ST. JOSEPH THE BETROTHED

Melkite Greek-Catholic Church 130 St. Francis Cabrini Avenue Scranton, PA 18504

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PRAYER INTENTIONS
P. H. S.: Mich. Abda. Jos. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Lois Cianci. James Kane. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charl.& Joe Prezzia. Johanna Simon. Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey. MEMORY ETERNAL: ★Rev. Char. Aboody. ★Rev. Mich. Jolly. ★Rev. Jos. Francavilla. *Rev. Theo. Leonarczyk. *Rev. Frank Milienewicz * Dn. Jos. Daratony. ₹Rev. Dn. Jos. Daratony. Dn. John Karam. ₹ Marie Abda. Charl. & James Abda. Marie Abda. Nancy Abda. Marie Abda. Nancy Abda. **♥Janice Assaf.♥Thalia Assaf.♥Joe & Marie Barron.♥Paul & Mary** Ann Bauman. ♣A.J. Bolus. ♣Veronica Bolus. ♣Jos. Bolus. ♣Gary Bolus. *Natey Cheffers. *Nich. Cianci. *Patricia Cimakosky. *Ann & John Coury. Mary Sue Betress. Cecilia Davidson. Joe. & Margt. Dillenburg. Fric Jolly. Joe King. Blakely Landell.

■ Elaine Manuele. Frank Milewski, Sr. Frank Milewski, Jr. Mary L. Mooty. *Karen Murray. *Marie Patchoski. *Anth. Simon. *Bill Simon. ★Char. Simon. ★Ruth Sirgany. ★Mary A. Walsh. ★Gen.

CLERGY:

Rev. Christopher Manuele, Presbyter Divine Services:

Tuesday:

Compline0:00 P.M

Saturday:

Great Vespers: 3:15 P.M

Sunday:

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:

VICTIM ASSISTANCE COORDINATOR: Report Sexual Abuse: 1.800.479.5910

THIRD SUNDAY OF THE GREAT FAST VENERATION OF THE HOLY CROSS



Lon of the Veneration of the Holy Cross

DIVINE LITURGY OF SAINT BASIL THE GREAT

23 March 2025 ♦ Tone 03 Eothinon 10 † Third Sunday of the Great Lent ♦ Sunday of Precious Cross

GREAT DOXOLOGY:

ANTIPHONS: Third Sunday of Lent

FIRST: SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 3)

Holy Relics Patron

Glory to the Father....

KONDAKION: Annunciation

TRISAGION: "We bow before your Cross"

PROKIMENON: EPISTLE:

HIRMOS:

Tone 6

Liturgy Book p. 41 Lenten Supplement p. 3 Liturgy Book p. 47

Liturgy Book p. 36/p. 41

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 38

Lenten Supplement p. 6 Liturgy Book p. 145 Liturgy Book p. 59 Hebrews 4:14-5:6

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."

Lenten Supplement p. 17 / Liturgy Book p. 178

TRADITIONAL 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 to your confessor.

moil of thoughts is the firmness of one's Christian ideology.

Of course, Christian ideology is assumed for a Christian, and a believer needs it at every step of his life, especially in good prayer. It's needed in order to enter more deeply into the words of prayer, to quickly perceive them as your own, as having a connection with everything of yourself. With deep understanding, we're naturally captured by prayer, at least intellectually, as the consciousness is given food that's familiar and vital to it, which it cherishes and toward which it's naturally drawn.

That's why we're talking about a firm ideology; that is, a believer must clearly have a complete Christian worldview and have the same clarity about why he personally accepted this worldview and acts according to it, never taking a single step away from it.

The second condition for good prayer is to translate this ideology into life—to cultivate a Christian disposition, Christian habits, the rejection of anything enfeebling; that is, the creation of a Christian life.

Again, it goes without saying that every living Christian should have the desire for a Christian life. This connection between life and faith is felt nowhere more than in prayer. The deeper the divide between the adoption of Christian ideology and reality the more unstable our prayer, and conversely, the closer the connection between faith and life the more whole our prayer.

Fostering a Christian life on the foundation of Christian ideology is a lifelong endeavor, a Christian feat. It has its own ways and means for success. Growth in this labor immediately gives growth in prayer. Without it, there's no foundation for prayer.

Now about the ways of maintaining stability of thought in the midst of prayer. There are several of them.

