

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
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PRAYER INTENTIONS

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron.
Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buck-
ley. Chris Carey. John Coury. Maryann Nappi Donahue. Car-
ol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara
Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki.
Sue Solsman. SusVieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: *Rev. Char. Aboody.*Rev. Mich. Jol-
ly.*Rev. Jos. Francavilla.*Rev. Theo. Leonarczyk*Rev. Frank
Milienewicz*Dn. John Karam.*Marie Abda.*Charlotte &
James Abda.*Marie Abda.*Nancy Abda.*Janice Assaf.*
Thalia Assaf*Paul Bauman.*A.J. Bolus. *Jos. Bolus. *Gary
Bolos.*Nich. Cianci.*Patricia Cimakosky.*Ann Coury.*
Mary Sue Betress.*Cecilia Davidson*Margt. Dillenburg*Eric
Jolly.*Jos. King *Blakely Landell. *Elaine Manuele.*Frank
Milewski, Sr.*Frank Milewski, Jr.*Mary L.Mooty.*Karen
Murray.*Marie Patchoski.*Anth. Simon.*Bill 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.

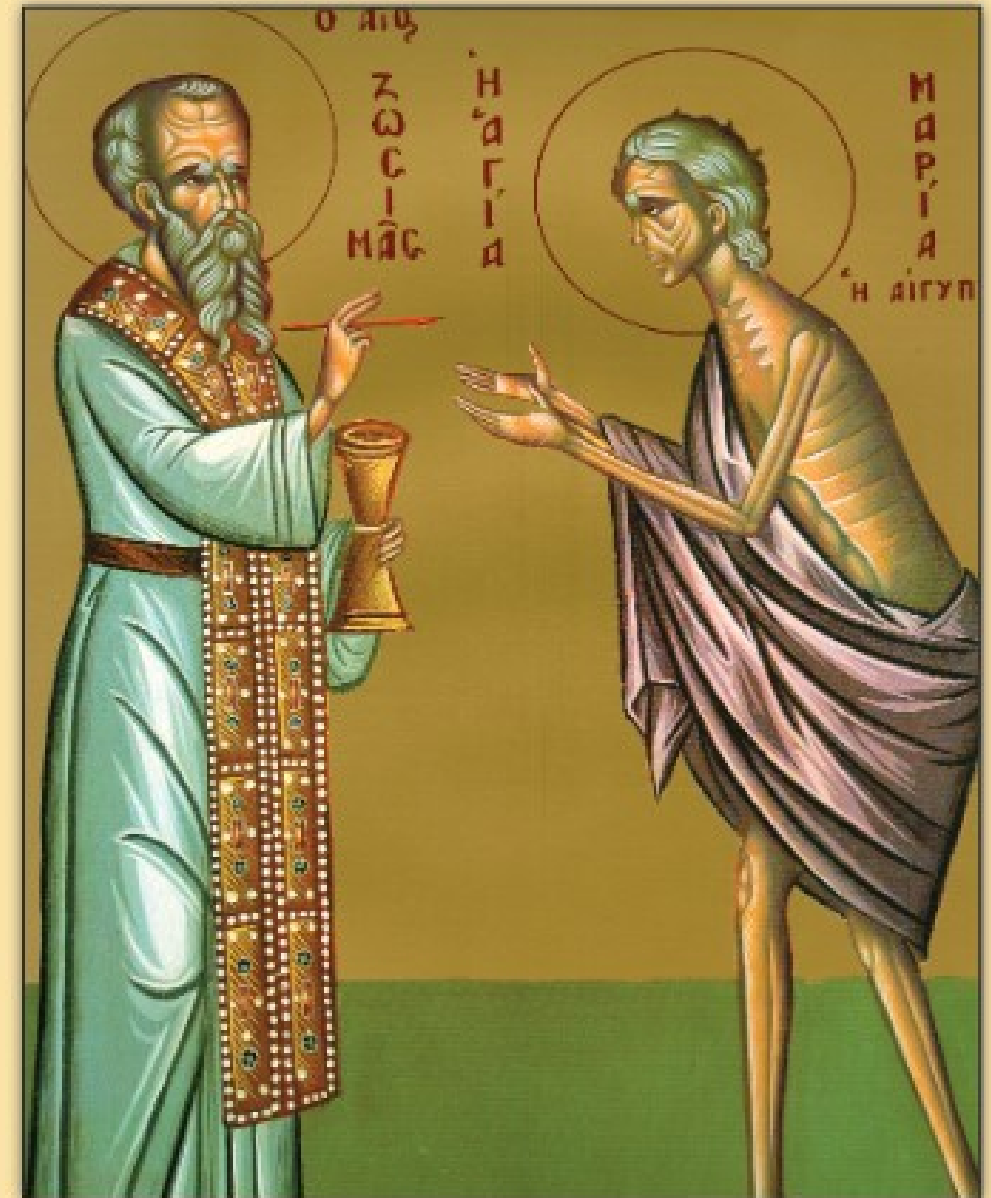
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

