

# ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

130 ST. FRANCIS CABBINI AVENUE ✕ SCRANTON, PA 18504

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## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron. Jos. Ed. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Nathan Cheffers. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charles Prez- zia. Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey.  
MEMORY ETERNAL: ✕Rev. Char. Aboody. ✕Rev. Mich. Jolly. ✕ Rev. Jos. Francavilla. ✕Rev. Theo. Leonarczyk. ✕Rev. Frank Mi- lienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charl. & James Abda. ✕Marie Abda. ✕Nancy Abda. ✕Janice Assaf. ✕Thalia Assaf. ✕Joe Barron. ✕Paul & Mary Ann Bauman. ✕A.J. Bolus. ✕Veronica Bo- lus. ✕Jos. Bolus. ✕Gary Bolus. ✕Nich. Cianci. ✕Patricia Cima- kosky. ✕Ann & John Coury. ✕Mary Sue Betress. ✕Cecilia Da- vidson. ✕Margt. Dillenburg. ✕Eric Jolly. ✕Jos. King. ✕Blakely Lan- dell. ✕Elaine Manuele. ✕Frank Milewski, Sr. ✕Frank Milewski, Jr. ✕Mary L. Mooty. ✕Karen Murray. ✕Marie Patchoski. ✕Anth. Si- mon. ✕Bill Simon. ✕Char. 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.

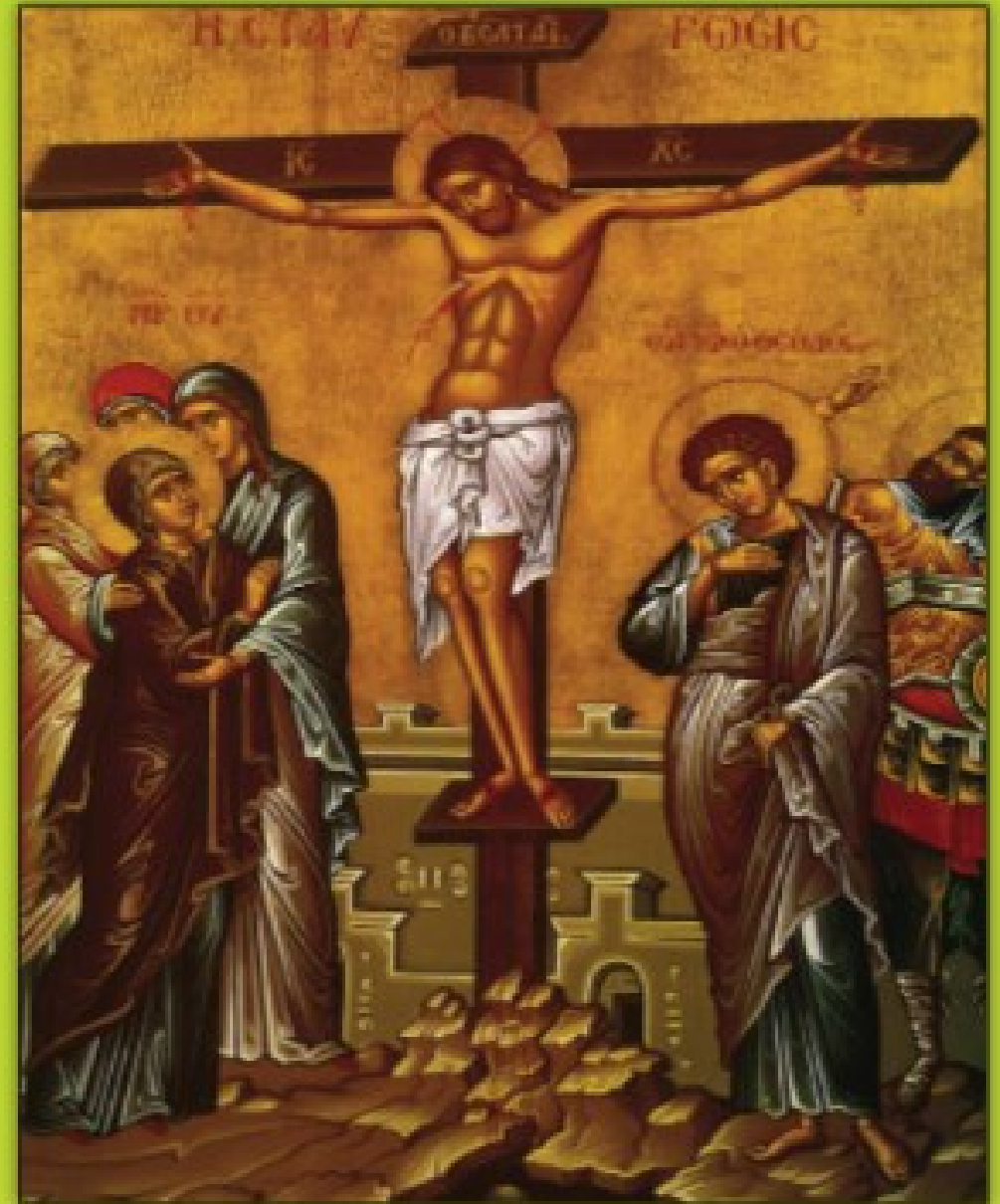
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY AFTER THE EXALTATION OF THE HOLY CROSS