- 1. We must begin prayer with a completely calm spirit (in the everyday sense); that is, when the soul and mind aren't disturbed, not distracted by some care or urgent matter, aren't plunged into anger or another passion and aren't captive to them. Therefore, it's better for prayer if we appoint a certain hour of the day and a certain amount of time so as not to be tempted by the thought, "When will I have time to do this?" When every activity has its own appointed time, then the thought of everyday cares will have no basis on which to disturb a man at prayer. When the soul itself yearns for God during spiritual agitation, for example in sorrow or joy, then the very aspiration of the soul suggests the possibility and even desirability of prayer.
- 2. Standing in prayer, you needn't burden your mind with the thought that you have to complete some specific prayer assignment, task, rule. If such a thought prevails, the enemy will tempt you with the thoughts, "Will I make it? I have to hurry... How much more?..." The enemy thereby brings confusion into our thoughts and superficial haste and distraction.

Given the business of everyday life, it's better to think of our prayer rule in terms of a certain amount of time rather than the number of prayers being read. That is, you should do it like this: After careful reflection and consultation with your spiritual father, establish a daily rule for yourself to read during your evening prayer. Let's assume that an attentive, unhurried fulfillment of this rule requires an hour, so you allocate this hour in your daily routine.

Try to begin prayer with the thought that you must weep before the Lord during prayer, and it doesn't matter how many prayers you manage to read. If you don't get tempted by the thought of, "Will I manage to read so many prayers?" then you'll see that your prayer will be

A WORD ON PRAYER – I

St. Gregory of Shlisselburgit

It's natural for a living Christian soul to aspire to God. The aspiration for God finds its expression first of all in prayer to God. Prayer is an appeal to God, a conversation with God. Therefore, it's natural for a seeker to turn to what he seeks, for one who loves to surrender to the one he loves.

But it's very hard to pray well. What does this mean? You would think that when the soul aspires to God, prayer should flow out of it freely, without any strain, as a natural expression of this aspiration; prayer should be happiness for a man, as natural as it is for a man to turn to his beloved in earthly relationships, and as natural and easy as it is for one who loves. Obviously, if prayer to God has become an unbearable task for a man, this is the result of not having such an aspiration for God or being captured by love, as we see in the earthly relationships of men, when addressing the object of our affection is no labor at all, but happiness and satisfaction.

This is why prayer is laborious. We're not seized by love, because our soul can't gather its strength; it's sick and enfeebled.

What should we do? Wait for love to come, for it to capture us, for the soul to gather its strength? You might think so, but no! If the body's in pain and disordered, then we treat it to regain its strength. But we tend to think there's no need for medicine for the soul. For the soul, the one who gives it strength and heals its infirmity is God. The scattered state of the soul, that it's not seized by love, and the difficulty of prayer must be treated with the same appeal to the Giver of its healing, that is, by the same prayer. That means we mustn't wait for prayer to come. This is where the art of prayer comes into its own. What a great art it is! Men have dedicated their lives to it. The deepest experiential insights are passed down in order to teach it. And they're preserved by the Church in the treasury of ascetic works.

One of the greatest enemies of good prayer is distraction, when the human mind, fleeting as a winged horse, doesn't concentrate on the words of prayer but flitters around from one thought to another. Or it happens that besides the words of prayer, the mind relentlessly pursues some obsessive idea and there's no escape from it. Or it happens that the words of our prayer barely penetrate into our consciousness, remaining on the periphery of thought and failing to capture the soul; they're read like a mandatory assignment, and prayer becomes almost mechanical.

How can we struggle against this?

The means of battling the thoughts during prayer fall into two groups. The first includes a list of general conditions that ensure concentration and stability of thought in prayer, which in itself will guarantee a firm order of thoughts and will contribute to the successful fight against unwanted thoughts that have penetrated our consciousness. The second group includes a list of tools that conditionally ensure stability of thought, indicating how to correct our consciousness if the enemy has already broken in and scattered our prayerful thought.

The first condition for well-ordered thoughts and a successful struggle against the tur-

SAINT JOSEPH CHURCH AMOUNCEMENTS

EVENTS IN MARCH

Saturday Afternoon, March 22
Mystery of Repentance:
Confessions: 3:00 p.m.
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.
Sunday Morning, March 23
THIRD SUNDAY OF GREAT FAST
SUNDAY OF THE HOLY CROSS

Divine Liturgy: 10:00 a.m. Saint Joseph Breakfast 9:00 a.m. – 1:00 p.m.

