

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABRINI AVENUE * SCRANTON, PA 18504

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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. Sus, Vieselmeyer. 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.*Paul Bauman.*A.J.
Bolos. *Jos. Bolos. *Nich. Ciani.*Patricia Cimakosky.*Ann
Coury.*Mary Sue Betress.*Cecilia Davidson*Marg.t Dillen-
burg*Eric Jolly.*Jos. King *Blakely Landell. *Elaine Ma-
nuele.*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:

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.

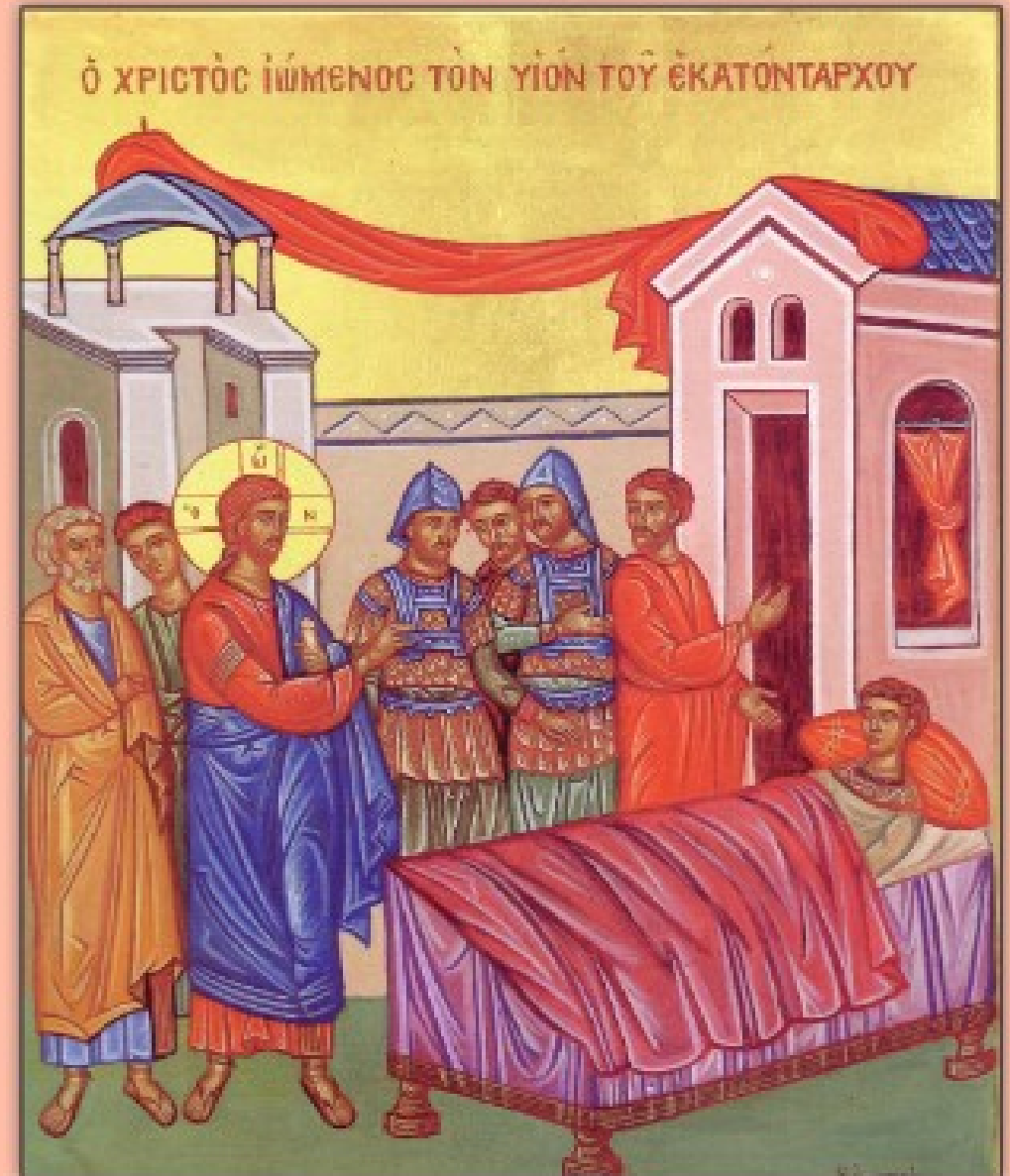
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

PARISH ADVISORY COUNCIL:

Meetings as scheduled.

