

ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

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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 Prezgia. 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. ✱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.

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline0:00 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:

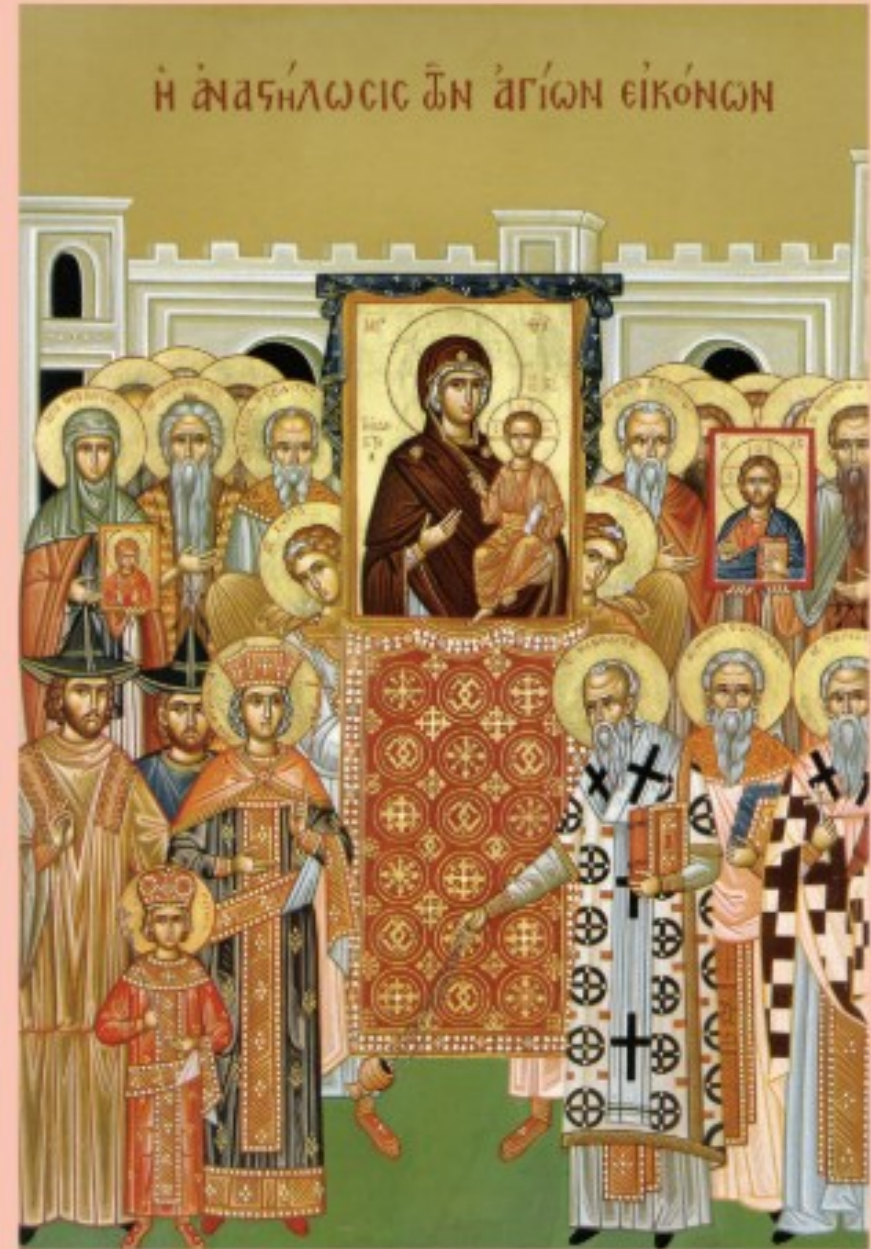
Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

FIRST SUNDAY OF THE GREAT FAST
SUNDAY OF ORTHODOXY
MEMORY OF THE HOLY PROPHETS

Ἡ Ἀναθήλωσις τῶν Ἁγίων Εἰκόνων



Icon of the Holy Images

DIVINE LITURGY OF SAINT BASIL THE GREAT

09 MARCH 2025 ♦ TONE 01 EOTHINON 09 † FIRST SUNDAY OF THE GREAT LENT ♦ SUNDAY OF ORTHODOXY

GREAT DOXOLOGY:

ANTIPHONS: *First Sunday of Lent*

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 1)

Triumphant of Orthodoxy

Patron

Glory to the Father....

