

ST. JOSEPH THE BETROTHED

MELKITE GREEK- CATHOLIC CHURCH
130 ST. FRANCIS CABBINI AVENUE ✱ SCRANTON, PA 18504

Contact office: 570.343.6092 † 570.468.4854
stjosephscranton@gmail.com ♣ www.melkitescranton.org

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 Cimacosky. ✱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 AFTER PENTECOST



Icon of Christ Healing the Gadarenes

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

02 JULY 2023 ♦ TONE 04 EOTHINON 05 † FIFTH SUNDAY AFTER PENTECOST/ GADARENE DEMONIACS

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 17</i>
<u>ANTIPHONS:</u>	
FIRST:	<i>Liturgy Book p. 29</i>
SECOND:	<i>Liturgy Book p. 32</i>
THIRD:	<i>Liturgy Book p. 36/42</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 41</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 4)</i>	<i>Liturgy Book p. 42</i>
<i>Deposition of mantle of Theotokos at Blachernae</i>	<i>(Tone 8)</i>
Ever-virgin mother of God, refuge and protection of the human race, you gave your mantle and cincture to your city as a powerful defense. These garments remained incorrupt because of your virginal child-bearing. Time and nature are renewed in you, wherefore we pray that you may grant peace to the universe and great mercy to our souls,	
<i>St. Joseph the Betrothed</i>	<i>Liturgy Book p. 47</i>
<u>KONDAKION:</u>	<i>Liturgy Book p. 48</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 50</i>
<u>PROKIMENON:</u> (Ps. 46: 7, 2)	<i>Liturgy Book p. 57</i>
<u>EPISTLE:</u>	<i>Romans 10:1-10</i>
<i>Brethren</i> , my heart’s desire and my prayer to God in their behalf is for salvation. For I bear witness to them that they have zeal for God, but a zeal that is not informed. For ignorant of God’s holiness and seeking to establish their own, they have not submitted to the sanctification offered by God. For Christ is the consummation of the Law in terms of justification for everyone who believes. For Moses has written that the man who brings about that justification which is of the Law shall live by it. But the justification which is of faith says, do not ask in your heart, who shall go up to heaven that is, -- to bring down Christ. Or, who will descend into the abyss, that is, to bring up Christ from the dead? But what does it say? The word is near you, in your mouth and in your heart, that is, the word of faith which we preach. For if you confess with your mouth that Jesus is the Lord, and believe in your heart that God has raised him from the dead, you shall be saved. For a man believes with the heart and attains justification, but he professes his faith with his mouth and attains salvation.	
<u>ALLELUIA:</u> Psalm 44: 5,8	<i>(Tone 4) Liturgy Book p. 62</i>
String your bow, go forth, reign for the sake of truth, meekness and righteousness, and your right hand shall lead you wonderfully. † You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.	
<u>GOSPEL:</u>	<i>St. Matthew 8:28-9:1</i>
<i>The At that time</i> , as Jesus reached the country of the Gergesenes, there met him two men who were possessed, coming from the tombs, so exceedingly fierce that no one could pass by that way. And behold, they cried out, saying, “What have we to do with you, Jesus Son of God? Have you come here to torment us before the time?” Now at a distance from them there was a herd of many swine, feeding. And the devils kept begging him, saying, “If you cast us out, send us into the herd of swine.” And he said to them, “Go!” And they came out and entered into the swine; and behold, the whole herd rushed from the top of the cliff into the sea, and perished in the water. But the swineherds fled, and going away into the town, they reported everything, and what had befallen the men possessed by - demons. And behold, all the town came out to meet Jesus; and on seeing him they insisted that he leave their district. And getting into a boat, he crossed over and came into his own town.	
<u>HIRMOS:</u>	<i>Liturgy Book p. 77</i>
<u>KINONKON:</u>	<i>Liturgy Book p. 83</i>

man culture found no fault with practices such as abortion, infanticide or homosexuality. Jews – and consequently Christians – viewed these things as contrary to God’s plan for His people. There could be no compromise with the dominant culture on such matters. Those who are in Christ are called to be holy, set apart for God.