FOURTH SUNDAY AFTER PENTECOST



Icon of Christ Healing the Centurion's Servant

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

03 JULY 2022 ♦ TONE 03 EOTHINON 04 † FOURTH SUNDAY PENTECOST/Ss. HYACINTH & ANATOLIUS

GREAT DOXOLOGY:

ANTIPHON:

FIRST:

SECOND:

THIRD: *Beatitudes*

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 3)

Holy Martyr Hyacinth

Holy Father Anatolius. Archbishop of Constantinople

St. Joseph

KONDAKION:

TRISAGION:

PROKIMENON: Ps. 46:7,2

(Tone 3)

EPISTLE:

Brethren, now that you have been freed from sin, you have come to serve justification. I speak in a human way because of the weakness of your flesh. For as you yielded your members as slaves to uncleanness and iniquity, so now yield your members as slaves of justification so as to be sanctified. For while you were the slaves of sin, you had nothing to do with justification. But what fruit did you gather then of those deeds of which you are now ashamed? For the end of such things is death. But now, set free from sin and become slaves to God, you have your fruit resulting in sanctification, and as your end, life everlasting. For the wages of sin is death, but the gift of God is life everlasting in Christ Jesus our Lord.

ALLELUIA: *Psalm 20:2,3*

(Tone 3)

Liturgy Book p. 62

In you, O Lord, have I hoped: let me never be put to shame.

In your goodness, save me and deliver me; lend your ear and hasten my deliverance.

GOSPEL:

St. Matthew 8:5-13

The Lord said: when Jesus entered Capernaum, there came to him a centurion who begged him, saying, “Lord, my servant is lying sick in the house, paralyzed, and is grievously afflicted.” Jesus said to him, “I will come and cure him.” But in answer the centurion said, “Lord, I am not worthy that you should come under my roof; but only say the word, and my servant will be healed. For I too am a man subject to authority, and have soldiers subject to me; and I say to one, ‘Go,’ and he goes; and to another, ‘Come,’ and he comes; and to my servant, ‘Do this,’ and he does it.” And when Jesus heard this, he marveled, and said to those who were following him, “Amen I say to you, I have not found such great faith even in Israel. And I tell you that many will come from the east and from the west, and will feast with Abraham and Isaac and Jacob in the kingdom of heaven, but the children of the kingdom will be put out into the darkness outside; there will be weeping and gnashing of teeth.” Then Jesus said to the centurion, “Go your way; as you have believed, so be it done to you.” And the servant was healed at that hour.

HIRMOS:

Liturgy Book p. 77

KINONIKON:

Liturgy Book p. 83

POST-COMMUNION HYMN:

Liturgy Book p. 89/90

Summer Liturgical Services

Daily Vespers: 5:30 p.m. [Monday thru Friday] † Tuesday Compline: 7:30 p.m.

ish people and the One who shines the light of true righteousness among the Gentiles. He is, as we sing so often in the Canticle of Simeon, “Light to the revelation of the Gentiles and the glory of Your people, Israel.”

Coming from East and West

By the time Christ began His public ministry, Rome had been ruling the Holy Land for almost 100 years, through a succession of local governors and administrators. The ruler of Galilee at the time was the tetrarch Herod Antipas, whom the locals called “King Herod.” The region of Galilee was the site of much of the Lord Jesus’ early ministry.

When the Lord’s teaching was rejected in His home town of Nazareth, we are told that “*leaving Nazareth, He came and dwelt in Capernaum, which is by the sea*” (Mt 4:13). It was there that He chose four local fishermen - Peter, Andrew, James and John – and called them to be His followers.

As a seaside fishing village, it is likely that Capernaum was a place where taxes would be collected, particularly from the local fishermen. Matthew the evangelist was collecting taxes there when Jesus called him (see Mt 9:9). It was perhaps to insure that taxes were collected that Roman soldiers were stationed in the area as well.

The Centurion at Capernaum

Matthew does not tell us anything about the officer who called on His help. In the Gospel of Luke we learn a bit more. In Lk 7, the first approach to Jesus on this matter was made by the local Jewish elders: “And when they came to Jesus, they begged Him earnestly, saying that the one for whom He should do this was deserving, ‘for he loves our nation, and has built us a synagogue’” (Lk 7:4,5). Some commentators have concluded that the centurion might have been a God-fearer or even a proselyte (Gentile convert), but this is not mentioned in either Gospel, as it was not pertinent to the story or its message.

