

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 RESURRECTION OF OUR LORD AND SAVIOR JESUS CHRIST (PASCHA)



Icon of the Resurrection

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

09 APRIL 2023 ♦ TONE 00 EOTHINON 00 † SIEVENTH SUNDAY OF LENT / PASCHA: GLORIOUS RESURRECTION

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHONS: Pascha</u>	<i>Handout refers to “Services of Holy Pascha” Booklet</i>
FIRST:	<i>Handout p.56/ Liturgy Book p. 11</i>
SECOND:	<i>Handout p.56/ Liturgy Book p. 38</i>
THIRD:	<i>Handout p.56/ Liturgy Book p. 180</i>
<u>ENTRANCE HYMN:</u>	<i>Handout p.57/ Liturgy Book p. 38</i>
In the assemblies bless God, the Lord, from Israel’s wellsprings.	
<u>APOLYTIKIA:</u>	
<i>Resurrection (thrice)</i>	<i>Handout p.3/ Liturgy Book p. 180</i>
<i>Hypacoi</i>	<i>Handout p. 15</i>

Mary and her companions went forth before dawn. They found the stone rolled away from the tomb and heard the angel say, “Why do you seek Him as a man among the dead, when He is in eternal splendor? Behold, the shroud is laid aside. Hasten and proclaim to the world that the Lord is risen and has put Death to death, for He is the Son of God, the Savior of mankind.

<u>KONDAKION: Pascha</u>	<i>Handout p.28/ Liturgy Book p. 181</i>
<u>INSTEAD OF THE TRISAGION:</u> All of you who have been baptized...	<i>Liturgy Book p. 51</i>
<u>PROKIMENON:</u> <i>Psalm 117:24, 29 (Tone 8)</i>	<i>Handout p.57</i>

This is the day the Lord has made: let us rejoice and be glad in it!

Stichon: Give thanks to the Lord, for he is good, for his mercy endures forever.

<u>EPISTLE:</u>	<i>Acts of the Apostles 1:1-9</i>
In the preceding book, Theophilus, I was concerned with everything Jesus did and taught from the beginning, until the day he was taken up, after giving commandments through the Holy Spirit to the apostles he had chosen. To them also he showed himself alive after his passion by many proofs, appearing to them during forty days and speaking about God’s kingdom. And while eating with them, he told them not to leave Jerusalem, but to wait for the Father’s promise, “of which you have heard,” he said, “by my mouth. For while John baptized with water, you shall be baptized in the Holy Spirit within a few days.” Now, those gathered there questioned him, asking, “Lord, is it now that you will restore the kingdom to Israel?” But he answered them, “It is not for you to know the times or the proper moments the Father has set by his own authority. But you shall receive power when the Holy Spirit comes upon you, and you shall be witnesses to me in Jerusalem, and in Judea and Samaria, and even to the very ends of the earth.”	

<u>ALLELUIA:</u> <i>Psalm 101:13, 19</i>	<i>(Tone 4)</i>
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You, O Lord, shall rise and have mercy on Zion. † The Lord has looked upon the earth from heaven.

<u>GOSPEL:</u>	<i>St. John 1:1-17</i>
In the beginning was the Word, and the Word was with God; and the Word was God. He was in the beginning with God. All things were made through him, and without him was made nothing that has been made. In him was life, and the life was the light of men. And the light shines in the darkness; and the darkness grasped it not. There was a man, one sent from God, whose name was John. This man came as a witness, to bear witness concerning the light, that all might believe through him. He was not himself the light, but was to bear witness to the light. It was the true light that enlightens every man who comes into the world. He was in the world, and the world was made through him, and the world knew him not. He came to his own, and his own received him not. But to as many as received him he gave the power of becoming children of God; to those who believe in his name: who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word was made flesh, and dwelled among us. And we saw his glory (glory as of the only-begotten of the Father) full of grace and of truth. John bore witness concerning him, and cried, “This was the one of whom I said, ‘He who is to come after me has been set above me, because he was before me.’” And of his fullness we have all received, grace for grace. For the Law was given through Moses; grace and truth came through Jesus Christ.	

<u>HIRMOS:</u>	<i>Handout p. 43/ Liturgy Book p. 182</i>
<u>KINONKON :</u>	<i>Handout p. 58</i>
<u>POST-COMMUNION HYMN:</u>	<i>Handout p. 3/ Liturgy Book p. 180</i>
<u>INSTEAD OF ‘BLESSED BE THE NAME ...’:</u>	<i>Handout p. 3/ Liturgy Book p. 180</i>
<u>CONCLUSION:</u>	<i>Liturgy Book p. 184</i>

cross, illustrating the belief that by His death on the cross, Christ has trampled down death At the bottom of the icon we see Hades as a chasm of darkness, often with various pieces of broken locks and chains strewn about.

Our paschal icon contains a second image from *The Descent of Christ to the Depths*. Christ is shown pulling Adam and Eve up out of Hades, surrounded by other righteous figures from the Old Testament, “the saints” mentioned in The Descent. In many versions of this icon Christ is not shown holding them by the hands, but by their wrists, to stress that mankind could not attach himself to God because of his ancestral sin; rather it is Christ’s work alone which effects our recreation.

