

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.
Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.
Sara Gomez. William Lass, jr. Niko Mayashairo. Mary
McNeilly. Sue Solsman. Susan Vieselmeyer. Dean & Sherry
Yockey. **MEMORY ETERNAL:** ✕Rev. Charles Aboody. ✕
Rev. Michael Jolly. ✕Rev. Joseph Francavilla. ✕Rev. Frank
Milienewicz ✕Dn. John Karam. ✕Marie Abda. ✕Charlotte
Abda. ✕James Abda. ✕Marie Abda. ✕Nancy Abda. ✕A.J. Bo-
lus. ✕Nicholas Cianci. ✕Patricia Cimakosky. ✕Ann Coury. ✕
Mary Sue Betress. ✕Margaret Dillenburg ✕Eric Jolly. ✕
Joseph King ✕Blakely Landell. ✕Elaine Manuele. ✕Frank
Milewski, Sr. ✕Frank Milewski, Jr. ✕Mary Lou Mooty. ✕Karen
Murray. ✕Marie Patchoski. ✕Anthony Simon. ✕Bill Simon. ✕
Ruth Sirgany. ✕Mary Ann Walsh. ✕Genevieve Zaydon

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Wednesday :

Compline 7:30 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.; follow-
ing any service; or by appointment.

HOLY ANOINTING OF THE SICK:

Following services /call the Rectory.

HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

**FIFTH SUNDAY OF
THE GREAT LENT
SUNDAY OF ST. MARY OF EGYPT**

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

21 MARCH 2021 ♦ TONE 01 EOTHINON 09 † FIFTH SUNDAY OF GREAT LENT / SUNDAY OF ST. MARY OF EGYPT

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD: (Tone 1)

ENTRANCE HYMN: *Resurrection*

APOLYTIKIA:

Resurrection (Tone 1)

St. Mary of Egypt

Saint Joseph the Betrothed

KONDAKION: *Annunciation*

TRISAGION: *Holy God...*

PROKIMENON: *Psalms 75:12, 2*

Liturgy Book p. 1

Liturgy Book p. 11

Liturgy Book p. 11

Liturgy Book p. 15

Liturgy Book p. 15

Liturgy Book p. 15

Lenten Supplement p. 5

Liturgy Book p. 20

Lenten Supplement p. 6

Liturgy Book p. 23

(Tone 1)

May Your kindness, O Lord, be upon us for we have hoped in you.

Stichon: Exult, you just in the Lord; praise from the upright is fitting.

EPISTLE:

Hebrews 9:11-14

Brethren, when Christ appeared as the high priest of the good things to come, he entered once for all through the greater and more perfect tabernacle, not made by hands (that is, not as a part of the present creation), nor again by virtue of blood of goats and calves, but by virtue of his own blood, into the sanctuary, having obtained eternal redemption. For if the blood of goats and bulls and the sprinkled ashes of a heifer sanctify the unclean for the cleansing of the flesh, how much more will the blood of Christ, who through the Holy Spirit offered himself unblemished to God, cleanse your conscience from dead works to serve the living God!

ALLELUIA: *Psalms 91: 1, 2*

(Tone 1)

O Come, let us sing joyfully to the Lord; let us shout for joy to God our Savior.

Let us come into his presence with thanksgiving.

GOSPEL:

St. Mark 19:32-45

At that time Jesus took the Twelve, and began to tell them what would happen to him, saying, “Behold, we are going up to Jerusalem, and the Son of Man will be betrayed to the chief priests and the Scribes; and they will condemn him to death, and will deliver him to the Gentiles; and they will mock him, and spit upon him and scourge him, and put him to death; and on the third day he will rise again.” And James and John, the sons of Zebedee, came to him, saying, “Master, we want thee to do for us whatever we ask.” But he said to them, “What do you want me to do for you?” And they said, “Grant to us that we may sit, one at thy right hand and the other at thy left hand, in thy glory.” But Jesus said to them, “You do not know what you are asking for. Can you drink of the cup of which I drink, or be baptized with the baptism with which I am to be baptized?” And they said to him, “We can.” And Jesus said to them “Of the cup that I drink, you shall drink; and with the baptism with which I am to be baptized, you shall be baptized; but as for sitting at my right hand or at my left, that is not mine to give, but it belongs to those for whom it has been prepared.” And when the ten heard this, they were at first indignant at James and John. But Jesus called them and said to them, “You know that those who are regarded as rulers among the Gentiles I lord it over them, and their great men exercise authority over them. But it is not so among you. On the contrary, whoever wishes to become great shall be your servant; and whoever wishes to be first among you shall be the slave of all; for the Son of Man also has not come to be served but to serve, and to give his life as a ransom for many.”