FIFTH SUNDAY OF THE GREAT FAST SAINT MARY OF EGYPT



Icon of Saints Zozimos and Mary of Egypt

DIVINE LITURGY OF ST. BASIL THE GREAT

26 MARCH 2023 ♦ TONE 01 EOTHINON 09 † FIFTH SUNDAY OF LENT / SUNDAY OF ST. MARY OF EGYPT

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHON:

FIRST: Liturgy Book p. 29

SECOND: Liturgy Book p. 32

THIRD: Liturgy Book p. 36/39

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 1)

Saint May of Egypt

St. Joseph

Liturgy Book p. 39

Lenten Supplement p. 5

Liturgy Book p. 47

Lenten Supplement p. 6

KONTAKION: Triumphant Leader

TRISAGION:

PROKIMENON: Tone 8

EPISTLE: Liturgy Book p. 50

Liturgy Book p. 61

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: Psalm 75: 12. 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.”

HRMOS:

Lenten Supplement p. 17 / Liturgy Book p. 178

KINONIKON:

Liturgy Book p. 47

POST-COMMUNION HYMN:

Liturgy Book p. 89

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.

thony the Great, who lived in solitude in Egypt. “It was revealed to Father Anthony in the desert that there was one who was his equal in the city. He was a doctor by profession and whatever he had beyond his needs he gave to the poor, and every day he sang the Trisagion with the angels.”

Ways Leading to Salvation Today

As the Great Fast draws to a close, we may feel that we have lived its call to prayer, fasting and almsgiving to the full. Yet there are in our midst others who, like St Mary of Egypt, call us by their example to examine the possibilities of stretching our spiritual muscles further than we imagine possible.

Los Angeles attorney Tony Tolbert recalls how there was always room in his family home for someone down on their luck. This memory prompted him to move back into his parents’ house and offer the use of his own fully furnished home for one year so a homeless family could regroup and move on with their lives. Felicia Dukes was living with three of her children in a single room at a family shelter, but her oldest son was over the age limit and could not stay with them. The family was reunited due to Tolbert’s stunning offer and could begin rebuilding their lives. “You don’t have to be Bill Gates or Warren Buffet or Oprah,” Tolbert said. “We can do it wherever we are, with whatever we have, and for me, I have a home that I can make available.”

When Palm Beach physician Richard Lewis died, friends and colleagues gathered at a local mortuary to pay their respects. They were astonished when the doors opened to admit a group of physically and mentally disabled people who came in to join them. Unknown to anyone – including his own twin brother – Dr Lewis had been supporting several group homes in the area caring for the disabled.

Swedish tourists Annis Lindkvist and her sister Emma were visiting Edinburgh, Scotland when a chance meeting changed their lives. Jimmy Fraser, unemployed and homeless after his marriage failed was begging in the street when the women asked him for directions. They struck up an acquaintance and, ultimately a friendship. The women obtained a passport for Fraser and paid for his flights so that he could join their family for Christmas. The women took him sightseeing and to a hockey match as well as to Mid-night Mass. “People promise you things all the time on the street,” Fraser reflected, “but they never materialize ... Being homeless is cold, lonely and depressing and you get a lot of abuse from people. This was an incredible act of kindness!” The women are arranging a similar visit for Easter.