Christians in a pagan world were to observe all the commandments and to conduct themselves honorably among the unbelievers, “*as free, yet not using liberty as a cloak for vice*” (1 Pt 2:16). They were not to assume that Christianity was simply a matter of not worshipping the Roman gods. Those who claimed to be “in Christ” should expect to follow a higher standard of behavior than those who did not know the true God. As the Lord Himself indicated, they were to be in the world but not of the world. At the same time Christians were not to dismiss non-Christians and their world as unworthy of their respect. Christ had come “to enlighten and sanctify everyone in the world” (see Jn 1:9); consequently believers were bound to honorable relationships with all men and to the legitimate structures of civil authority. “*Submit yourself to every ordinance of man for the Lord’s sake... for this is the will of God*” (1 Pt 2:13, 15). After all, the Lord Himself told Peter to pay the temple tax “*lest we offend them*” (Mt 17:27).

At the same time, as Peter knows too well, Christians may still suffer at the hands of their unbelieving neighbors. People often see their way of life threatened when others live in ways contrary to it. In Peter’s day, some saw the Christian’s refusal to honor the Roman gods as disloyalty to the state. Many Romans saw devotion to the gods as an expression of patriotism; those who refused to do so would be suspected of treason.

In that case Peter proposes a twofold course of action. First, believers are to “*Sanctify the Lord God in your hearts*”, praising and blessing God no matter what hardships we might have to endure. Second, Christians should “*always be ready to give a defense to everyone who asks you a reason for the hope that is in you*” (1 Pt 3:15). Believers should be able to articulate their faith with both clarity and charity. They should know how to express the teachings of the Gospel and how to do it in a positive way, with respect for those who question them.

Peter’s vision of a suffering Church would be realized quickly enough. But although Christians were hated, persecuted and killed by pagan rulers, they still sought to live as good citizens. St. Justin the Philosopher emphasized this in his defense of his fellow Christians: “And everywhere we, more readily than all men, endeavor to pay to those appointed by you the taxes both ordinary and extraordinary as we have been taught by Him . . . Whence to God alone we render worship, but in other things we gladly serve you, acknowledging you as kings and rulers of men, and praying that with your kingly power you be found to possess also sound judgment” (Apologia 17).

Witnesses with Peter

St. Peter concludes his letter with an exhortation to the presbyters of the Churches to whom he is writing. He identifies himself as a “*witness of the sufferings of Christ and also a partaker of the glory that will be revealed*” (1 Pt 5:1). While Peter was an eye-witness to Christ’s death and resurrection, we too are witnesses of these mysteries. Every Sunday at matins (orthros) we become icons of Peter’s experience at Christ’s tomb. We hear the Gospel of the Resurrection and respond with the words “Now that we have seen the holy Resurrection of Christ...” We then partake of Christ in the Eucharist, anticipating the glory of the eternal heavenly banquet. We see with the eyes of faith what Peter saw with the eyes of the body: that Christ by His death and resurrection has made us sharers in the glory of His kingdom which will never end

JUNE 29: PETER, THE ROCK OF FAITH

MOST OF THE EPISTLES found in the New Testament are attributed to St. Paul. In addition there are three Epistles of St John, one each of Ss. James and Jude, and two of St Peter. Since these are not read at a Sunday Divine Liturgy, we may be less familiar with them. They are all read at weekday Liturgies in the time between the Theophany and the beginning of the Great Fast. In addition portions of 1 Peter are read at Great Vespers on June 29, the feast of Ss. Peter and Paul.

1 Peter is addressed to Christians in “*Pontus, Galatia, Cappadocia, Asia and Bithynia*” (1 Pt 1:2) which were all Roman provinces in Asia Minor (Turkey today). Many of the Churches there were most likely the result of missionary activity from Antioch, which had been St. Peter’s home in the 40s and 50s. St. Peter, we know, was martyred in Rome during the reign of Emperor Nero (c. 67-68 AD) and 1 Peter was likely written there. The letter concludes with greetings from the Church “*who is in Babylon*” (1 Pt 5:13), as believers of the day called Rome. They saw themselves as exiles in that pagan society, much as the Jews who were exiled to Babylon in the sixth century BC.

The “Diaspora”

The Christians in Asia Minor, to whom the letter in addressed, are described as “*pilgrims of the diaspora*” (1 Pt 1:2), or “dispersion.” Exiles – from the Jews in Babylon to Greeks or Russians in America – have used this term referring to their status as political refugees, strangers in an alien country. St. Peter is using the term in another sense. All believers in the world are exiles, dispersed in either a pagan society (like the first century Roman Empire), a Hindu or Muslim society (like so many Christians in Asia or Africa today), or a pluralistic secular society such as ours. Like the Israelites of old, who “*confessed that they were strangers and pilgrims on the earth*” (Heb 11:13), we too are pilgrims passing through or sojourners (temporary residents) here, but “*our citizenship is in heaven, from which we eagerly await the Savior, the Lord Jesus Christ*” (Phil 3: 20).