In both tellings of this story, the centurion refrains from summoning Jesus to the servant’s bedside, “*for I am not worthy that You should enter under my roof*” (Mt 8:8, Lk 7:6). Perhaps the centurion knew it would violate local custom for a Jew (much less a holy man) to enter the home of a Gentile. This is not mentioned, because it too was not pertinent to the story or its message.

What was emphasized by the Lord in both Gospels is the centurion’s faith. Many of Jesus’ contemporaries relied on their being members of the people of Israel to, as it were, guarantee their status before God. But, as the Lord said elsewhere, “*Do not think to say to yourselves, ‘We have Abraham as our father.’ For I say to you that God is able to raise up children to Abraham from these stones*” (Mt 3:9).

Many looked to the correct observance of the precepts of the Law as the sign that they were doing God’s will. The centurion, not being a Jew, could not rely on either of these principles. His response, however, showed that he had the deep reliance on God which validates any religious observance then or now.

Christian tradition has also stressed the man’s humility and made it the model for our response when the Lord is near. In both East and West, his words are incorporated into our prayer as we approach the Eucharist.

In the Byzantine prayers before receiving Communion we say, “I know that I am not worthy or sufficient that You should come under the roof of my soul, for all is desolate and fallen” (Second Prayer) and “I am not worthy, O Lord and Master, that You should enter under the roof of my soul” (Seventh Prayer). The centurion’s humble protestation is clearly the model here.

What is the Principal Message Here?

The “punch line” in Matthew’s story of this healing tells us what his principal message is for us. Jesus marvels at the centurion’s faith, then He adds: “*And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth*” (Mt 8:11,12).

SIGNS OF THE MESSIAH

THE GOSPELS PRESENT A PICTURE of the world in which Christ lived which is not always understood. While they focus on His interaction with the leaders of Israel, the Gospels also show us how many other groups and peoples He encountered. Official Judaism, centered on Jerusalem, was made up of several strains. We hear of the Pharisees (the rabbis, focused on the Torah) and the Sadducees (the priests, centered on temple worship). The Gospels also mention the Samaritans with their reverence for the ancient shrines rather than Jerusalem. And we know of others groups who did not esteem the Jerusalem establishment but retired to the Judean desert to await the expected Messiah. Many feel that John the Forerunner was one of them.

Besides these representatives of mainstream and fringe Judaism, the area was also home to Gentiles. Some were native to the area. Jesus often traveled to the east side of the Jordan, and to the area of Tyre and Sidon where He encountered many Gentiles as well. Then, of course there were the colonists who inhabited the cities of the Decapolis, ten Roman and Greek cities in today's Jordan and Syria, and the Roman presence, based in Caesarea on the Mediterranean which governed the area in the name of Caesar. Some of these Gentiles respected Jewish belief and were known as "God-fearing" although they were not part of the Jewish people.

The centurion in Mt 8:5-13 was probably one of these God-fearers, stationed at Capernaum. The corresponding passage in Luke cites the praise of the local Jews that *"he loves our nation, and has built us a synagogue"* (Lk 7:5).

The story of the centurion and his servant reveal two themes important to the Jewish believers for whom the Gospel of Matthew was written. The first theme is the belief that Jesus is the Messiah. Like all Jews, these believers held that the Messianic era would be marked by physical as well as spiritual renewal. In crafting the Gospel the Evangelist intersperses the five Discourses (Jesus' teachings) with accounts of how Jesus' presence revitalized people. This would be the proof that He was the Messiah, as we read in His encounter with the disciples of John the Baptist:

"Now when John had heard in prison about the works of Christ, he sent two of his disciples and said to Him, 'Are You the Coming One, or do we look for another?'" Jesus answered and said to them, *"Go and tell John the things which you hear and see: The blind see and the lame walk; the lepers are cleansed and the deaf hear; the dead are raised up and the poor have the gospel preached to them"* (Mt 11:2-5). In other words the messianic signs are evident – the Messiah is at hand.