The extraordinary acts of these secular “Marys” bring to life the following words by the nineteenth century Russian saint, John of Kronstadt: “And God reveals His hidden saints so that some may emulate them and others have no excuse for not doing so. Provided they live a worthy life, both those who choose to dwell in the midst of noise and hubbub and those who dwell in monasteries, mountains and caves can achieve salvation. Solely because of their faith in Him, God bestows great blessings on them. Hence those who because of their laziness have failed to attain salvation will have no excuse to offer on the day of judgment.

“If you love your neighbor, then all of heaven will love you. If you are united in spirit with your fellow creatures, then you will be united with God and all the company of heaven; if you are merciful to your neighbor, then God an all the angels and saints will be merciful to you. If you pray for others then all of heaven will intercede for you. The Lord our God is holy; be holy yourself also.”

SAINT ZOSSIMA, A HIDDEN SAINT

AS THE GREAT FAST draws to a close, we are presented with the story of St Mary of Egypt. Her Life, by St Sophronios, Patriarch of Jerusalem, is read on the Thursday of Repentance, along with the Great Canon of St Andrew of Crete. On the fifth and last Sunday in the Great Fast, Mary herself is commemorated. The story of her early dissolute life, her remarkable conversion, and the asceticism which characterized the rest of her days made her the classic model of repentance in both East and West.

The second figure in St Sophronios' Life stands in complete contrast to his principal subject. St Zossima (April 4) is described as a devout monk in an unnamed Palestinian monastery. While Mary lived a free-wheeling and undisciplined life before her conversion, Zossima had been raised in the monastery since his infancy. This practice was not uncommon before the modern age.

We are told in the Life that Zossima "... had been through the whole course of the ascetic life and in everything he adhered to the rule once given to him by his tutors concerning spiritual labors. He had even added much himself in his efforts to subject his flesh to the will of the spirit." Thus, while Mary was indulging her every carnal desire, satisfying her "insatiable desires and irrepressible passions" (as she described it), Zossima was learning to subject his passions to the spirit.

The *Life* insists that "he had not failed in his aim. He was so renowned for his spiritual life that many came to him from neighboring monasteries and some even from afar." Zossima, we are told, "never ceased studying the Divine Scriptures.... his sole aim being to sing of God and to practice the teaching of the Divine Scriptures."

Zossima's Dilemma

When Zossima, by then a hieromonk, had spent some 50 years in the monastery, he came to think that he had attained a certain level in the ascetic life beyond his fellows. He knew that he had not exhausted the spiritual life, but did not know where to go from here. "Is there a monk on earth who can be of use to me and show me a kind of asceticism that I have not accomplished? Is there any man to be found in the desert who has surpassed me?"

Was Zossima displaying pride? He was not self-satisfied with his achievements nor was he condescending to others less advanced than himself. He more resembled the young man whom Christ told to keep the Commandments and who replied, "*I have kept all these things since my youth. What do I still lack?*" (Mt 19:20) Zossima wanted to deepen his spiritual life but was frustrated that he could not find a spiritual mentor who could help him progress. By way of response, an angel appeared to him and counseled him that there are always unknown struggles in the spiritual life greater than the challenges he had already faced. "That you may know how many other ways lead to salvation, leave your native land like the renowned patriarch Abraham and go to the monastery by the River Jordan." There he would eventually encounter, not a monk or even another man, but a woman whose witness renewed his spiritual life as well as the lives of countless believers ever since. Zossima remained in his monastery and lived to be over 100. It would be his obedience to tell Mary's story to the world.

Zossima was not told to imitate Mary's radical asceticism but to recognize "how many other ways lead to salvation." In this his story resembles that attributed to St An-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN MARCH

Saturday Evening, March 25th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, March 26th

SUNDAY OF ST. MARY OF EGYPT

Divine Liturgy: 10:00 a.m.

