

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

THIRD SUNDAY OF THE GREAT FAST VENERATION OF THE HOLY CROSS



Icon of the Elevation of the Holy Cross

DIVINE LITURGY OF ST. BASIL THE GREAT

12 MARCH 2023 ♦ TONE 07 EOTHINON 07 † THIRD SUNDAY OF GREAT LENT/SUNDAY OF HOLY CROSS

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON: *Liturgy Book p. 29*

FIRST: *Liturgy Book p. 32*

SECOND: *Liturgy Book p. 125*

THIRD: *Beatitudes* *Liturgy Book p. 38*

ENTRANCE HYMN: *Liturgy Book p. 45*

APOLYTIKIA: *Lenten Supplement p. 3*

Resurrection (Tone 7) *Liturgy Book p. 47*

Holy Cross *Lenten Supplement p. 6*

St. Joseph *Liturgy Book p. 145*

KONTAKION: *Triumphant Leader* *Liturgy Book p. 60*

TRISAGION: *We bow before your Cross”* *Hebrews 4:14-5:6*

PROKIMENON: *Tone 7*

EPISTLE:

Brethren, since we have a great high priest who has passed into the heavens, let us hold fast out profession of faith. For we have not a high priest unable to pity our weaknesses, but one tried as we are in all things, save sin. Let us then approach the throne of grace with confidence, so that we may obtain mercy and find grace to help in time of need. For every high priest taken from among men is appointed for men in matters pertaining to God, so that he may offer gifts and sacrifices for sins. He is able to have compassion on the ignorant and erring, because he himself also is beset with weakness, and therefore must make offerings for sin in his own behalf as in behalf of the people. And no one invests himself with this honor: only one who is called by God takes it, as Aaron was. So also, Christ did not glorify himself with the high priesthood, says also in another place, “You are a priest forever, according to the order of Melchisedek.”

ALLELUIA: *Psalm 73: 2. 12* *(Tone 7)*

Remember your congregation which you have acquired from the beginning.

God is our eternal king: he has worked salvation in the midst of the earth.

GOSPEL: *St. Mark 8:34-9:1*

The Lord said: “If anyone wishes to come after me, let him deny himself, and take up his cross and follow me. For anyone who would save his life will lose it; but anyone who loses his life for my sake and for the sake of Good News will save it. For what does it profit a man, if he gains the whole world, but suffers the loss of his own soul? Or what will a man give in exchange for his soul? For whoever is ashamed of me and of my words in this adulterous and sinful generation, of him will the Son of Man also be ashamed when he comes with the holy angels in the glory of his Father.” And he said to them, “Amen I say to you, there are some of those standing here who will not taste death, till they have seen the kingdom of God coming in power.”

HIRMOS: *Lenten Supplement p. 17 / Liturgy Book p. 178*

KINONIKON: *Liturgy Book p. 47*

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.

† While the above rules of fasting are to be encouraged, in all things the Christian is called to exercise moderation and charity. The elderly and those in poor health, especially, are urged to be prudent. If in doubt, speak with your spiritual father or confessor.

monial role in synagogue prayer services.

The destruction of the Temple and the death of the last High Priest were the greatest tragedy to befall the Jews since their exile in Babylon 600 years earlier. Since there was no Temple and no High Priest there could be no sacrifices and therefore no way to reach God according to the Torah.

But there is a High Priest, this Epistle assures the Jews, and it is the Lord Jesus Christ. Like Aaron, He was chosen by God to be High Priest in order to offer sacrifice for the sins of His people. Several times during this Epistle Psalm 110:4 is quoted: “*You are a priest forever according to the order of Melchizedek.*” This verse is presented as a prophecy that the Lord’s priesthood was eternal. While the Jewish High Priests would die (or be deposed), Christ would be the ultimate High Priest, always living to make intercession for the people (see Heb 7:25).

One Sacrifice, One Altar

The Torah prescribed that the High Priest offer animal sacrifices daily for the sins of the people. Christ, however, offers Himself as the one and perfect sacrifice: “*...this He did once for all when He offered up Himself*” (Heb 7:27). He is both the eternal High Priest and the perfect oblation. As the priest says while preparing the Lamb at the Divine Liturgy, “The Lamb of God who takes away the sins of the world is immolated for the life and salvation of the world.”).

Of Sacrifice and the Cross

At the divine liturgy on the Sundays of the Great Fast we regularly read from the Epistle to the Hebrews. Perhaps the most important theme in this epistle is the priesthood of the Lord Jesus expressed in two Old Testament images: the priesthood of Melchizedek and the priesthood of Israel. In both cases priesthood was intimately connected with the offering of sacrifices.

Sacrifices in the Old Testament

While the epistle makes special reference to the Israelite temple and the role of the high priest, we know that a priesthood and sacrifices were part of most religions in pre-Christian times. Ritual sacrifices were a way of expressing a relationship to God in more than mere words. People showed their thanks to God by offering gifts which could not be returned to their own use. Incense was burned up, wine was poured out, animals were immolated. Destroying the object offered meant that it could no longer be of use to anyone – it was surrendered completely to God.

