

# ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

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## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Jos. Bartnicki. Nik-ki 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. John Karam. ✱Marie Abda. ✱Charl. & James 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 Cimacosky. ✱Ann & John Coury. ✱Mary Sue Betress. ✱Cecilia Davidson. ✱Joe. & Margt. Dillenburg. ✱Eric 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. 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.

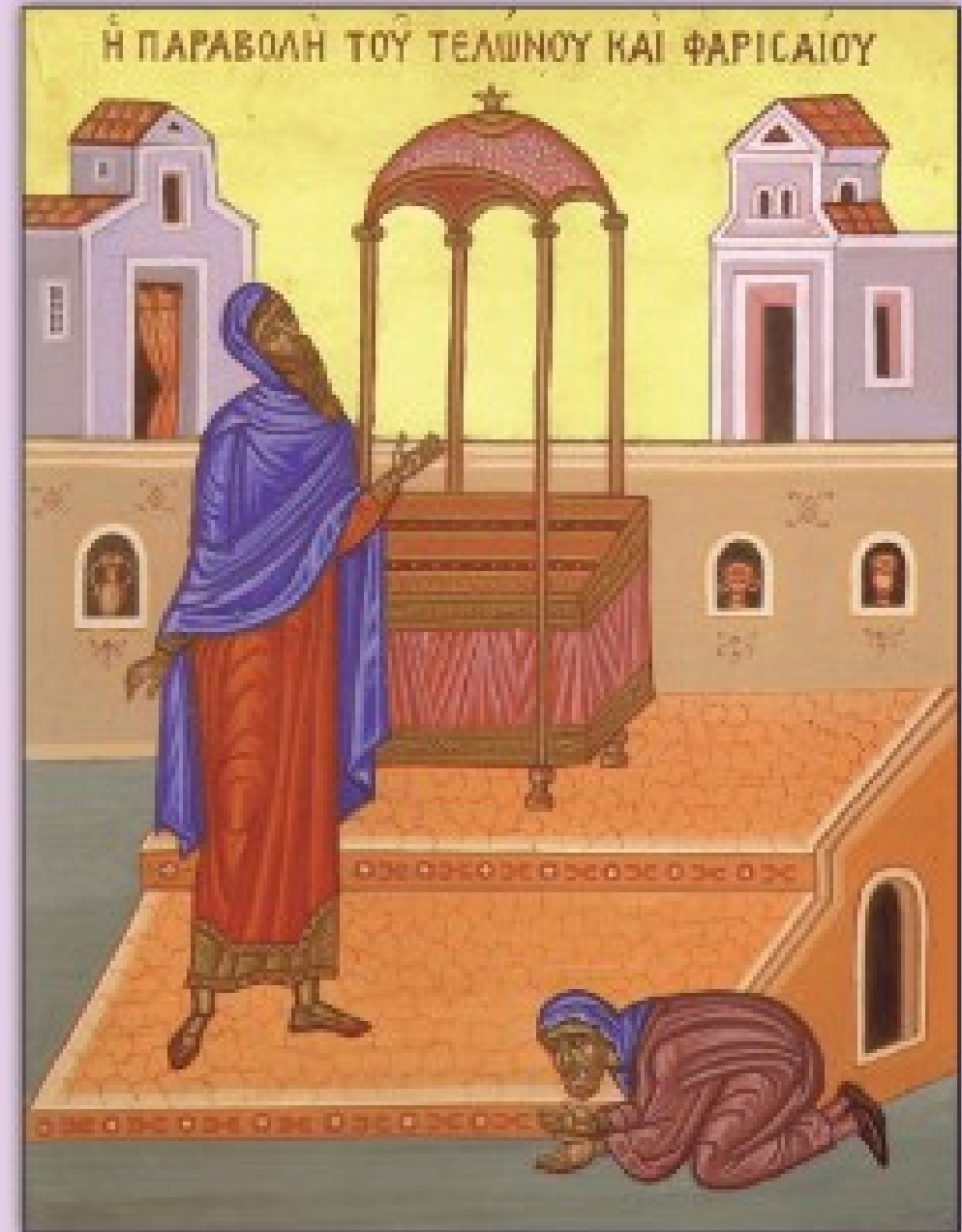
## HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

## VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY OF THE PUBLICAN AND PHARISEE



Icon of the Publican and Pharisee

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

09 FEBRUARY 2025 ♦ TONE 05 EOTHINON 00 † PHARISSE & PUBLICAN SUNDAY ♦ LEAVETAKING OF THE ENCOUNTER

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHONS:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

BEATTITUDES:

*Liturgy Book p. 125*

ENTRANCE HYMN:

*Liturgy Book p. 38*

APOLYTIKIA:

*Resurrection (Tone 5)*

*Liturgy Book p. 43*

*Martyr Nicephoros*

*Liturgy Book p. 99*

*Glory to the Father....*

KONDAKION: Pharisee & Publican

*Handout*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON:

*(Tone 8)*

*Liturgy Book p. 61*

EPISTLE:

*2 Timothy 3:10-15*

*My son Timothy, you have followed my teaching, my behavior, my faith, my long-suffering, my love, my patience, my persecutions, my afflictions – such as befell me in Antioch, Iconium and Lystra, skuch persecutions as I suffered: and out of them all, the Lord delivered me. And all who want to live piously in Christ Jesus will suffer persecution. But the wicked and impostors will go from bad to worse, erring and leading into error. As for you, keep on with the things you have learned and which have been entrusted to you, and remember from whom you have learned them. For you have known from infancy the Sacred Scriptures which are able to give you instruction for your salvation by the faith which is in Christ Jesus.*

ALLELUIA:

*(Tone 8)*

*Liturgy Book p. 59*

*Come, let us rejoice in the Lord! Let us sing joyfully to God our Savior!*

*Let us greet his presence with thanksgiving; let us joyfully sing psalms to him.*

GOSPEL:

*St. Luke 2:22-40*

*The Lord told this parable: “Two men went up to the temple to pray, the one a Pharisee and the other a publican. The Pharisee stood and began to pray thus within himself: ‘O God, I thank you that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican. I fast twice a week; I pay tithes of all I possess.’ But the publican, standing far off, would not so much as lift up his eyes to heaven, but kept striking his breast, saying, ‘O God, be merciful to me a sinner!’ I tell you; this man went back to his home justified rather than the other; for anyone who exalts himself shall be humbled, and anyone who humbles himself shall be exalted.*

HIRMOS:

*Liturgy Book p. 77*

KINONKON:

*Liturgy Book p. 83*

COMMUNION HYMN:

*Liturgy Book p. 87*

POST- COMMUNION HYMN:

*Liturgy Book p. 87*

## Dogmatic and Other Writings

Controversies over the nature of Christ had been going on since the fifth century. Christians struggled to comprehend how the incarnate Christ could be fully God and fully man. In Egypt the majority of Egyptian monks had rejected the solution of the Council of Chalcedon (451) while the Greeks of the cities accepted it. Since John and Sophronios were working with the patriarch, they promoted the teachings of the council. As Leontius of Neapolis wrote, “setting their own wisdom against that of the mad followers of Severus and of the other unclean heretics who were scattered about the country; they delivered many villages, very many churches, and monasteries too, like good shepherds saving the sheep from the jaws of these evil beasts.”

One attempt at theological compromise was Monothelitism which taught that in Christ there was but one will. Promoted by Sergius, the Patriarch of Constantinople with the blessing of the emperor as a way to reunify the Church in the empire, it began to spread through Syria and Egypt in 629.

St Sophronios wrote extensively against what he saw was a betrayal of Chalcedon, but none of his writings on this issue have survived. He returned to Alexandria to persuade Patriarch Cyrus to reject this doctrine. In 633 he made a similar trip to Constantinople but was unsuccessful in convincing either patriarch to reject monothelitism, This doctrine would be condemned finally at the Third Council of Constantinople in 681.