Saturday Evening, March 31st

Great Vespers: 5:00 p.m.

EVENTS IN APRIL

LAZARUS SATURDAY

Saturday Morning, April 01st

Divine Liturgy: 9:00 a.m.

Youth Day: Paschal Preparations

Saturday, April 01st

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, April 02nd

PALM SUNDAY

Blessing & Procession: 10:00 a.m.

Divine Liturgy

Sunday Evening, April 02nd

GREAT & HOLY WEEK

Bridegroom Orthros: 7:00 p.m.

2023 WEEKLY COLLECTION

March 19

Weekly Offering:

\$ 3,015.00

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

25 March: Joseph Edward Bartnicki
from Steve Bartnicki

26 March: Rosemary Brown
from M./M. James Hanisch

01 April: Ron Brown
from M./M. James Hanisch

02 April: Christine Michaels
from M./M. David Michaels

LENTEN SERVICES

Monday, Wednesday: **Pre-sanctified:**

Gregory Great Academy: 5:00 p.m.

Tuesday & Thursday: **Pre-sanctified Liturgy:**

St. Joseph: 7:00 p.m.

Friday: **Pre-sanctified: Gregory Great Academy:**
11:15 a.m.

Friday: **Great Vespers: St. Joseph: 5:00 p.m.**

MEDIATOR OF A NEW COVENANT

IF YOU HAVE EVER BEEN A PARTY to an important contract, such as a real estate transfer, whether you know it or not, you have entered into a **covenant** – a formal, solemn and binding agreement between parties concerning serious matters, such as borders, property, finances, or ways of life. A covenant establishes a bond between the parties – whether nations or individuals – which goes beyond the specifics agreed upon. A covenant implies a relationship of trust in other areas of life between the parties as well.

Covenants such as these are called bilateral, because they are between two equal parties – two nations, two companies or two individuals – who agree on the terms of their relationship. The Scriptures speak often of covenants between God and individuals, the people of Israel, or the entire human race. These covenants are not bilateral, but **unilateral**. They are not mutual agreements between equal parties, but unsought gifts of God to man. As Pope Benedict XVI described it, “The covenant, then, is not a pact built on reciprocity, but rather a gift, a creative act of God’s love” (“The New Covenant: A Theology of Covenant in the New Testament”).

It is God who determined the terms of the bond which He offers to the recipients of His covenants. This is not “unfair,” because what God offers is so far above and beyond what the other party can contribute. God gains nothing by making a covenant with man; man has everything to gain by keeping the terms which God has established.

The Covenant with Adam (Gen 1:27-2:3) – The Jews understood creation itself to be a covenant with mankind. God’s part was to create our first ancestors in His image and likeness, and give them “*dominion over ... every living thing that moves on the earth*” (v. 28) with “*every herb ... and every tree ...for food*” (v.29), except for “*the fruit of the tree which is in the midst of the garden*” (Gen 3:3). Man’s part was to “*Be fruitful and multiply; fill the earth and subdue it*” (Gen 1:28): to replenish and cultivate, or put in order, the creation God had given.

The Genesis story concludes as follows: “*Then God blessed the seventh day and sanctified it, because in it He rested from all His work which God had created and made*” (Gen 2:3). The Jews considered keeping the Sabbath as the sign which would remind them of God’s covenant with Adam.

The Covenant with Noah (Gen 9:9-15) –After the flood waters receded, God made another covenant with mankind through Noah, promising to keep creation from being destroyed: “*Behold, I establish My covenant with you ... never again shall there be a flood to destroy the earth.*” In addition to the herbs and fruit of the trees, God now provided that “*Every moving thing that lives shall be food for you*” (Gen 9:3). But man was not to eat “flesh with its blood” (blood was the stuff of sacrifice – it was an offering for God, not for man to consume). Man’s part in the covenant was, again, to “*Be fruitful and multiply, and fill the earth*” (Gen 9:2).