Our Life in the Church

Much of this epistle is devoted to proposing ways in which we ought to live in this “diaspora.” As Christians we are committed to living by the Gospel, according to the values of God’s Kingdom, the highest of which is love. Christians are to love one another fervently, without hypocrisy (see 1 Pt 1:22). This is certainly something more than “coffee-hour love” – being nice in a social setting. People in any society may face economic hardship from time to time. How should a church respond when a member loses his job, can’t pay the rent, or is threatened with foreclosure? As the Apostle James insists, our response points to the quality of our faith. “*If a brother or sister is naked or destitute of daily food and one of you says to them, ‘Depart in peace, be warmed and filled,’ but you do not give them the things which are needed for the body, what does it profit? Thus also faith by itself, if it does not have works, is dead*” (Jas 2:15-17). Faith and love must be made concrete by action.

What About the Unbelievers?

Most of the people in Asia Minor – like many of the people with whom we interact every day – would have been unbelievers. St. Peter sets out these principles for dealing with them. First of all, these Christians – presumably all converts – were no longer to live as unbelievers do, according to the “*aimless conduct received by tradition from your fathers*” (1 Pt 1:18). Roman life was organized around festivals in honor of pagan gods and goddesses. Ro-

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JULY

Saturday Evening, July 01

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 02

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Evening, July 08

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, July 09

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

2023 Food Festival Dates

Friday, August 11: 4:00 - 9:00 p.m.

Saturday, August 12: 4:00 - 9:00 p.m.

Sunday, August 13: 1:00 - 7:00 p.m.

2023 FOOD FESTIVAL INFORMATION

Food Preparation Dates

Saturday, July 08: Grape Leaves

Saturday, July 15: Kibbeh

Saturday, July 22: Spinach/Meat Pies

SUMMER VESPERS

Saint Joseph Church

Daily: 5:00 p.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.

DIVINE LITURGY INTENTIONS

01 July: ✱Lisa Hileman
from M/M Sean Fitzpatrick Family
02 July: ✱Helen Hastings
from M/M Sean Fitzpatrick Family
08 July: ✱Lisa Hileman
from M/M Sean Fitzpatrick Family
09 July: ✱Francis Shivone
from M/M Sean Fitzpatrick Family
15 July: Matthew Pendrak✱
from M/M David Michaels Family
16 July: Stephen B. Pendrak✱
from M/M David Michaels Family
22 July: ✱Sean Michaels

OF DEMONS AND PIGS

THE PASSAGE FROM ST MATTHEW’S GOSPEL describing the healing of the demoniac begins with the words, “*When Jesus had come to the other side...*” (Mt 8:28). “The other side of what?” we may ask, raising questions of where Jesus went and what it meant for His ministry. How does knowing where He lived and where He travelled contribute to our understanding of who He is and to our way of following Him?

The Lord Jesus spent most of His earthly life in the province of Galilee, the northernmost district of the Holy Land. Galilee, north of Samaria, was the ancient territory of the Israelite tribes of Zebulun and Naphtali. With Samaria it had formed the northern kingdom, Israel, after the split following Solomon’s death (c. 931 BC). In 740 BC the northern kingdom had been conquered by the Assyrians; it would not be ruled again by Jews until 140 BC.

Galilee of the Gentiles

Already in the eighth century BC the prophet Isaiah referred to this territory as “Galilee of the Gentiles” (9:1), a phrase which will be quoted in Mt 4:16. Isaiah may have been referring to an event mentioned in 1 Kings 9: 10-13. There we read that Hiram, the King of Tyre, had supplied cedar, cypress and gold to build the temple at Jerusalem. To repay him, “*King Solomon then gave Hiram twenty cities in the land of Galilee...*”

The story of Hiram is the first of two rather disparaging references to Galilee in the Scriptures. Solomon’s gift did not please the King of Tyre “*So he said, ‘What kind of cities are these which you have given me, my brother?’ And he called them the land of Cabul, [good for nothing] as they are known to this day.*”

For the 600 years after the Assyrian conquest much of Galilee had been all but abandoned by the Jews, who concentrated on rebuilding Jerusalem and Judea. Like Samaria, Galilee saw foreigners – in this case Phoenician farmers and Greek mercenaries employed by the Persians – among its new residents, apparently not the result of any intentional efforts by the various ruling powers, none of whom introduced a substantial number of colonists.