*Icon of the Holy Cross and Crucifixion*

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

15 SEPTEMBER 2024 ♦ TONE 08 EOTHINON 06 † SEVENTEENTH SUNDAY AFTER PENTECOST/SUNDAY AFTER CROSS

## GREAT DOXOLOGY:

ANTIPHONS: Exaltation of the Holy Cross

FIRST:

SECOND:

THIRD

## ENTRANCE HYMN:

### APOLYTIKIA:

*Resurrection (Tone 8)*

*Exaltation of the Holy Cross*

*Glory to the Father....*

KONDAKION: Exaltation of the Holy Cross

TRISAGION: We bow in worship.....

PROKIMENON: (Tone 4)

## EPISTLE:

*Brethren*, we know man is not justified by the works of the Law, but by faith in Jesus Christ.

Hence we also believe in Christ Jesus, that we may be justified by faith in Christ, and not by the works of the Law, because by the works of the Law no man will be justified. But if, while we are seeking to be justified in Christ, we ourselves also are found sinners, is Christ therefore the minister of sin? By no means. For if I rebuild the things I destroyed, I make myself a sinner. For through the Law I have died to the Law that I may live for God. With Christ I am nailed to the cross. It is now no longer I who live, but Christ is living in me. And the life I now live in the flesh, I live within the faith in the Son of God who loved me and gave himself up for me.

ALLELUIA: (Tone 8)

String your bow, go forth, reign for the sake of truth, meekness and righteousness,  
and your right hand shall lead you wonderfully.

You loved righteousness and hated iniquity: therefore God, your God,  
anointed you with the oil of joy above your companions.

## GOSPEL:

*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 the 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: Exaltation of the Holy Cross

## KINONKON:

## COMMUNION HYMN:

## POST- COMMUNION HYMN:

*Liturgy Book p. 17*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 143*

*Liturgy Book p. 41*

*Liturgy Book p. 46*

*Liturgy Book p. 143*

*Liturgy Book p. 144*

*Liturgy Book p. 145*

*Liturgy Book p. 57*

*Galatians 2:16-20*

*Liturgy Book p. 62*

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

*Liturgy Book p. 145 / Liturgy Book p. 77*

*Liturgy Book p. 146 / Liturgy Book p. 77*

*Liturgy Book p. 87*

*Liturgy Book p. 89 / Liturgy Book p. 90*

and Syriac Orthodox Churches also have certain sections allotted to their use. The Greek Catholic patriarchate is nearby, but is not part of the Anastasis complex.

Entrance to the Anastasis is through an open courtyard flanked by a Roman Catholic chapel to Our Lady of Sorrows and a Greek Orthodox chapel of St Mary the Egyptian who experienced her conversion at the door of the Anastasis. A Greek Orthodox monastery, the Gethsemane Metochion, is also accessed from this courtyard. The rotunda enclosing the Lord’s tomb occupies approximately one-third of the church’s main floor. Each day three Liturgies (Armenian, Greek and Latin) are offered in the tomb.

The rotunda also contains a Coptic Orthodox chapel and a Syriac Orthodox. Five smaller chapels face the kouvouklion from the north and south.

Opposite the rotunda is the catholicon or cathedral of the Greek Patriarchate of Jerusalem. Greek and Armenian chapels line the aisle in the apse of the catholicon.

Descending a staircase brings us to three more chapels, Armenian, Greek, and Latin respectively. Ascending another staircase leads us to the Golgotha, shrine of the crucifixion. The Greek and Latin chapels here recall the death of Christ.

