawrence & Kathryn Ceechi

08 April: ✠James Thomas Johnson

from Kurt Phillip Yehosaphat Schmitt

09 April: ✠Joseph Bolus & Ernest Bateman

10 April: ✠Priest, Michael Jolly

### 2023 WEEKLY COLLECTION

March 26

Weekly Offering:	\$ 215.00
Divine Liturgy:	\$ 20.00
Candles:	\$ 25.00
Total:	\$ 260.00

*Thank you for your support!*



# THE KINGDOM OF GOD PROCLAIMED

IN THE YEAR 75 the Jewish historian Flavius Josephus described the recent Jewish revolt against Roman rule and how the imperial army, led by Vespasian and his son Titus, had crushed the rebels. Vespasian was proclaimed emperor and an elaborate victory celebration was held. The treasures of Jerusalem were carried through Rome in a triumphant display of imperial power. Josephus describes it this way: “Vespasian and Titus came forth crowned with laurel, and clothed in purple ... At this all the soldiers shouted for joy...”

A great triumphal march followed with Roman senators and uniformed troops. Treasures taken from the defeated Jews were paraded through the city. “...they made the greatest display carrying what had been taken from the temple in Jerusalem: the golden table, the golden lampstand ... and the last of all the spoils, the Torah of the Jews” (*The Jewish Wars*, VII, 5).

What a contrast to the scene remembered by the Church today: the Lord Jesus, *“humble and sitting on a donkey, a colt, the foal of a donkey”* (Mt 21:9). He was acclaimed, not by a conquering army, but by a ragtag crowd of children, pulling branches from the trees. Their shout was not “Hail, Caesar!” but “Hosanna to the Son of David!”

## Christ as King

The Gospels consistently proclaim that the coming of Kingdom of God was at hand. The presence of the Kingdom was the main focus of the Lord Jesus’ teaching, as it had been the message of John the Baptist. The apostles depicted Christ as One in whom the Kingdom was present and that He Himself was “the son of David,” its King. What kind of kingdom He ruled was regularly misunderstood, however. People assumed that the Messiah-King would re-establish an Israel free of Roman oversight. When the magi asked Herod, *“Where is He who has been born King of the Jews?”* (Mt 2:2), Herod assumed that his position on the throne was threatened. He responded by killing the boys of Bethlehem whom we call the Holy Innocents.

When Jesus fed the multitudes with a few barley loaves and two small fish, people thought that this was a sign that, with Jesus, God was restoring Israel’s independence. *“Therefore when Jesus perceived that they were about to come and take Him by force to make Him king, He departed again to the mountain by Himself alone”* (Jn 6:15).

When the Jewish authorities accused Jesus before Pilate, it was that He had made Himself a king. Because of this, Pilate asked Him, *“Are You the King of the Jews?”* (Mt 27:11). Much of what followed – the soldiers’ mockery, the purple robe, the crown and scepter, and the charge nailed over His head on the cross – point to the Romans’ belief that Jesus was claiming to rule the land of Israel.

The Lord had told Pilate explicitly that this was not so. *“Jesus answered, “My kingdom is not of this world. If My kingdom were of this world, My servants would fight, so that I should not be delivered to the Jews; but now My kingdom is not from here”* (Jn 18:36).

There is one further note in the Gospels pointing to the apostles’ faith that the Lord Jesus truly is king. Jesus is buried, not as a homeless convicted rebel, but in a manner worthy of a king, surrounded with *“a mixture of myrrh and aloes, about a hundred pounds”* (Jn 19:39) provided by Nicodemus. That people saw Jesus as a (supposed) Messiah-King is clear; that they misunderstood the nature of His kingship is undisputed.

## A Kingdom “Not of This World”

When Pilate asked Jesus “are you a King?” the Lord answered, *“You say rightly that I am a king. For this cause I was born, and for this cause I have come into the world, that I*

*should bear witness to the truth”* (Mt 18:37). It is in the Gospel records of Jesus’ teaching – particularly the Parables – that we see what His kingdom was, and what it was not.

This teaching is summarized in the Beatitudes (Mt 5:3-10). This text is so familiar to us that we may not see it as describing the lifestyle of God’s Kingdom:

*“Blessed are the poor in spirit, For theirs is the kingdom of heaven.*

*Blessed are those who mourn, For they shall be comforted.*

*Blessed are the meek, For they shall inherit the earth.*

*Blessed are those who hunger and thirst for righteousness, For they shall be filled.*

*Blessed are the merciful, For they shall obtain mercy.*

*Blessed are the pure in heart, For they shall see God.*

*Blessed are the peacemakers, For they shall be called sons of God.*

*Blessed are those who are persecuted for righteousness’ sake,*

*For theirs is the kingdom of heaven.”*

It is safe to say that the Lord is not describing the ruling elite of any worldly state.

Elsewhere we see that His Kingdom is based on:

**Putting God First** – *“Therefore do not worry, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’ For after all these things the Gentiles seek. For your heavenly Father knows that you need all these things. But seek first the kingdom of God and His righteousness, and all these things shall be added to you”* (Mt 6:31-33);

**Child-like Simplicity** - *“Assuredly, I say to you, unless you are converted and become as little children, you will by no means enter the kingdom of heaven. Therefore whoever humbles himself as this little child is the greatest in the kingdom of heaven”* (Mt 18:3, 4); *“Then little children were brought to Him that He might put His hands on them and pray, but the disciples rebuked them. But Jesus said, ‘Let the little children come to Me, and do not forbid them; for of such is the kingdom of heaven’”* (Mt 19:13, 14);

**Imitating the Way He Empties Himself** – *“Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a servant, and coming in the likeness of men. And being found in appearance as a man, He humbled Himself and became obedient to the point of death, even the death of the cross”* (Phil 2:5-8);

**Servant-Leadership** – *“Now there was also a dispute among them, as to which of them should be considered the greatest. And He said to them, ‘The kings of the Gentiles exercise lordship over them, and those who exercise authority over them are called ‘benefactors.’ But not so among you; on the contrary, he who is greatest among you, let him be as the younger, and he who governs as he who serves. For who is greater, he who sits at the table, or he who serves? Is it not he who sits at the table? Yet I am among you as the One who serves.*

*“But you are those who have continued with Me in My trials. And I bestow upon you a kingdom, just as My Father bestowed one upon Me, that you may eat and drink at My table in My kingdom, and sit on thrones judging the twelve tribes of Israel”* (Lk 22:24-30).

*“So when He had washed their feet, taken His garments, and sat down again, He said to them, ‘Do you know what I have done to you? You call Me Teacher and Lord, and you say well, for so I am. If I then, your Lord and Teacher, have washed your feet, you also ought to wash one another’s feet”* (Jn 13:12-14).

This is the Kingdom we celebrate today.