A few of his doctrinal works have survived, but his greatest contribution was in the area of liturgy. He composed an “Excursus on the Liturgy,” the Life of St Mary of Egypt and also about 950 troparia and stikhera for the Paschal season. His Prayer for the Great Blessing of Water at Theophany and his three-ode Canons for the Great Fast are used in all Byzantine Churches to this day.

## The Loss of Jerusalem

The Byzantine Emperor Heraclius had never given up on reclaiming the provinces he had lost to the Persians. He routed them from Syria and Palestine in 628 and pursued them to their capital to retrieve the Holy Cross. It is the return of the Cross to Jerusalem that we celebrate every year on September 14. By then Sophronios had been elected Patriarch of Jerusalem and it is he who is depicted elevating the Cross in our icons.

Christian Jerusalem would be short lived. Muhammad had wanted to capture Palestine and Syria for Islam but he realized Heraclius was too strong for him. After his death, his friend and successor, Caliph Umar ibn-al-Khattab, took on and quickly defeated the Persians. Then an Arab army besieged Jerusalem for two years until the Christians agreed to open the gates to them. Patriarch Sophronios insisted that he would only surrender the city to the caliph himself.

Umar ibn al-Khattab came to Jerusalem and toured the city with Sophronios. While they were touring the Anastasis, the Muslim call to prayer sounded. The patriarch invited Umar to pray inside the church but he declined, lest future Muslims use that as an excuse to claim it for a mosque. Sophronios acknowledges this courtesy by giving the keys of the church to him. The caliph in turn gave it to a family of Muslims from Medina and asked them to open the church and close it each day for the Christians. Their descendants still exercise this office at the Anastasis.

Within a few weeks, relations with the Arabs took a harder turn. Arab troops martyred some sixty Christian soldiers who refused to convert to Islam. A month later, in March of 638, Patriarch Sophronios reposed in Jerusalem; some accounts relate that his death was hastened by grief.

## MARCH 11: ST. SOPHRONIOS, PATRIARCH OF JERUSALEM

OUR LITURGICAL LIFE has been developed and enriched by a host of saints: men and women who have become our teachers in the spiritual life through the prayers and hymns which they composed. Not least among them is St Sophronios, seventh century Patriarch of Jerusalem (March 11). It is to him that we owe the Life of St Mary of Egypt, which we read on the fifth Thursday of the Great Fast, the Thursday of Repentance.

Born in Damascus in c. 560, Sophronios was trained in classical philosophy and was already lecturing in rhetoric by the time he was twenty. Like many classical philosophers before him, Sophronios chose to live an ascetic life in order to focus his life on the things of the mind. Unlike earlier philosophers, he was also a Christian and his asceticism inevitably led him to center his life on the things of the spirit. In search of spiritual wisdom he began visiting monasteries in Egypt, Syria and Palestine.

It was about the year 580 that Sophronios, still a layman, first met St John Moschos, a hieromonk at the monastery of Mar Saba. Sophronios quickly became disciple of the elder Moschos and they would be inseparable companions until Moschos' death some forty years later. It was to "His Beloved in Christ, Sophronios the Sophist" that the elder dedicated his most important work, *The Spiritual Meadow*.

The two came to adopt what has been called "a voluntary rootless existence" as their form of asceticism, in which they would be entirely dependent on the hospitality of others. Their choice was confirmed, as it were, by the political upheavals their age would endure.

### Sophronios in Egypt

A palace revolution in 602 succeeded chiefly in destabilizing the Byzantine Empire. This weakened their ability to resist the encroachments of their chief rival, the Sassanid Persian Empire (Iran today). The Persians invaded and seized Syria and Palestine, routing the Byzantine army. Devotees of the Zoroastrian religion, the Persians destroyed churches and slaughtered Christians in the territories they conquered. To the horror of the Byzantines the Sassanids seized the Holy Cross, taking it from Jerusalem back to Ctesiphon, their capital, in Mesopotamia.