HIRMOS: *In you O Full of grace...*

KINONIKON:

Lenten Supplement p. 17

Liturgy Book p. 47

- the very spots where our Savior suffered His Passion – it was natural that such ceremonies developed as the clergy and the faithful visited these sites during the yearly commemoration of Holy Pascha.

Historical knowledge of the liturgical ‘goings on’ in the Church of Jerusalem are received from the eye-witness account of a pilgrim from Gaul, named Egeria, who wrote of her experiences in 381-384, *Travels of Egeria*. On the Saturday before Palm Sunday, the Christians gathered at the Lazarium, the church over the tomb of St. Lazarus. This was done not to remember the event in the historical chronology of the Passion (since it does not immediately precede the Palm Sunday Entrance of our Lord). Rather it was the place where the announcement or proclamation of the Feast of Pascha took place. For it was in Bethany (the hometown of Lazarus, c.f. John 11) that Jesus came ‘*six days before the Passover.*’ (John 12:1)

There is a logical and theological connection between these two. At the end of the Lazarus account we hear “*Many therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him. But some of them went to the Pharisees, and told them the things that Jesus had done... And the chief priests and Pharisees had given a commandment, that if any man knew where he was, he should tell, that they might apprehend him.*” (John 11:45-56) We also know from John 12:9-19, accounting the entrance of Palm Sunday, that “*A great multitude therefore of the Jews knew that he [Jesus] was there; and they came, not for Jesus’ sake only, but that they might see Lazarus, whom he had raised from the dead... The multitude therefore gave testimony, which was with him, when he called Lazarus out of the grave, and raised him from the dead. For which reason also the people came to meet him, [on Palm Sunday] because they heard that he had done this miracle. The Pharisees therefore said among themselves: Do you see that we prevail nothing? behold, the whole world is gone after him.*” This is why the Jews received Him as king on Sunday and denounced Him as an enemy on Friday. The former because of the miracle of the resurrection of Lazarus and the later the malicious envy of the leaders of the people.

Monday. We remember on this day that Christ is told that Lazarus is ill. (c.f. John 11:1-6) We are reminded that what we bring to the triumphant King are “*branches of generosity and palms of purity, let us all make ready to meet Christ...*”

Tuesday. Lazarus continues to languish. Bethany (the place of Lazarus home) is told to rejoice for a great and awesome miracle is to take place in its midst. We are reminded that what we bring to the triumphant King are “*palms of virtue... so we receive Him in our souls as in the City of Jerusalem...*”

Wednesday. Lazarus dies and is buried. (c.f. John 11:7-15) Jesus in His divine foreknowledge, predicted this so that we and His disciples might believe in Him. We are reminded that what we bring to the triumphant King are “*works of mercy instead of palms, and prayer in our hearts instead of branches...*”

Thursday. The second day of Lazarus’ entombment; Jesus and his disciples journey to Bethany. “*Behold, O Lord, as once You pitied your friend Lazarus and raised him by Your awesome power, now give life to all and grant us Your great mercy!*” At Vespers, we heard the moving account of Joseph’s forgiveness of his 10 brothers in Egypt. We are reminded that to the triumphant King “*let all who are in the deserts and caves assemble together and go with songs to meet the Lord...*”

Friday. The third day passes and a great number of Jews assemble from Jerusalem to console the sisters, Martha and Mary. (c.f. John 11:19) Today, we also remember Jesus sends His disciples to secure the colt of a donkey for His entrance into Jerusalem. (c.f. Mark 11:1-11)

Saturday. The day on which we remember the raising of Lazarus by our Lord (c.f. John 11:20-56) and Jesus proclaims, “*I am the resurrection and the life: he that believeth in me, although he be dead, shall live*” At Vespers we also hear of the death of the Patriarch Jacob and his blessings upon his sons. Today, the prayers of the Church have the format of a Sunday, the as Lord’s Day, as though we are celebrating His resurrection.