The Dialogue with Satan

This image of the brass gates in *The Descent* was taken in turn from Psalm 23, depicting a conqueror’s entry into the city. In *The Descent* this psalm is used to describe Christ, the true King of Glory, breaking down the gates of Hades and leading mankind from the prison of death to paradise.

In the Middle Eastern Patriarchates this psalm is recited as the Paschal procession stands in darkness before the doors of the church. The priest outside and a “Satan,” inside recreate this dialogue:

Priest: Lift up your gates, you princes; and be lifted up, you everlasting gates, and the King of Glory shall enter in.

Reader: Who is this King of Glory?

Priest: The Lord strong and mighty, the Lord, mighty in battle. Lift up your gates, you princes; and be lifted up, you everlasting gates, and the King of Glory shall enter in.

Reader; Who is this King of Glory?

Priest: The Lord of hosts, He is the King of Glory.

The doors burst open and the congregation enters the brilliantly lit church, becoming themselves an icon of redeemed humanity.

Christ in Hades (St Epiphanius of Cyprus)

Something strange is happening—there is a great silence on earth today, a great silence and stillness. The whole earth keeps silence because the King is asleep. It trembled and is still because God has fallen asleep in the flesh and He has raised up all who have slept ever since the world began. God has died in the flesh and Hell trembles with fear. He has gone to search for our first parent, as for a lost sheep. Greatly desiring to visit those who live in darkness and in the shadow of death, He has gone to free from sorrow the captives Adam and Eve, He who is both God and the Son of Eve. The Lord approached them bearing the Cross, the weapon that had won Him the victory. At the sight of Him Adam, the first man He had created, struck his breast in terror and cried out to everyone, ‘My Lord be with you all.’ Christ answered him: ‘And with your spirit.’ He took him by the hand and raised him up, saying: ‘Awake, O sleeper, and rise from the dead, and Christ will give you light.

‘I am your God, who for your sake have become your son. Out of love for you and your descendants I now by my own autho-ri-ty command all who are held in bondage to come forth, all who are in darkness to be enlightened, all who are sleeping to arise. Sleeper, awake. I did not create you to be held a prisoner in Hades. Rise from the dead, for I am the life of the dead. Rise up, work of my hands, you who were created in my image. Rise, let us leave this place, for you are in Me and I in you; together we form one person and cannot be separated.

“I AM THE LIFE OF THE DEAD”

NO ONE SAW JESUS RISE from the dead. The Scriptures simply say that the tomb was found to be empty early on that Sunday morning. Later the risen Christ appeared to His disciples as we read in the Gospels, the Acts and the Epistles. This is why the Byzantine rules governing icons prohibit showing Christ rising from the dead. Instead they set forth two scenes for Paschal icons: the women at the empty tomb and the “harrowing of hell,” Christ’s descent into death.

In the description of St Peter’s first address to the people on Pentecost, we read that he applied the prophetic Psalm 16:8-11 to Christ, saying that the psalmist “...spoke concerning the resurrection of Christ that His soul was not left in Hades, nor did His flesh see corruption” (Acts 2:31).

Christ’s time among the dead was described with some detail in the first universal epistle of St Peter. We are told that Christ “went and made a proclamation to the spirits in prison, who in former times did not obey, when God waited patiently in the days of Noah....” (1Peter 3:19–20) and that “the gospel was preached also to those who are dead, that they might be judged as men in the flesh, but live according to God in the spirit” (1 Peter 4:6).

This concept of Christ enlightening those in the darkness of death was thought to be so central to our faith that it was included in early creeds, We still profess, when we say the (2nd century) Apostles’ Creed, that Christ “...descended into hell; the third day He rose again from the dead.” The English version translated as “hell” the Greek word katotata (the lowest region), the place of the dead.

Early Images in Our Liturgy

“The Descent of Christ to the Depths” is a third-century text incorporated in later writings such as the apocryphal Gospel of Nicodemus and the Acts of Pilate. This text – much abridged here – contains a dramatic scene involving Satan, Hades (the realm of death) and those held captive there.

“Behold, Satan, the prince and chief of death, said to Hades, ‘Prepare to receive Jesus, who boasts that He is the Son of God, and yet is a man afraid of death...’

“As they were speaking, suddenly there came a voice like thunder, crying ‘Remove your gates, you princes. Be lifted up, you everlasting doors, and the King of Glory shall come in.’ ...Then Hades said to his wicked ministers, ‘Shut firm the gates of brass and put on them bars of iron...’

When all the saints heard it, they answered, rebuking Hades, “Open the gates that the King of Glory may come in.”...

“Stretching forth His hand, the Lord said, ‘Come to Me, all you holy ones who bear My image and likeness...’

“And the Lord, stretched forth His hand and made the sign of the cross over Adam and over all His saints. He took the right hand of Adam and went up out of hell, with all the saints following Him... and brought them all into the glory and beauty of paradise” (From *The Descent of Christ to the Depths* 4, 5, 8, 9).