Monday Evening, March 24
Great Vespers: 7:00 p.m.
Tuesday Evening, March 25
FEAST OF THE ANNUNCIATION
Divine Liturgy: 5:30 p.m.
Saturday Afternoon, March 29

Mystery of Repentance:
Confessions: 3:00 p.m.
Great Vespers: 3:15 p.m.
Divine Liturgy: 4:00 p.m.
Sunday Morning, March 30
SECOND SUNDAY OF GREAT FAST
SUNDAY OF THE JOHN CLIMACUS
Divine Liturgy: 10:00 a.m.

2024 WEEKLY COLLECTION

March 16

 Weekly Offering:
 \$ 400.00

 <u>Candles:</u>
 \$ 25.00

 Total:
 \$ 425.00

Thank you for your support!

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

22 March: Edward & Dorothy Abda from children & grandchildren 23 March: Aziz Simon¥

from M/M Hall 29 March: Aziz Simon≯ from M/M Hall

LENTEN SERVICES

GREGORY GREAT ACADEMY:

Monday & Wednesday: Presanctified: 5:00 p.m.

Friday: Presanctified: 11:15 a.m.

ST. JOSEPH THE BETROTHED:

Tuesday: Presanctified: 7:00 p.m. Thursday: Presanctified: 7:00 p.m. Friday: Akathist Hymn: 6:00 p.m.

PRAYER OF ST. EPHREM-IV

By St. Luke, Archbishop of Simferopol and All Crimea

"Lord and Master of my life, give me not a spirit of lust for power."

What is the spirit of ambition (lust for power)? It is the desire to be always first, to have authority over others. It destroyed the archangel, the chief of all angels, making him satan and casting him down from heaven; it destroyed Korah, Dathan, and Abiram, who envied the glory of Moses when he led the people of Israel through the desert to the land of Canaan. Ambition motivated all the heretics, who wanted to install their own teachings in place of the teachings of the Church and become the leaders of the Church. There have also been writers with depraved thoughts, who have corrupted whole generations.

The Lord Jesus Christ condemned love of power—the passion of the scribes and Pharisees to be first, their desire to sit at the head of the table at feasts, to receive greetings appropriate for rulers of the people. The Lord said to His disciples and through them to us, *If any man desire to be first, the same shall be last of all, and servant of all* (Mk. 9:35). Love of power is against the spirit of the Gospel, against the spirit of humility. Nevertheless this passion has a grip on everyone, and there is no one who is not infected with it—even little children.

Everyone tries to attain a high position, thirsts for promotions, desires honor. Many parents raise their children to be ambitious, to have the passion for being first, and corrupt them this way.

Is it so hard to understand that top positions are for the few? Everyone can't be first. Essentially this is the destiny of exclusive people, marked by God. An extraordinarily large number of people strive to occupy high positions in society, and are not beneath any means in order to attain this goal; they will use connections, curry favor, or become lackies only so that they can get their aim.

Very often the Lord punishes them; their wretched passion ends in

failure. They become embittered, refuse to do any community work, retreat into family life and close themselves up in it. But love of power torments them even there, and they torment their family members. There is no peace in their souls.

This is why St. Ephraim the Syrian in his great prayer asks God to save him from the corrupting spirit of ambition so contradictory to humility.

We have all been shown the path to honor, an honor above all honors, with which no earthly achievements can compare. It is the path to the Kingdom of God, where we can become friends, children of God. We will achieve this goal only by striving to fulfill all the commandments of Christ.

We have to remember that the Lord can bring us out to the broad path when we do not seek it, when we do not aim for earthly glory. He often gives us this glory aside from our own strivings and will. True glory flees from those who chase after and thirst for it, and finds those who run from it.

Without thinking about authority over other people, we need to delve into how we can develop our abilities and talents given to us by God, to further the development of our abilities quietly, unknown to the world. And it can turn out the way it has turned out many times, that the Lord raises such a person up to an unreachable pinnacle of glory. Remember that the Lord knows how to indicate people, to distinguish human works done according to Christ's commandments. If any man desire to be first, the same shall be last of all, and servant of all.

Pray with St. Ephraim the Syrian to be delivered from the serious vice of love of power!