† **Psalms 75** † **Hebrews 9: 11-14** † **Psalms 95** **Mark 10: 32-45**

5th Sunday of Great Lent: Mother Mary of Egypt

Lent is already almost over: this week is the last week of the Great Lent. We have finished five weeks of prayer and fasting and have only one left. Great and Holy Lent - the forty days - ends this Friday. That is to say, the liturgical commemoration ends; the discipline of fasting, however, remains unbroken until Holy Saturday.

The feast of the *Raising of Lazarus* from the dead on this Saturday and *Feast of Palms* next Sunday are a respite between the two Fasts of Great Lent and Holy Week. Liturgically, they are, as it were, one feast. Lazarus Saturday has many Sunday (resurrectional) elements present in its Liturgy; while on Palm Sunday we hear echoes of Lazarus Saturday in the prayers and sentiments.

This Sunday we remember our holy Mother, Mary of Egypt, whose feast day is April 1, as mentioned in last week’s bulletin. This festival today permits us to honor her with greater solemnity and with the Divine Liturgy. Her life was read during Orthros this past Thursday, as the model of conversion and repentance, while the Canon of St. Andrew was read as the hymn of repentance.

Orthros this Sunday present us with another theme for our consideration, namely *Lazarus and the Rich Man* taken from Luke 16:19-31. Again we see that this is the gospel read by the Church of Jerusalem on this Sunday. This theme remains throughout the week, not merely because of the historical connection between the two Churches but because we look forward to the other Lazarus whom Christ raised from the dead. Lazarus is not merely the image of hope to all who suffer with patience and forbearance in this life; but is so because he is an image of Christ, Himself. “*You Who are rich, O Christ, have made Yourself poor and You have enriched us mortals with immortality and life.*” [Monday Vespers]

The gospel appointed to be read today points us in the direction of Jerusalem and our Lord’s prophecy that He will be put to death by all men (‘*the priests and scribes*’ and ‘*the Gentiles*’) and so to rise again for all men. Jesus also invites us to accompany Him as He said to His disciples, “*Can you drink the cup that I drink or be baptized with the baptism with which I am baptized?*” (10:38) Our Lord reminds us of the condition for which ‘to sit in glory with Him’ in heaven: “*Whoever wishes to be great among you will be your servant; whoever wishes to be first among you will be the slave of all.*” (10:43-44)

In the Latin Church, this Sunday marked the first of the two weeks before Easter which formed the Season of Passiontide. Dramatically, all sacred images were veiled as well as the Holy Cross, which was then unveiled on Great Friday for veneration and of the saints during the angelic hymn on Holy Saturday. This practice arose from the gospel passage selected for that day from John (8:59) which ends with these words: “*They took up stones therefore to cast at him. But Jesus hid himself, and went out of the temple.*” This ‘hiding of Christ’... the hiding of His glorious divinity (which makes possible His suffering) ... reminds us of how the Jews sought to put Jesus to death before the Passion, finding their opportunity in Judas, as well as, the fear of the Apostles (c.f. John 11:8) And so we see yet another point of convergence in traditional liturgies, East and West.

A Week of Preparation. The prayers and hymns of this week speak explicitly about these days as preparation for the Jerusalem Entrance of Christ, the Feast of Palms. Simultaneously, there continues our focus on the Lazarus’s: of the rich man and the one raised. At Vespers, we hear of the dramatic reversal: Isaac blessing not his firstborn son, Esau, but Jacob.

Lazarus Saturday: its history. Much of the dramatic elements (stylized reenactments) of our Holy Week are derived from the rites and ceremonies of the Church at Jerusalem and are very ancient in their practice although not necessarily original to the Byzantine Church. Since Jerusalem contains the holy places

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Saturday, March 20th

Great Vespers 3:15 p.m.

Divine Liturgy 4:00 p.m.