### **The “Garden Tomb”**

American and European Protestants began coming to Jerusalem in the nineteenth century but did not feel comfortable with Eastern liturgy or the ornamentation of the holy sites. The ornamentation of the tomb, however, had begun as soon as the Anastasis was constructed. The pilgrim-nun Egeria saw it this way: “You see there nothing but gold and gems and silk. For if you look at the veils, they are wholly made of silk striped with gold, and if you look at the curtains they too are made wholly of silk striped with gold... And what shall I say of the decoration of the building itself which Constantine – at his mother’s instigation – decorated with gold, mosaic and costly marbles, as far as the resources of his kingdom allowed him...”

Some Protestant writers, believing that Jerusalem in the first century was the same size as the present city, derided the Anastasis as “mere delusion, a monkish juggle” (Edward Clarke, 1812). British theorists proposed another site, outside the present city, “Gordon’s Calvary” as the place of Christ’s death and burial. The unadorned “Garden Tomb” developed there is the favored location for Protestant worship, although it is now realized that the site of the Anastasis was outside the city walls in Christ’s day.

### **Egeria’s Pilgrimage**

*In about 380 a Spanish nun visited the Holy Places. She described Sunday worship at the Anastasis as moving from the courtyard to the tomb, then to the Cross and the basilica:*

*“On the seventh day, that is, on the Lord’s Day, the whole multitude assembles before cockcrow ... in the basilica which is near the Anastasis, but outside the doors... As soon as the first cock has crowed, the bishop arrives and enters the cave at the Anastasis; all the doors are opened and the whole multitude enters the Anastasis where countless lamps are already lit... After three psalms and three prayers are ended, censers are brought into the cave of the Anastasis so that the whole basilica of the Anastasis is filled with odors. And then the bishop, standing within the rails, takes the book of the Gospel, and proceeding to the door, himself reads the Resurrection (narrative) ... After the reading of the Gospel the bishop goes out to the Cross, accompanied by all the people with hymns. There again a psalm is said and prayer is made, after which he blesses the faithful and the dismissal takes place... At daybreak because it is the Lord’s Day, everyone proceeds to the greater church, built by Constantine, which is situated in Golgotha behind the Cross, where all things are done which are customary everywhere on the Lord’s Day ...*

## SEPTEMBER 13: DEDICATION OF THE ANASTASIS

OF ALL THE SHRINES and cathedrals throughout the Christian world there is nothing to equal the Anastasis, the Church of the Resurrection, in Jerusalem, known in the West as the Holy Sepulchre. The church complex includes the hill of Calvary, the place of Christ's death, and the tomb in which He was buried and from which He rose on the third day. Its dedication on September 13, 335 is remembered every year on this date on the Byzantine calendar.

While the present form of the Anastasis dates from the mid-nineteenth century, its origins may be found at the beginning of the Christian Roman Empire, with the Equals to the Apostles, Ss Constantine and Helen. During the Roman persecution of Christians, a pagan temple had been built on the site to bury the memory of Christ's tomb. The first Christian emperor, St Constantine, mounted an expedition, led by his mother St Helena, to restore and adorn the places associated with Christ's life. The pagan temple was demolished and the Anastasis built on the site of Calvary and the tomb.

The Anastasis is actually a complex of chapels and churches with the tomb of Christ at its center. According to the Gospel, "Now in the place where He was crucified there was a garden, and in the garden a new tomb ... hewn out of the rock" (Jn 19:41; Mt 27:60). The rock and earth around the tomb was removed and a kouvouklion or shrine built around it. Over the centuries it has been adorned with marble, hanging lamps, icons and other ornaments so that it bears little resemblance to the garden tomb in which Jesus was laid. The site, however, had been cherished by local Christians long before Constantine as the actual places where the Lord suffered His Passion.

A rotunda, or circular enclosure, was built around the tomb to accommodate worshippers. At first it was open to the sky, but by the end of the fourth century a dome was constructed, enclosing the entire area.

Besides the tomb of Christ the Anastasis also contained a great basilica, called the martyrion, and a covered atrium over the rock of Calvary. These three separate structures were joined together in later years and several more chapels added, giving us the form we know today.

### Surviving the Centuries

The Anastasis survived centuries of natural disasters as well as invasion and occupation by hostile forces. The church was almost destroyed by a fire in 614 during the Persian occupation of Jerusalem but restored after the Persians were driven out in 630. During Arab rule, the church was damaged and then completely destroyed in AD 1009 by the so-called "Mad Caliph," al-Hakim. The shrine enclosing the tomb was buried in rubble which protected it from further damage.