Jewish resettlement of Galilee proceeded very slowly until the reestablishment of Jewish rule in the second century BC. According to the evidence of archaeology, there was a sudden change at the beginning of the first century BC. Within a few decades, dozens of new villages appeared, indicating that a new population had come into Galilee. By the first century AD Galilee included 204 prosperous villages and 15 fortified cities (Josephus, Vita, 45). Was St Joseph’s family, whose roots were in Bethlehem of Judea, one of those who emigrated to Galilee at that time?

Nazareth vs. Sepphoris

The town of Nazareth where Jesus was raised was on the outskirts of one such city, Sepphoris, the administrative center of Galilee and the home of the region’s prosperous Jewish elite. Nazareth was a working man’s town in the shadow of Sepphoris, of no importance to anyone but its residents. When the Lord’s disciple Philip told Nathanael that he had found the Messiah, Jesus of Nazareth, Nathaniel responded, “*Can anything good come out of Nazareth?*” (Jn 1:46)

The cosmopolitan and deeply Hellenized city of Sepphoris is never mentioned in the Gospels. Jesus is never depicted as going there – although it was only 3½ miles from Nazareth – and none of His closest followers are said to have lived there. Instead the Lord spent His time in and called disciples from the nearby working-class towns of Cana and Capernaum where He found “the poor in spirit” (Mt 5:3), people more likely to accept His words.

The contrast between Nazareth and Sepphoris exemplifies Christ’s preference for the poor in spirit, the attitude of spiritual poverty before God contrasted with the proud, exemplified in the Beatitudes, and which He personified in the parable of the Publican and the Pharisee. The figures associated with His birth – the holy Virgin, St Joseph, the shepherds, Simeon and Anna, even the magi – all display this quality.

Contemporary writers often use the Hebrew term Anawim to describe those people who look to God for everything. It was the word used by the Essene community to describe themselves. The Anawim usually have nothing that the world wants; their “wealth” consists in God. These are the people to whom Jesus referred in His first sermon at the synagogue in Nazareth, quoting Isaiah 61:1, 2: “*The Spirit of the LORD is upon Me, because He has anointed Me to preach the gospel to the poor*” (Lk 4:18).

The Lord’s identification with the humble – the needy widow, Lazarus the beggar, the blind, the lame, and the lepers – has led churchmen throughout the ages to assert that the Church is called to imitate Christ by declaring its preference for the poor and powerless of this world. “Prove yourself a god to the unfortunate by imitating the mercy of God,” wrote St. Gregory the Theologian (Oration XIV, *On the Love of the Poor*). “There is nothing so godly in human beings as to do good works.” Sixteen centuries later Pope Benedict XVI taught that “love for widows and orphans, prisoners, and the sick and needy of every kind, is as essential as the ministry of the sacraments and preaching of the Gospel” (*Deus Caritas Est*, 22).

Foreigners and Samaritans

Archaeologists suggest that the population of Galilee at the time of Christ included transplanted Judeans. They joined many Gentile Galileans (Phoenicians and Greeks) and Idumeans who some scholars say had been forcibly converted to Judaism. If so, Galilee in Jesus’ day contained many Jews whose ancestors had only been Jewish for about a century.

At the same time the Galileans were surrounded by native pagan peoples: Phoenicians to the north, Amonites and Moabites to the east, Edomites to the south and Palestinians to the west, while their immediate neighbors to the south were the Samaritans. Strict Jews like the Pharisees reviled all these peoples as unbelievers or as heretics and therefore unclean.

The Lord Jesus was not put off by the isolationism of the scribes and Pharisees. Not only did He eat with sinners and with the tax collectors, who were collaborators with the occupying Romans, He ministered to Samaritans (Jn 4:5-42) and soldiers of the Roman occupation (Lk 7:1-9). He visited pagan territories such as Tyre and Sidon, where He helped the Syro-Phoenician woman (Mk 7:24-30), and Gadara, across the Jordan, as we see in today’s reading.

A Galilean befriending sinners, embracing the poor and powerless, foreigners and Samaritans despite the precepts of the Torah – is it any wonder, then, that the Lord Jesus made enemies among the scribes, the Pharisees and the teachers of the Law?