The Hebrews offered sacrifices long before the time of Moses. Cain and Abel offered sacrifices (Gen 4:3, 4); Noah and his sons offered sacrifices (Gen 8:20). By the time of Moses, however, sacrifices were restricted to the tabernacle (later the temple) under the supervision of priests.

During the era of the temple at Jerusalem sacrifices were offered to express adoration, thanksgiving and atonement for both intentional and unintentional transgressions of the Law. A portion of some sacrifices, often those offered in thanksgiving, were shared between the priest and the offerer in a kind of communion with God, the Giver of the gift.

The Law also included some restrictions which highlighted the unique holiness of God. Separate parts of the temple were marked off for the people and the priests while the Holy of Holies, the innermost area, was inaccessible to all but the High Priest, and that only on the Day of Atonement (Yom Kippur). The temple, its priesthood and its sacrifices would be seen by the first Christians as a foreshadowing of the priesthood of the Lord Jesus, “*high priest of the good things that have come*” (Heb 9:11).

CHRIST THE ETERNAL HIGH PRIEST

REFLECT ON THIS... AND ACT ACCORDINGLY. This is the dynamic we find in the Epistle readings every Sunday during the Great Fast. We are presented with an aspect of “the mystery hidden from the ages” as a spur to recommit ourselves to the discipline of the fasting season. This Sunday is no exception; we are shown several depictions of Christ and His work and encouraged to hold fast as we enter another week of the Great Fast.

On the First Sunday the Old Testament heroes were paraded before us with the reminder that they were not perfected before us – something better is at hand. “You will see angels ascending and descending on the Son of Man” in the events of Pascha, so enter into the Fast with joy.

On the Second Sunday we were reminded that the Lord Jesus is not just another preacher – He is the Son of the Father, the radiance of His glory, so “Don’t neglect so great a salvation.” And today we are presented with two more images of Christ from Hebrews to encourage us.

First we are reminded that Christ, the eternal Son of God, is also totally one with us (see Heb 4:15). He is like us in everything, except for sin. He experienced all the trials of a human life, from the trauma of birth to that of death. He knew temptation first hand, “yet without sin.” He is not only higher than the angels, He is also completely human as well.

Reflecting on Christ’s perfect identity with us led the Fathers to insist that Christ was truly and perfectly both God and man by nature. To truly heal mankind of sin and death the Physician had to be truly God. But this healing could not be accomplished from outside. God would not wave a magic wand to annul our ancestral curse. Our illness was so complete and all-pervasive that this healing could only be accomplished from within, not from the outside. For that to happen the divine Physician had to completely take up our diseased nature. By living a truly human life without sin He would conquer the results of sin in Himself and then pass it on to the rest of mankind. Many Fathers expressed their belief this way: “What was not assumed was not healed.”

The Great High Priest

The second image of Christ presented to us in this passage from Hebrews is that He is the Great High Priest of our Salvation. The book of Exodus describes in detail the arrangements for worship determined in the days of Moses. Israelite worship from that time centered on the tabernacle, a kind of portable sanctuary that they took with them on their journey to the Promised Land. The Temple at Jerusalem, constructed by King Solomon in the tenth century BC, duplicated the arrangements of the tabernacle in a permanent structure. This temple and its successor, built in 516 BC and rebuilt in 20 BC by King Herod, remained as the worship center for the Jews until its destruction by the Romans during the Great Jewish Revolt in AD 70.

One of the twelve tribes, the sons of Levi, was constituted as the Israelite priesthood to serve the tabernacle/temple. Moses’ brother Aaron was named by God as the first High Priest, and his successors were chosen from among his descendants. While other priests took turns serving in the temple, the High Priest was its permanent guardian. He alone could offer sacrifices for sin, particularly on the Day of Atonement (Yom Kippur) when alone he would pronounce the unutterable name of God (Yahweh). Preceding the centuries of Roman rule the High Priest also presided over the Great Sanhedrin, the Jewish legislature. The last Jewish High Priest died in 70 AD during the destruction of the Temple by the Romans and the Jewish priests ceased offering sacrifices. Their descendants today, the Cohens, often play a cere-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

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

Saturday, March 25th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 26th

SUNDAY OF ST. MARY OF EGYPT

Divine Liturgy: 10:00 a.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

- 11 March: Joseph Edward Bartnicki from Steve Bartnicki
- 12 March: Sister Eugenia Brown from M./M. James Hanisch
- 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

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.

2023 WEEKLY COLLECTION

March 05

Weekly Offering:	\$ 735.00
Divine Liturgy:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 770.00

Thank you for your support!

GLORY TO YOUR SACRED CROSS

THE THIRD SUNDAY IN THE GREAT FAST is highlighted in the Byzantine Churches by the veneration of the holy cross. We adorn it with flowers, carry it in procession and prostrate ourselves before it. The Fast is preparing us to celebrate the death and resurrection of Christ; halfway through the Fast the cross is venerated to encourage us to persevere in our efforts for this season.