Here, too, the covenant had a sign: God says, “I set My rainbow in the cloud, and it shall be for the sign of the covenant between Me and the earth. ... and I will look on it to remember the everlasting covenant between God and every living creature of all flesh that is on the earth” (Gen 9:13-16). Unlike the covenant in Eden, this sign of the covenant was to remind God, rather than man, of what He had promised.

The Covenant with Abram (Gen 12) – The next covenant was with Noah’s descendant Abram, whose name God changed to Abraham. “*Behold, My covenant is with you, and you shall be a father of many nations.... And I will establish My covenant between Me and you and*

your descendants after you in their generations, for an everlasting covenant, Also, I give to you and your descendants ... all the land of Canaan, as an everlasting possession” (Gen 17:4-9).

While the earlier covenants were between God and all mankind through Adam and Noah, the covenant with Abram/Abraham was with him and his descendants. Their part was to observe the sign of the covenant, circumcision, which would identify them as being of Abram’s tribe, heirs of God’s promise. “This is My covenant which you shall keep, ... Every male child among you shall be circumcised ... My covenant shall be in your flesh for an everlasting covenant” (Gen 17:10, 11, 13).

The Covenant with Moses (Ex 19:3-9) – The promise that Abraham’s descendants would inherit the land of Canaan was fulfilled through Moses. God promised, “*Now therefore, if you will indeed obey My voice and keep My covenant, ... you shall be to Me a kingdom of priests and a holy nation.*” (Ex 19:5)

The people’s part of the covenant was to keep the Ten Commandments and the other precepts God had given them. These precepts were written for posterity and animals were sacrificed to seal the covenant. Moses “...And Moses took the blood, sprinkled it on the people, and said, “*This is the blood of the covenant which the LORD has made with you*” (Ex 24:7, 8).

The sign of this covenant was the observance of the three pilgrimage feasts: Pesach (Passover), Shavuot (Pentecost), and Sukkot (Booths): “Three times in the year all your men shall appear before the Lord, the LORD God of Israel” (Ex 34:23).

The Covenant with David (2 Sm 7:12-16) – When David was securely established as the Israelite king, he received this promise from God: “*The LORD declares to you that the LORD will make you a house [descendants]. When your days are fulfilled, and you lie down with your fathers, I will raise up your offspring after you, who shall come from your body, and I will establish his kingdom. He it is who shall build a house for my name.*” This offspring was Solomon, who erected the first temple in Jerusalem. But then the promise continues and expands: “*I will establish the throne of his kingdom forever*” (verse 13), and “*Your house and your kingdom will endure forever before me*” (verse 16). What began as a promise concerning Solomon, turns into something greater—the promise of an everlasting kingdom. Another Son of David would rule forever and build a lasting House.

This Covenant is unconditional because God does not place any conditions of obedience upon its fulfillment. The promise made rests solely on God’s faithfulness and does not depend at all on David or Israel’s obedience.

The New Covenant – In the Epistle to the Hebrews Jesus is called the “*Mediator of the new covenant*” (Heb 9:15). In this covenant, prophesied by Jeremiah (see Jer 31:31), Jesus renews many aspects of the Old Covenants described above. As God rested on the seventh day from His work of creation, so Jesus rested on the “Great Sabbath,” from His work of redemption. Animal blood was not to be consumed in the days of Noah because it was an offering to God, but the “*blood of the new covenant, which is shed for many for the remission of sins*” (Mt 26:28) is to be consumed in the Eucharist. While Israel under Moses was to be “*a kingdom of priests and a holy nation,*” all the baptized are “*a chosen generation, a royal priesthood, a holy nation, His own special people*” (1 Pt 2:9). Gabriel told Mary at the Annunciation, that Jesus “*will be great, and will be called the Son of the Highest; and the Lord God will give Him the throne of His father David. And He will reign over the house of Jacob forever, and of His kingdom there will be no end*” (Lk 1:31). The New Covenant fulfills all the promises of the earlier Covenants.