In 605 Sophronios and John fled to Alexandria where they entered the service of the patriarch. In his life of St John the Almsgiver, Leontius of Neopolis tells that the two Syrians "... were really honest counselors and the patriarch gave unquestioning ear to them as though they were his fathers." They remained in Alexandria until the Sassanids continued their march across Palestine into Egypt.

While in Egypt St Sophronios contracted a serious inflammation of the eyes called ophthalmia, which often led to total blindness. He made a monastic profession and was tonsured by John Moschos. Then Sophronios went to visit the shrine of the Unmercenary Saints Cyrus and John and was cured. In gratitude he composed an encomium in praise of the saints recounting a number of miracles attributed to them. In English this work is generally called *The Seventy Miracles of Ss. Cyrus and John*.

In 616 the Persians reached Egypt and many Christians fled to the West. The patriarch took John and Sophronios with him to find refuge in Constantinople. When the patriarch died during the journey, our two saints continued on to Rome where John died in 619. Despite the Persian occupation of Palestine, Sophronios made sure that his elder's body was returned to the monastery where he had been tonsured, St Theodosius' near Bethlehem. Sophronios remained in that monastery.

## SAINT JOSEPH CHURCH ANNOUNCEMENTS

### EVENTS IN FEBRUARY

Saturday Afternoon, February 08

*Mystery of Repentance:*

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, January 09

**PHARISEE & PUBLICAN SUNDAY**

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

**NO FASTING WEEK**

Saturday Afternoon, February 15

*Mystery of Repentance:*

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, February 16

**PRODIGAL SON SUNDAY**

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

Saturday Afternoon, February 22

*Mystery of Repentance:*

*Confessions: 3:00 p.m.*

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

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

Sunday Morning, February 23

**SUNDAY OF LAST JUDGEMENT**

### 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

08 February: Joseph Barron ✕  
09 February: Marie Shehadi Barron ✕  
from St. Joseph Lady's Society  
15 February: Marie Shehadi Barron ✕  
from M/M Anthony Barrett  
16 February: Marie Shehadi Barron ✕

### Theophany House Blessings

*If you would like your home blessed during this holy season please sign up in the back of the church, call the rectory  
570.343.6092*

### 2024 WEEKLY COLLECTION

February 02

Weekly Offering:	\$ 500.00
Monthly:	\$ 25.00
Candles:	\$ 25.00
Total:	\$ 550.00

*Thank you for your support!*

**St. Joseph Breakfast  
Sunday, March 23, 2025**

# THE TRIODION

ON THE ISLAND OF ZAKYNTHOS a unique ceremony takes place at the beginning of the Triodion. The book of the Triodion is placed on a stand before the icon of Christ. Before the first hymn from this book is chanted, the volume is presented to the bishop. He venerates it as if it were an icon, followed by all the clergy. Then the book is presented to the chanter who intones the first hymn. The time of the Triodion has begun.

The term *Triodion* refers to the ten weeks leading up to Pascha as well as to the book which contains the hymns, readings and prayers proper to this season. Triodion literally means “three odes” and refers to the canons at daily Orthros which contain three rather than the usual nine odes.

The Triodion as we have it today was organized by Studite monks in ninth-century Constantinople. They drew chiefly on texts from the Patriarchate of Jerusalem by a number of outstanding hymnographers, including Andrew of Crete, Cosmas of Maiuma and John of Damascus – some twenty composers in all.

In general the prayers and services of the Triodion may be considered a great catechesis for the faithful, setting forth the entire scope of divine revelation through the reading of several books from the Old Testament and allusions to many others in the Great Canon and other hymns as well as patristic homilies and chants based on still other sacred texts. This catechesis is not about imparting information but about motivating us to embrace the great task of the season: repentance and the renewal of our life in Christ.