Sunday, March 21th

Fifth Sunday of Lent

Divine Liturgy 10:00 a.m.

Sunday, March 21st

Ladies’ Society St. Joseph Breakfast

9:00 a.m. — 1:00 p.m.

Take out: \$8.00 adults

\$4.00 children

Saturday, March 27th

Lazarus Saturday

Religious education

Divine Liturgy 9:00 a.m.

2021 WEEKLY COLLECTION

March 14

Weekly Offering	\$ 495.00
Pascha Flowers	\$ 50.00
Monthly	\$ 15.00
Holyday	\$ 10.00
Candles	\$ 25.00
Total:	\$ 595.00

Thank you for your support!

DIVINE LITURGY INTENTIONS

20 March ✕ Dawn Robby
from Pendrak Family

20 March ✕ Dorothy Abda
from Karen Kane

21 March ✕ James Zaydon, Sr.
from Family

27 March ✕ David Michaels
from Stephanie Pendrak

28 March ✕ Stephen Pendrak
from Stephanie Pendrak

09 May ✕ Anna Abdalla Richards
From Joseph & Catherine Hazzouri
Zayden Family

09 May ✕ Catherine Zaydon
from children John, Jemille, John Paul
Zaydon

THE 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 with your spiritual father or confessor.

LENTEN SERVICES

Monday/Tuesday: Pre-sanctified Gregory the Great Academy 4:30 pm

Wednesday/Thursday: Pre-sanctified Gregory the Great Academy 4:30 pm

Friday: St. Joseph Church Great Vespers 6:00 p.m./ Pre-sanctified Gregory the Great Academy 4:30 pm

“BUT FASTING MAKES ME HUNGRY”

“Father, I don’t fast, fasting makes me hungry! ”If those were the words of a child they would be funny. But they were actually spoken by an adult!

The fact is, fasting is meant to make us hungry. The fact is fasting is not an “option” for Christians. Neither are prayer and alms-giving. Christ did not say, “if you fast” but, rather, “when you fast.” He Himself fasted. Those to whom He directed His words fasted. Perfecting their tradition by coupling it with prayer and almsgiving, The Lord revealed that the very heart of our lives as Christians is rooted in fasting, prayer, and almsgiving. The Lord also severely chastised those who fasted, prayed, and gave alms for the purpose of being noticed and applauded by others or merely as a means of “fulfilling the law.” Indeed, He noted, they received their reward – praise from others. But their actions were to no avail, and brought with them no heavenly blessing. Hence, Christ insisted that we fast “in secret,” pray “in secret,” and give alms “in secret,” that we “wash our faces” of ashes and not allow our left hand to know what our right hand is doing, so that our heavenly Father will reward us openly.

The Lord Himself fasted for 40 days before beginning His public ministry.. indicating that one aspect of fasting is preparation. In terms of the Church’s lenten seasons, fasting prepares us to celebrate, to feast, and to focus our attention on that which we anticipate celebrating, rather than on the mundane things that all too often dominate our attention. While food is an essential element of any celebration be it the blessing of foods on Pascha, or the blessing grapes on the Great Feast of Transfiguration, etc. – it can also be a preoccupation, something that can dominate our time and attention. We fret over what to eat and what not to eat. We agonize over trans fats, cholesterol, carbs, and calories. We drink Ensure to gain weight, and then patronize weight loss clinics to lose it. We even have an entire TV network devoted to food! Instead of “eating to live,” we “live to eat.” And sadly, before major celebrations, we spend so much time planning menus and hoping that our celebration will be memorable, enjoyable, and tasty, that the very thing we gather to celebrate is obscured, misplaced, and lost. This is especially so in the 40 days leading to the celebration of Pascha. The Great Fast of Lent reminds us to prepare ourselves spiritually, to bring under control those things we have allowed to control us even though they are well within our control – and food is surely one of those things – and to apply the self control that fasting teaches us to other areas of our lives. During the first week of Great Lent, we are re-minded that, while fasting from food, we must fast from our passions – anger, gossip, jealousy – while intensifying our vigilance, our prayer lives, and our service to others, especially the least among us. Fasting as a preparation is quite the opposite of the worldly preparations that focus our celebration on us, rather than on Christ and the joyful mysteries He lovingly shares with us. Of course, fasting is at the very heart of the ascetic life. Food can be a passion, a preoccupation that can easily dominate our lives. But this does not mean that merely by avoiding certain “prohibited” foods while partaking of others that are “approved,” we are really fasting.