The second theme would be increasingly important as more Gentiles entered the community of the Church. It is expressed in the words of Jesus concerning the centurion, *"Assuredly, I say to you, I have not found such great faith, not even in Israel! And I say to you that many will come from east and west, and sit down with Abraham, Isaac, and Jacob in the kingdom of heaven. But the sons of the kingdom will be cast out into outer darkness. There will be weeping and gnashing of teeth"* (Mt 8:10-12). Gentiles would believe and by their faith they would displace the Jews in the people of God.

The Sun of Righteousness

One of the last of the Hebrew prophecies in the Old Testament, Malachi, spoke of the coming of "the Sun of Righteousness" in words which seem to summarize the entire Gospel. Early Christians saw this as a prophecy fulfilled in Jesus and His Forerunner, John the Baptist: *"Behold, I send My messenger, and he will prepare the way before Me. And the Lord, whom you seek, will suddenly come to His temple – even the Messenger of the covenant, in whom you delight. Behold, He is coming,"* says the LORD of hosts. ... *But to you who fear My name the Sun of Righteousness shall arise with healing in His wings...*" (Malachi 3:1, 4:2)

Early Christians soon connected this image of Christ as the Sun of Righteousness to the progress of the Gospel among the Gentiles. The Sun of Righteousness shone His light over the darkness of idolatry and eclipsed it. To this day we proclaim this in the troparion of the Nativity, speaking of the Persian magi, "through it [Christ's birth] those who worshipped stars were taught by a star to worship You, the Sun of Righteousness."

And so we hear Christ proclaimed today as the fulfillment of the Messianic hopes of the Jew-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday, July 2nd

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 3rd

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Monday, July 4th

Divine Liturgy: 9:00 a.m.

Saturday, July 9nd

Confessions 3:00 p.m.

Great Vespers 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 10th

Resurrectional Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

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.

2022 FOOD FESTIVAL INFORMATION

DATES & TIMES:

Friday, August 12, 2022:

4:00 – 9:00 p.m.

Saturday, August 13, 2022:

4:00 – 9:00 p.m.

Sunday, August 14, 2022:

1:00 – 7:00 p.m.

FOOD PREPARATION DAYS:

July 9th: Lebanese Pies 9:00 a.m.

July 16th: Grape Leaves 9:00 a.m.

July 30th: Kibbeh 9:00 a.m.

DIVINE LITURGY INTENTIONS

02 July: ✠James T. F. Cawley
from Steve Bartnicki
03 July: Salvatore Manuele✠
09 July ✠Katerine O'Donnell
from Steve Bartnicki
10 July ✠Joseph Bolus
from Barbara Albert
16 July ✠Joseph Bolus
from Barbara Albert
17 July: Stephen Pendrak✠
from David & Stephanie Michaels
23 July: ✠Theresa Vitali Conaboy
From William & Theresa Patchoski

WHEN ROMANS TURNED TO CHRIST [Romans 5:1-10]

IN SOME AREAS OF THE ANCIENT WORLD, like the eastern end of the Roman Empire and beyond in Persian territory, Jewish believers would remain as the dominant presence in the Church for many years. In other areas, such as in Rome, the opposite would be true. Gentiles came to dominate the Christian community even in St. Paul's lifetime.

Speaking to these Gentile Christians St Paul uses terms that may surprise us. *"For just as you presented your members as slaves of uncleanness, and of lawlessness leading to more lawlessness, so now present your members as slaves of righteousness for holiness"* (Rom 6:19). How could St. Paul call the Romans, who gave the world law, philosophy and civil order "slaves of uncleanness"?

St Paul called the Romans – free citizens of the greatest city in the Mediterranean world – "slaves of sin." Their way of life was characterized by the worship of many gods (which the Jews would see as idolatry) and by sexual license, abortion and infanticide (which were all sinful to God-fearing Jews). All these practices were considered acceptable, even normal, in Roman society. There was no social stigma attached to any of them. People were free to engage in behavior which the Jews found demeaning and sinful. Some of these Romans had become Christians and were now expected to put aside such behavior. St Paul, however, does not exhort them to be free, but now to be slaves of righteousness. Why would he insist that people exchange one kind of slavery for another?

Dependence vs. Independence

Over the centuries Christians have explained Paul's teaching in two ways. One way stresses that human freedom is always limited – if not by outside forces then by our own weaknesses. It has often been said that there is always slavery in the midst of freedom. It just depends on which freedom you pick and which slavery you pick.