Rebuilding the Anastasis was negotiated in a peace treaty between the Arabs and the Byzantine Empire. It took twenty years of work to rebuild the church. Several small chapels surrounding the principal shrines were added at that time. The Anastasis was often damaged and restored in centuries that followed. The most extensive damage resulted from a fire in 1808. The great dome collapsed, damaging the kouvouklion somewhat. Two earthquakes in the 1830s caused further damage. The reconstruction that followed was completed in 1870. Further restoration was needed after an earthquake in 1927 and extensive repairs were begun in 1958 and are still continuing.

### The Anastasis Today

The number of Christian groups seeking use of the church caused frequent squabbles until 1852, when the Ottomans decreed an arrangement called the status quo which is still in force. It placed the administration of the church in the hands of the three oldest and largest Christian groups in Jerusalem, the Armenian, Greek and Latin Churches. The Coptic Orthodox, Ethiopian Orthodox

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN SEPTEMBER

Saturday Evening, September 21

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, September 22

**FIRST SUNDAY AFTER HOLY CROSS**

*Divine Liturgy: 10:00 a.m.*

Saturday Evening, September 28

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, September 29

**SECOND SUNDAY AFTER HOLY CROSS**

*Divine Liturgy: 10:00 a.m.*

### EVENTS IN OCTOBER

Saturday Evening, September 05

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, September 06

**THIRD SUNDAY AFTER HOLY CROSS**

### Chicken Bar-B-Que Dinner

St Mary's Parish Center

Mifflin Ave. and Linden St. Scranton, Pa  
September 22, 2024: Noon - 5:00:00 p.m.

Call: 570. 343. 5151

### DIVINE LITURGY INTENTIONS

15 September: Joseph Viola Family\*

21 September: \*Thomas C. Lynch  
from Steve Bartnicki

22 September: Joseph Viola Family\*

### 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.

### 2024 WEEKLY COLLECTION

September 08

|                  |           |
|------------------|-----------|
| Weekly Offering: | \$ 550.00 |
| Monthly:         | \$ 10.00  |
| Holydays:        | \$ 340.00 |
| Candles:         | \$ 25.00  |
| Total:           | \$ 925.00 |

*Thank you for your support!*



# GLORY TO YOUR PRECIOUS CROSS

IN MARCH, 2012 THE BRITISH GOVERNMENT sided with employers who refused to allow Christians to wear a visible cross at work. Wearing a cross is not a requirement of Christianity, the spokesman affirmed, so wearing one in public is not protected by the law.

In October, 312 government took a very different position. Inspired in a dream to mark his soldiers' shields with the cross, the Roman officer Constantine went on to win control of the empire, an act he attributed to the help of the Christian God. Within a few years reverence for the cross had become the universal mark of Christians in the empire. St John Chrysostom, writing later in the same century, would note how "Kings, removing their diadems, take up the cross, the symbol of their Savior's death; on the purple – the cross; in their prayers – the cross; on their armor – the cross; on the holy table – the cross; throughout the universe – the cross. The cross shines brighter than the sun."

## Jerusalem, City of the Cross

Beginning about the year 325 the Emperor Constantine and his mother Helena began to uncover and adorn the sites associated with the life of Christ. In 333 the Church of the Nativity was dedicated in Bethlehem and in September 13, 335 the Church of the Resurrection, built to enclose the tomb of the Lord, was dedicated. The site, revered by Jerusalem's Christians, had been covered over in AD 135 when a previous emperor, Hadrian, order a temple to Aphrodite built there as part of his attempt to remake Jerusalem into a Roman city. Constantine had the temple destroyed and the surrounding area cut away to make the tomb and the mount of Golgotha more prominent. A covered atrium was built to enclose these two shrines which was then joined to an adjoining basilica and covered by a single domed roof.

By restoring the biblical character of the Holy Land, the Roman emperor Constantine undid the work of his predecessor Hadrian and also of the emperor Tiberius, under whom Christ was crucified, and the emperors of the previous two centuries who tried to destroy His Body, the Church.

## The Century of the Cross

During the excavations conducted for the construction of the church, workers unearthed the cross of Christ and the title placed over his head. A portion of the cross was sent to the emperor in Constantinople, but the principal part was enclosed in silver and entrusted to the care of the Bishop of Jerusalem. As a result Christians throughout the empire dreamed of visiting the Lord's tomb and venerating the precious and life-giving cross of Christ which was enshrined there. A few years after the church's dedication, St Cyril of Jerusalem could actually point to the cross as tangible proof that Christ was truly crucified. "Jesus then really suffered for all men; for the Cross was no illusion, otherwise our redemption is an illusion also. His death was not a mere show, for then is our salvation also fabulous. ...If I should now deny it, here is Golgotha to refute me, near which we are now assembled; the wood of the Cross itself refutes me, which was afterwards distributed piecemeal from hence to all the world" (Catechetical Lecture 13.4).