This ten-week period is made up of the following components:

- The pre-Fast weeks which ease us into the practices of the Great Fast;
- The six-week long Great Fast itself;
- The two-fold feast of Lazarus Saturday and Palm Sunday; and
- The Great and Holy Week of the Lord’s Passion.

## The Pre-Fast Weeks

Documents from the sixth through the eighth centuries attest to a growing custom in the East of observing one week in preparation for the Great Fast. Today this pre-Fast period in the Byzantine Churches consists in the following:

- Two Sundays in which the Gospel readings at the Divine Liturgy invite us to reflect on humility (Pharisee and Publican) and God’s ever-welcoming love (Prodigal Son).
- A **Fast-Free Week** between these two Sundays in which we are told not to fast, lest we take pride in our efforts like the Pharisee.
- **Meat-Fare Week**, the last time meat is eaten before Pascha. This week includes a Saturday of the Dead in which we make a general commemoration of all who have gone before us.
- **Cheese-Fare Week**, the last time dairy products are eaten before Pascha. Cheese-Fare Week ends with Forgiveness Sunday and the ultimate preparation for the Fast: mutual forgiveness.

## Fasting and Our Renewal

The preparation for the Great Fast in the Byzantine Churches focuses to a great extent on fasting. Why is fasting so emphasized if the purpose of this season is the renewal of our life in Christ?

In the Scriptures the great “icon” of our communion with God is “*Eden, the Garden of God*” (Ez 28:13) where God walked with Adam and Eve. That communion was broken by eating the so-called forbidden fruit. Eating became the sign of choosing one’s own will over the will of God. This is why the first way in which the devil tempted Christ concerned food. Fasting – not eating – is thus a symbol of putting aside our own will in order to recover our communion with God.

In our society, where food is so abundant, eating is an even more fitting symbol for doing our own will. We can choose to eat whatever we feel like. We can pass up foods which don’t please us. We throw away food without a second thought. We may not be able to indulge our lust for power or wealth very easily; we can always reach for another piece of cake.

Many people prepare for Lent by deciding what they will give up. Fasting in the Christian East is not a matter of personal choice, but of surrendering one’s will to the Church which determines when and how to fast. This does not mean that the fasting rules are unchangeable, but one should have the blessing of one’s spiritual guide before excusing oneself from the fast. The heart of the fast is putting aside one’s ego.

In the Great Fast we refrain from eating for at least part of each day (until noon, or mid-afternoon or until we receive the Eucharist) for 40 days. This number recalls the 40-day fasts of Moses before receiving the Ten Commandments (see Ex 34:27-29) and of Elijah before encountering God on Mount Horeb (see 1 Kgs 19:8-12). For Christians, of course, the Lord Jesus’ 40-day fast in the wilderness after His baptism stands out as the foremost example of fasting and communion with God.

During the pre-Fast weeks of the Triodion we prepare for our 40-day fast by abstinence – not eating certain foods while continuing to eat others. Many people consider abstinence to be fasting; in fact it is merely a part of fasting. We fast completely for a period of time. Then when we do eat, we abstain from eating X, Y, and Z.

## Why Animal Products?

Again let us return to the Garden of God. In the book of Genesis we read that God said to our first parents, “*See, I have given you every herb that yields seed which is on the face of all the earth, and every tree whose fruit yields seed; to you it shall be for food*” (Gen 1:29). Fruits and vegetables, nuts and grains made up the diet of humanity both before and after the fall (see Gen 3:18). It was only after the flood, when the earth had been laid waste, that God tells Noah, “*The fear of you and the dread of you shall be on every beast of the earth, on every bird of the air, on all that move on the earth, and on all the fish of the sea. They are given into your hand. Every moving thing that lives shall be food for you*” (Gen 9:2, 3). In abstaining from animal products, then, we are returning to the “food of paradise,” the diet of the first created, to symbolize our desire to recover the communion with God for which they were made.