KONDAKION: Annunciation

TRISAGION:

PROKIMENON:

(Tone 5)

EPISTLE:

Brethren, let us also, have such a cloud of witnesses over us, put away every encumbrance and the sin entangling us, and run with patience to the fight set before us; looking towards the author and the fulfiller of faith, Jesus, who, instead of the joy set before him, endured the cross, despising shame, and sits at the right hand of God 's throne. Consider, then, the one who suffer such opposition from sinners against him, so that you may not grow weary and lose heart. For you have not yet resisted to the point of bloodshed in the struggle against sin; and you have forgotten the extortion addressed to you as sons, which says, " my son, neglect not the Lords discipline, neither be weary when you are rebuked by him for when the Lord loves he chastises; and he's cages every son he receives (Prv. 3:11, 12)." Continue under discipline. God deals with you as with sons; For is there any son his father does not, correct? But if you are without discipline, in which all have had a share, then you are illegitimate children, and not sons. Furthermore, we had fathers of our flesh to correct us, and we respected them. Shall we not much more obey the Father of spirits and have life? They indeed corrected us for a few days, as they saw fit; but he, for our benefit, that we may share his holiness.

ALLELUIA:

(Tone 8)

Shall joyfully to God, all you earth, sing praise to the glory of his name, proclaim his glorious praise.

For, you have tested us, O God, you have tried us as silver is tried by fire.

GOSPEL:

At that time Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!" Nathanael said to him, "Where do you know me from?" Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel." Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

HIRMOS:

KINONKON:

Lenten Supplement p. 17 / Liturgy Book p.178

Liturgy Book p. 83

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36 / p. 39

Liturgy Book p. 38

Liturgy Book p. 39

Lenten Supplement p. 1

Liturgy Book p. 47

Lenten Supplement p. 6

Liturgy Book p. 50

Liturgy Book p. 58

Hebrews 12:1-10

Liturgy Book p. 59

St. John 1:43-51

solute, never follows anything. The soul, left without exercise, becomes like a field that has not been cultivated for several years, which is overgrown with weeds, worthless grass, thorns, which is difficult to make fruitful. Idleness of the spirit, lack of exercise in good deeds lead to the death of the soul, to the overgrowth of the soul with all the weeds of sin. As bad as it is, that's not the whole problem.

It is a much greater misfortune that we lose the days of spiritual work - the short days of our lives. They are given by God in order to achieve a great and holy goal, to prepare for the Last Judgment, for the answer at the Judgment, so that we become worthy in the eyes of God, so that He won't put us on the left side Himself and say: "Go ... you damned ones, into the eternal fire prepared for the devil and his angels" (Matt. 25:41).

Life is given to us so that we hurry, hurry to do the great work of purifying our hearts, following the Lord Jesus Christ. But this following is strenuous work, often hard work, and not idleness. This is the enduring of suffering for the Lord Jesus Christ, and idleness does not suffer, it avoids suffering.

Do you know that all the saints, who, it would seem, did not need labor, who devoted their entire lives to spiritual exploits, divided the time of day into three parts: one part - prayer, the other part - reading the word of God, another part - work or labor. They lived in the desert, in the wild Libyan desert, lived in the forests of the Far North, in impenetrable wilds, and devoted one part of their time to work.

They chose different kinds of work: weaving baskets, matting, planting vegetable gardens, cutting wood, building cells, churches and entire monasteries. What they did with their hands was sold to the nearest city, they ate by what they made for themselves and fed the poor. They considered work an important and necessary thing.

The holy apostle Paul preached God throughout the day, and at night he made tents. By the light of the moon or lamp, he worked diligently, considering work obligatory for himself. His main work, his main aspiration was to run, to hasten as much as he could towards the goal - to flee to the Kingdom of God.

Do you know his amazing words: "Brethren, I do not consider myself accomplished; but only, forgetting what is behind and stretching forward, do I strive for the goal, for the honor of the high calling of God in Christ Jesus" (Phil. 3:13-14).

He, not at all considering himself to have achieved it, strove forward, forgetting what had already been achieved, he strove for a higher goal, for receiving the highest calling of the Divine in Christ Jesus.

This is an example of a life opposite to the life of idle people. You will not find any trace of idleness in the life of the Apostle Paul, in the life of fasting hermits, in the life of a monastic, in the life of great saints. They all worked from morning to night. Idleness was alienated from them, idleness was considered a great and fatal evil.