On May 7, 351 another manifestation of the cross took place over Jerusalem. The current bishop, St Cyril of Jerusalem, reported that a large cross encircled by a rainbow appeared in the heavens, just over the holy Golgotha, reaching as far as the holy mount of Olivet, (almost two miles). He affirmed that it was seen not by one or two persons, but clearly and evidently by the whole city and remained visible for several hours.

In A.D. 381-384 the Spanish pilgrim nun Egeria visited Jerusalem. She described the veneration of the Holy Cross on Good Friday, noting that the Cross and the title are removed from their reliquary and held by the bishop. Then "all the people pass by one by one, all bowing themselves,

they touch the Cross and the title, first with their foreheads and then with their eyes; then they kiss the Cross and pass through, but none lays his hand upon it to touch it" (*Pilgrimage*, 37.3). Egeria also describes the week-long anniversary of the church's dedication each year; however much of what she wrote has been lost. The manuscript is incomplete.

## Recovery of the Cross

One other event concerning the Cross is remembered at this time. The Roman Empire was often at odds with its neighbor to the east, the Sassanid Persians. When Rome was pagan, Christianity was welcomed in Persia, but when Rome became Christian the Persians turned against the Christians as Roman sympathizers. In AD 602 the Persian Sassanian Shah began a 26-year long war against the Byzantine/ Roman Empire. In AD 613 the Persians invaded. They sacked Jerusalem in 614 and appointed two prominent Jews as its rulers. After only a few months Christians in the city rebelled, but the uprising was quickly crushed. The Persians retaliated by seizing the holy cross and taking it to their capitol as spoils of war.

The Emperor Heraclius retaliated and in 627 surrounded the Persian capital. The next year, a new Shah made peace with the Byzantines. Palestine was returned to Roman control and on March 21, 630 the Emperor Heraclius marched triumphantly into Jerusalem bearing the precious cross. The Emperor, taking off his shoes and his imperial robes, carried the cross into the Anastasis where it was once again triumphantly exalted. It was then resolved that the Feast of the Cross be celebrated throughout the empire, for which reason it is called the Universal Exaltation.

## The Cross Today

Christians in the fourth century clearly saw the power of the Cross in the events of their age as signs that the Roman Empire was meant to turn to Christ. Succeeding centuries saw the Cross become something of a talisman, carried or worn for personal protection. When Crusaders sacked Constantinople in 1204 they divided up the emperor's portion of the Cross for bishops and princes throughout Europe. Subsequent ages saw Europe dismiss the Cross and even the Crucified as passé and irrelevant. The Cross remained only as an item of jewelry or other ornament but less and less as the sign of the true life of the world.

In Jerusalem Christ emptied Himself, even to death on the Cross. Today we see the Cross emptied of its imperial, political and talismanic associations – necessary perhaps for the true meaning of Christ's sacrifice to shine forth again in power. The radiance of the Crucified is in His refusal of power rather than in an embrace of it.

## FROM THE FEASTS OF THE CROSS

*The divine treasure hidden in the earth, the Cross of the life-giving Lord, appears in the sky to the pious emperor, showing him the spiritual sign for his victory over the enemy. With love, in joy and faith, he is divinely inspired to seek the exaltation of the object of his vision. He carefully has it lifted from the bosom of the earth for the redemption of the world and the salvation of our souls.*

(Vespers of the Forefeast)

*By its elevation, the Cross is like an appeal to the whole creation to adore the blessed Passion of Christ our God who was suspended on it, for Christ destroyed by this Cross the one who had destroyed us. In His great goodness, He brought us back to life after we had been dead, and He beatified us and made us worthy of Heaven, for He is merciful. Wherefore, we exalt His name with great rejoicing and glorify His infinite condescension.* (Vespers of the Feast)

*The rod of Your divine power has appeared from on high: the Cross, sent to us in Sion, wholly illumined by grace and boundless light. The heavenly cross of our crucified God has shone forth above glorious Golgotha, proclaiming to all that salvation has come to the world through His sufferings. Bowing down before it we chant unceasingly and ask with faith that He grant peace to the world and that He save our souls.* (Vespers. May 7)