This text is the earliest source we have for our icon of Pascha. It does not attempt to describe Christ’s physical resurrection but the spiritual reality of what His Death and Resurrection accomplished. The Lord Jesus, in radiant garments, is shown standing on the brazen gates of Hades (also called the “Doors of Death”), which are broken and have fallen in the form of a

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN APRIL

Holy & Great Saturday, April 08

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

*Vesperal 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.

Saturday Evening, April 15

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Thomas Sunday, April 16

Resurrection Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Parish Paschal Potluck

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

06 April: ✠Victor Cecchi
from Lawrence & Kathryn Ceechi
08 April: ✠James Thomas Johnson
from Kurt Yehosaphat Schmitt
09 April: ✠Joseph Bolus & Ernest Bateman
10 April: ✠Priest, Michael Jolly
11 April: ✠Peter Bond
from Lawrence & Kathryn Ceechi
12 April: ✠Franco Cecchi
from Lawrence & Kathryn Ceechi
13 April: ✠Eleanor (Mehne) Pendrak
from Stephen J. Pendrak
14 April: ✠Stephen (Boris) Pendrak
from Stephen J. Pendrak
15 April: Joseph Viola Family
16 April: Paschal Flowers Intentions

2023 WEEKLY COLLECTION

April 02	
Weekly Offering:	\$ 760.00
Monthly	\$ 20.00
Holydays	\$ 90.00
Divine Liturgy:	\$ 20.00
Candles:	\$ 25.00

PASCHAL HOMILY

ST. JOHN CHRYSOSTOM, PATRIARCH OF CONSTANTINOPLE

Let all pious men and lovers of God rejoice in the splendor of this feast. Let the wise servants blissfully enter into the joy of their Lord. Let those who have borne the burden of Lent now receive their pay, and those who have toiled since the first hour, let them now receive their due reward.

Let any who came after the third hour be grateful to join the feast, and those who may have come after the sixth, let them not be afraid of being late, for the Lord is gracious and He receives the last even as the first. He gives rest to him who comes at the eleventh hour as well as to him who has toiled since the first.

Yes, He has pity on the last and He serves the first. He rewards the one and is generous to the other. He repays the deed and praises the effort.

Come you all: enter into the joy of your Lord. You the first and you the last, receive alike your reward. You rich and you poor, dance together. You sober and you weaklings, celebrate the day. You who have kept the fast and you who have not, rejoice today.

The table is richly loaded; enjoy its royal banquet. The calf is a fattened one; let no one go away hungry. All of you enjoy the banquet of faith. All of you receive the riches of his goodness. Let no one grieve over his poverty, for the universal kingdom has been revealed. Let no one weep over his sins, for pardon has shone from the grave.

Let no one fear Death, for the death of our Savior has set us free. He has destroyed it by enduring it. He has despoiled Hades by going down into its kingdom. He has angered it by allowing it to taste of his flesh. When Isaiah foresaw all this, he cried out: "O Hades, you have been angered by encountering Him in the nether world." Hades is angered because it is frustrated.

All: It is angry.

P: It is angered because it is now captive.

All: It is angry.

P: It seized a body, and lo! It discovered God. It seized earth, and behold! It encountered Heaven. It seized the visible, and was overcome by the invisible.

Oh death, where is your sting? O Hades, where is your victory? Christ is risen and you are abolished.

All: He is truly risen.

P: Christ is risen and the demons are cast down.

All: He is truly risen.

P: Christ is risen and the angels rejoice.

All: He is truly risen.

P: Christ is risen and life is freed.

All: He is truly risen.

P: Christ is risen and the tomb is emptied of the dead.

All: He is truly risen.

P: For Christ, being risen from the dead, has become the Leader and Reviver of those who have fallen asleep. To Him be glory and power for ever and ever.

All: Amen.

2023 PASCHA FLOWER DONATION INTENTIONS

on Thomas Sunday, April 16, 2023

In Memory of:

Edward & Dorothy Abda

from Karen Kane

from Mr. & Mrs. Anthony Barrett

Mr. & Mrs. Edward Barrett

from Mr. & Mrs. Anthony Barrett

Helen Anna Bartnicki

Joseph Stanley Bartnicki

Thomas Bartnicki

from Steve Bartnicki

Carker Family

from Karin Mille

John R. & Louise Chally

from Mary Lou Vandorick

Rev. William Egan

from Karin Mille

Beatrice (McClymer) Keisling

from Stephen Pendrak

Mille Family

from Karin Mille

Eugene J. O'Hop, Sr.

Helen M. O'Hop

from Steve Bartnicki

Marie Patchoski

Jack Patchoski

from Katie Patchoski

from Bryan Patchoski

Elizabth (Keisling) Pendrak

Sirgany Family

from Karin Mille

In Honor:

David & Stephanie (Pendrak) & Benedict Michaels

from Stephen Pendrak

In Thanksgiving:

Mr. & Mrs. William J. Patchoski

Mr. & Mrs. Alexander Zigarevich & Family

Mr. & Mrs. Michael Frein & Family