It is necessary, hearing the prayer of Saint Ephraim the Syrian, which is repeated so often, to carefully listen to every word of the prayer, and remember, delve into the meaning of these words and imprint them forever in your heart. I will help you capture them. Today I captured the petition of Saint Ephraim for deliverance from the spirit of idleness.

Remember that life is short, you must hasten, as the apostle Paul hastened - you must hasten in the work of the Lord. Amen.

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.

PRAYER OF ST. EPHREM

By St. Luke, Archbishop of Simferopol and All Crimea

"Lord and Master of my life, give me not a spirit of idleness."

This is how Saint Ephraim the Syrian begins his great prayer. Why does he begin with a request to be delivered from idleness, as if there were no more grievous vices than idleness?

Saint Ephraim speaks of idleness because he knows better than us what is more important, what is more disastrous, what vice is stronger, more dangerous, and, if we talk about idleness, he begins his prayer with a prayer not to give the spirit of idleness, which means that idleness is a very dangerous vice.

Observing idleness from an ordinary, worldly point of view, we see that idleness is contemptible, deserving of universal condemnation. See how low idle people are, who do not want to work, spend their lives in complete idleness and go toward many, many vices. Idleness is the mother of a great many vices. Idle people lie down, doing nothing, sitting and dreaming. About what? About nothing, their thoughts often wander completely aimlessly; they remember the past, that happiness, those joys that they experienced, they dream that all this will happen again. They think only about this, about nothing serious, they do not focus their thoughts on the deep seriousness of life, on the enormous responsibility that lies with everyone not only before people, but also before God Himself.

An idle person is a harmful member of society, a harmful member of the state. Idleness leads to great and grave vices. Idle people are not able to work, they fall into poverty, into hunger. Money does not come by itself, wealth does not come, they do not want to work, nothing comes by itself, and a person needs everything that is necessary for life, and in addition, that which exceeds the limit of what is necessary: he needs pleasures, needs luxury in life.

To get money, he invents various, often sinful, means, becomes capable of all baseness, dark deeds, theft, lies, deceit, bribes. So contemptible is idleness from a purely worldly point of view.

And what shall we say if we speak of idleness in our spiritual life? Does it really deserve less condemnation than in the area of our material life? It is even more disastrous in the spiritual life. Any ability of ours that remains without exercise is lost. If a musician who has reached perfection in playing ceases to practice, if he leaves music altogether for many years, he loses his perfection in playing.

Every organ of our body without exercise comes into a state of lethargy, inability to work. A person who always lies down loses the ability to walk. He who does not work with his hands, brings the muscles of the hands to sagging. Without physical inactivity, the powers of the body fade away.

Also the faculties of the soul: any spiritual faculties left untrained are lost. If a person does not pray, then he loses the ability to pray. A person who always rejects fasting will not force himself to pray. Whoever does not follow his spirit, his heart, becomes spiritually dis-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Saturday Afternoon, March 08

Mystery of Repentance:

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, March 09

FIRST SUNDAY OF GREAT FAST:

SUNDAY OF ORTHODOXY

Divine Liturgy: 10:00 a.m.

Saturday Afternoon, March 15

Mystery of Repentance:

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, March 16

SECOND SUNDAY OF GREAT FAST

SUNDAY OF THE HOLY RELICS

Divine Liturgy: 10:00 a.m.

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.

St. Joseph Breakfast
Sunday, March 23, 2025
9:00 a.m. - 1:00 p.m.
Adults: \$ 12 / Children \$6

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 March: Aziz Simon✘
from M/M Francis Hall
09 March: Aziz Simon✘
from M/M Francis Hall
15 March: Aziz Simon✘
from M/M Francis Hall
16 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.**

THE AKATHIST HYMN - 1

by Fr. Emmanuel Hatzidakis

The Akathist Hymn, the Salutations to the most-holy Theotokos, is one of the most beloved Services of the Orthodox Church. Its popularity is due to its theme, its beautiful melodies and its poetic expression and structure. It constitutes the crown jewel of Orthodox hymnology. The inspired composer, with incomparable imagery, rhetorical skill and spiritual loftiness praises the great mystery of Incarnation and the holy Virgin, who became the Instrument of our salvation.