Honoring a cross in any way would seem ridiculous to a first-century citizen of the Roman Empire. Crucifixion was a humiliating disgrace and an extraordinarily painful method of execution reserved for slaves and other non-citizens, people who did not matter in Roman eyes. Yet St Paul found the cross of Christ a source of pride. *“God forbid that I should boast except in the cross of our Lord Jesus Christ, by whom the world has been crucified to me, and I to the world”* (Gal 6:14).

The cross had become the sole source of his boasting, knowledge of Christ his sole treasure. *“Indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ”* (Phil 3:8).

The Ultimate Sign

For the apostles the cross represented the depth of the mystery of Christ. His passion showed the extent of His love for His people. *“Having loved His own who were in the world, He loved them to the end”* (Jn 13:1). It represents the totality of His incarnation. He became man in every way, accepting suffering, abandonment, and a painful death to be one with His creatures who endure such things every day. We can never portray our Savior as a “distant God” – He has shared the totality of humanity with us while remaining one with the Father.

The profundity of His descent in order to share our humanity is expressed in the term kenosis. St Paul uses it in what has become a well-beloved synopsis of the Christian’s faith in the incarnation and its meaning for us. *“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 bond-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.”*

“Therefore God also has highly exalted Him and given Him the name which is above every name, that at the name of Jesus every knee should bow, of those in heaven, and of those on earth, and of those under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil 2:5-11).

In this passage St Paul describes the condescension of the Word of God to us. The only-begotten Son and Word of God *“made Himself of no reputation”* by taking our nature, and then by accepting the degrading death of a convict, the cross.

This self-abasement or kenosis, however, resulted in the resurrection and exaltation of Christ in glory, proclaimed as Lord by *“every tongue.”*

St Paul saw the power of the cross uniting all peoples, even the Jews and Gentiles, separated by the barrier imposed by the Law. By His death Christ *“...abolished in His flesh the enmity, that is, the law of commandments contained in ordinances, so as to create in*

Himself one new man from the two, thus making peace, and that He might reconcile them both to God in one body through the cross, thereby putting to death the enmity” (Phil 2:15, 16).

Not only all peoples but all creation was affected by the cross. *“... it pleased the Father that in Him all the fullness should dwell, and by Him to reconcile all things to Himself, by Him, whether things on earth or things in heaven, having made peace through the blood of His cross”* (Col 1:19, 20). Through the cross Christ overcomes all the divisions and separations in creation, bringing everything to the fullness and unity which was designed at the original creation and then lost.

The Sign Rejected

Not everyone had the insight of St Paul concerning the power of the cross *“For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God ... For Jews demand a sign, and Greeks seek after wisdom; but we preach Christ crucified, to the Jews a stumbling block and to the Greeks foolishness, but to those who are called, both Jews and Greeks, Christ the power of God and the wisdom of God”* (1 Cor 1:18, 22-24).

The idea of God emptying Himself and being crucified appeals to no human logic. The Jews expected the Messiah to be manifested with signs of divine power: *“glorious things which have never been,”* according to one ancient text in the Dead Sea Scrolls. Some of the signs Jews looked for were the ingathering of all Jews into the land of Israel and an era of world peace in which there would be no hatred, oppression, suffering or disease. They generally saw the picture of the Suffering Servant in Isaiah 53:3-7 as referring to the people of Israel, not to the Messiah.

The philosophically-minded Greeks *“seek after wisdom.”* There were a host of rival philosophical schools among first-century Greeks: Epicureans, Neo-Platonists, Sophists, Stoics and a host of others, all based on reason and logic. Thus when St Paul spoke about the resurrection in Athens (see Acts 17:16-34) some mocked him, others brushed him off. The Lord was not a philosopher; curiously many Gnostics sought to make Him one, which is why many of their writings (apocryphal gospels) were rejected by the early Church.

Imitating the Cross

As a rule, Jews today reject the notion that the Lord Jesus is the promised Messiah. Muslims teach that He only appeared to die on the cross and that God “took Him.” There are members of both groups who have a thinly disguised contempt for our display of the cross. When the president of Israel visited Pope Francis in 2015 his ultra-Orthodox assistant refused to shake the pope’s hand (he was a man) or greet him with a bow (he was wearing a cross). The pope responded by covering the cross and bowing to her.

Some other ultra-Orthodox Jews were triumphant, while some traditionalist Roman Catholics were ashamed of the pope. Others saw his action as an imitation of the kenosis of Christ who humbled himself. He venerated the cross, not by displaying it, but by living it.

Describing the kenosis of Christ, St Paul urged us, *“Let this mind be in you which was also in Christ Jesus”* (Phil 2:5). He would, no doubt, be pleased to see us reverence the cross today; he would be even more pleased to see us imitate the kenosis which brought Christ to that cross.