Years ago, I was given a lenten cookbook that, in the preface, offered an extremely detailed explanation of the Church’s fasting tradition – no meat and meat products, dairy products, fish, wine, and oil. It also correctly noted that eating shellfish – lobster, scallops, crab, prawns and shrimp, clams, and the like – does not violate the fast, but then it warned that shellfish should be accompanied by drawn margarine rather than butter. How ridiculous, I thought. Emptying ourselves of our passion for food not only involves reducing how much and what we

eat, but also how much time we spend thinking about food, preparing food, reading about food, discussing food, and manipulating food to “fit” the fasting tradition of the Church. The same cookbook offers a recipe for a “lenten chocolate cake,” at the end of which was noted, “your family will enjoy this delicious cake so much that you’ll want to serve it all year ‘round!”] Consider this: one could devise a lenten weekly menu that, while fully avoiding meat, dairy products, fish, wine, and oil, would be anything but ascetic – lobster on Monday, grilled prawns on Tuesday, King Crab legs on Wednesday, lemon-drenched shrimp on Thursday, and scallops on Friday, all with melted margarine, of course!

“Legally,” this indeed fulfills the “fasting laws,” but it completely misses the “spirit” of fasting, as does the “yummy lenten chocolate cake” or the tasty tofu “sausage” or soy “chicken wings” guaranteed to “taste like the real thing.”

Approaching fasting in this manner – “this is permitted, that isn’t” – not only misses the mark of fasting, but can become a dangerous temptation – the same temptation to which the pharisees succumbed by adhering meticulously to the externals of the law while remaining clueless as to its internal spirit. It can easily lead to spiritual pride, delusion and self satisfaction. This is neither fasting nor asceticism. It reflects the very opposite, as more time is spent figuring out how to make tofu taste like sausage than it would to mindlessly fry up a link of real sausage. Taking things one step further, this approach to fasting is utterly detached from prayer and almsgiving. The time saved by not worrying about what we’ll eat or how to prepare our food, much less “adapt” it, would more wisely be spent in prayer, in worship, in meditation and the reading of Scripture or the Holy Fathers, in reflecting on the countless other things – our anger, our jealousy, our self-centered-ness, our sloth, our despair, our lust of power, our idle talk – that are surely within our control, even though we so often allow to control us. Might not the money we save by purchasing simple food be “stewarded” more wisely by giving it to those who have less, or nothing? By quietly and anonymously giving it to an agency that assists those who are out of work or home-less or abused? And, to take all of this one step further, might we not devote a portion of our time to volunteering at one of those agencies, “feeding” those in need with the loving and personal human contact that reveals God’s presence in this world?

Again, fasting is not an option. Neither are repentance, prayer, almsgiving, preparation, asceticism, ministering to the least among us, wisely managing our time and talents and treasures, struggling to over-come our passions, and so on. They’re all related, interconnected, essential. So fast we must to the extent that we can, without comparing ourselves to others, much less engaging in endless and spiritually dangerous public discussions on what we’ve “given up this Lent” or how “weary” we’ve become by fasting – from those things [including but hardly limited to food] that we’ve allowed to control us, those things of which, with God’s help, we need to take control.

Fast we must, in the spirit of the Holy Spirit, rather than in the spirit of the pharisees, and in secret, without fanfare or discussion. And fast we must, not delighting in our ability to transform chocolate cake into a “lenten delight,” but in allowing Christ to transform us as we delight in tasting and seeing how good He, the “Bread which came down from heaven,” truly is. Such fasting not only prepares us for the celebration of His Resurrection, but prepares us for the eternal heavenly banquet, to which one and all are invited, in His Kingdom.

Sorry my friend, but fasting is meant to make you hungry, a hunger that can only truly be satisfied by the Lord Himself. Ultimately, fasting, when properly embraced, leads to Communion with God. ***Father John Masco***