Historical Background

The Hymn has been studied over the centuries, yet, despite all the attention it has received by many scholars, many questions remain unanswered, with “who is the composer” and “what is the time of composition” being the main ones. As authors most often mentioned are Romanos the Melodist (6th Century), Sergios Patriarch of Constantinople (7th Century), and St. Photios (9th Century), among others.

Why is it called Akathist? Because during the chanting of the Hymn the faithful remained standing (Akathistos in Greek means “non-sitting”). They still do. This was a unique characteristic of this particular Ode, contrary to the custom of sitting during the chanting of other Odes. Why the difference? It is understood as an expression of thanksgiving to the most holy Theotokos for having saved the “City” (Constantinople) from being sacked by the enemies.

To those of Greek extraction the Akathist is of added significance, in that it relates to the Greek Nation’s historic events of its War of Independence of 1821. We should also point out that because of the historic significance of the Hymn, tied repeatedly to events in the history of the Greek Nation, a new prelude was composed, full of doxology and entreaty, known by everyone —the most famous “Ti Ypermaho”: “To you, Invincible.” This prelude was most likely composed by Patriarch Sergios.

Religious Significance

But why is it chanted during the Great Lent, since the breaking of the various “sieges” with which this Hymn has been associated took place at other times? It is probably chanted at this time as a tribute to the Most Holy Theotokos due to the fact that the Feast of the Annunciation always falls during Great Lent. By breaking it into parts, the celebration lasts even longer. That’s why Saturday was chosen (remember, the day starts from the sundown of the previous day) —because Saturdays and Sundays are the only days in which a joyful event can be commemorated during Great Lent.

Originally the Hymn was part of the Matins Service. For the convenience of the faithful it was transferred to the evening before, attached to the Small Compline. In monasteries it is read daily. Monks recite it by heart.

Analysis of the Akathist Hymn

What is the Akathist Hymn? It is a poem, comprised of a prelude (the Kontakion “To Prostachthen Mystikos”) and 24 stanzas, one for each of the letters of the Greek Alphabet. In other words, the Akathist consists only of that part which is intoned by the Priest. The odd

numbers follow the same pattern, their characteristic being that they are comprised of six double addresses to the Most holy Mother of God, beginning with “Hail,” or “Rejoice,” in Greek “χαῖρε, haire”, therefore their popular name of “Hairetismoi,” Salutations. They all have the same refrain, which is the concluding line: “Haire Nymphi Anymphefte,” literally “Hail, Groomless Bride”. The even stanzas are shorter and are patterned after the second Kontakion. Their refrain is “Alleluiah.” The Akathist can rightly be called and is our “Hymn of Joy,” with its motif being the joyous event of the Incarnation, accented by the unceasing cries of “Rejoice,” “Rejoice”: “Rejoice, for though you joy will shine forth!”

Theme of the Hymn is the Mystery of the Incarnation, with emphasis to its beginning, the Annunciation of the Good News to the Theotokos. The prelude is a summary of the entire Hymn. The first four stanzas develop this theme, while the next eight stanzas (through M) go over the historical events:

- Visit to Elizabeth - E
- Joseph’s doubts - Z
- Christ’s birth - H
- the Star - Θ
- the Adoration of the Magi - I
- their departure - K
- Christ in Egypt - L
- and Symeon’s Meeting with the Messiah - M

The other half of the Ode (N - W) constitutes a theological elaboration of the Mystery of Incarnation:

- The new Creation glorifies God - N
- the new, wondrous birth urges people to alienate themselves from the world - Ξ
- the Logos was on earth, but also remained in heaven - O
- the Angels were amazed at the divine plan of salvation - P
- the wise of the world are unable to explain the mystery of the virginal birth - R
- the shepherd-God, becomes lamb-man in order to save the world - S
- the Virgin becomes the protection of the faithful - T
- no hymn can pay an adequate tribute to the Incarnate King - Y
- the Holy Theotokos is the bright candle that guides to the knowledge of God - Φ
- Christ came to the world to bring grace and forgiveness - X
- the doxology to the Son is connected to the praise of the living temple, the Holy Theotokos - Ψ
- ending with the following admirable address to the Virgin - Ω

O ALL-HYMNED AND PRAISED MOTHER,
who did bear Him who is holier
than all the saints: the most holy Logos:
In receiving our offering now,
do safeguard and rescue from all ills all of us
and do redeem and spare from future punishment
those crying out to you: Alleluia!