Many of us, for example, are tied unthinkingly to a particular way of thinking or doing things – such as making money at all costs – which can lead to unrighteousness. As long as we are tied to the earth for its own sake, we run the risk of chaining ourselves to the things of the earth, which may lead to all kinds of baseness and humiliation. Thus while patriotism is surely a virtue, excessive patriotism ("my country right or wrong") has led people to imperialism, colonialism and international terrorism ("might makes right"). Dependence on God is the only "slavery" that does not degrade us.

St Justin Popovich, the twentieth century Serbian theologian and confessor, offers the second explanation. He saw our relationship to God in Christ as the only true freedom. "In truth there is only one freedom – the holy freedom of Christ, whereby He freed us from sin, from evil, from the devil. It binds us to God. All other freedoms are illusory, false, that is to say, they are all, in fact, slavery" (St. Justin Popovich, *Ascetical and Theological Chapters*, II.36).

Choosing Righteousness

The Roman Christians' moment of choice, according to St Paul, was in the past: they had made the commitment at their baptism. This is why St Paul could speak of them as "having been set free from sin" (Rom 6:18).

There are two distinct but complimentary movements at our baptism. The first involves our choice. We reject the dominion of sin and choose to unite ourselves to Christ. The second is the work of God who immerses us into the death and resurrection of Christ. Through this two-fold process we are freed from the power of sin and death. We are called to ratify our baptism every day by choosing righteousness as a way of life. This is sometimes a struggle, but we know it is possible for us because of our union with Christ.

When we are buried with the Lord in baptism, we are granted the joy of His new resurrected life. When we live conscious of His life in us our lives take on a heavenly and uplifted spirit. To paraphrase St. John Chrysostom, if we believe the Lord is risen, we should believe it about ourselves as well.

Slaves or Friends?

In the Gospel, when the Lord was asked about freedom, He replied *"Most assuredly, I say to you, whoever commits sin is a slave of sin. And a slave does not abide in the house forever, but a son abides forever. Therefore if the Son makes you free, you shall be free indeed"* (Jn 8:34-36). If, then we have been made free by our union with the Son of God who delivered us from the eternal power of sin and death, why does St Paul say that we should be slaves, rather than sons?

The answer is expressed clearly in the epistle: *"I speak in human terms because of the weakness of your flesh"* (Rom 6:19). When St Paul began forming new Christians by speaking of freedom, he was often misunderstood. People thought they were no longer bound to any standards of behavior – they were "free." Paul did not dare tell people they were free – they were too immature to hear it. As he told the Corinthians, *"I fed you with milk and not with solid food; for until now you were not able to receive it, and even now you are still not able"* (1 Cor 3:2).

St Paul then began using a different approach, as is evident in Romans. He does not contrast slavery and freedom, but contrasting their former slavery to sin to their Christian dependence upon God.

Later Christian writers spelled out St Paul's distinction of spiritual milk and solid food in a systematic way. At the earliest stages some believers relate to God as slaves to a master: they fear God and seek to avoid His punishment by keeping His commandments. Believers at a later level of spiritual maturity relate to God as an employee to an employer. They seek to please God and thereby gain a reward. They expect their devotion to be paid off in heaven.

The most mature believers are the children of God. They know the love God has for all mankind – indeed, for all creation – and they love Him as their Father. These are the believers who know that God calls them to communion with Him and they strive to become one with God. They are the "sons" who abide forever.

Living in an Enslaved Society

Culture can play an important part in this kind of slavery. When a behavior, which the Gospel portrays as sinful, is accepted in the wider culture as "normal," people become more easily enslaved to it. We may think of sexual or reproductive practices which our society finds acceptable but the Church does not approve. Christians who decide there is "nothing wrong" with these practices do so because the wider (secular) society has accepted them.

There are other, less controversial examples of socially acceptable contradictions of the Gospel. Does anyone in our society, for example, take seriously these words of Christ: *"But I say to you, whoever is angry with his brother will be liable to judgment, and whoever says to his brother, 'Raca,' [an insult] will be answerable to the Sanhedrin, and whoever says, 'You fool,' will be liable to fiery Gehenna"* (Mt 5:22).

Most if not all Christians pay scant attention to this teaching. But if people habitually look down on others in the Church, how able are they to keep Christ's commandment: *"Love one another. As I have loved you so you also should love one another. This is how all will know that you are my disciples, if you have love for one another"* (Jn 13: 34, 35).