

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.

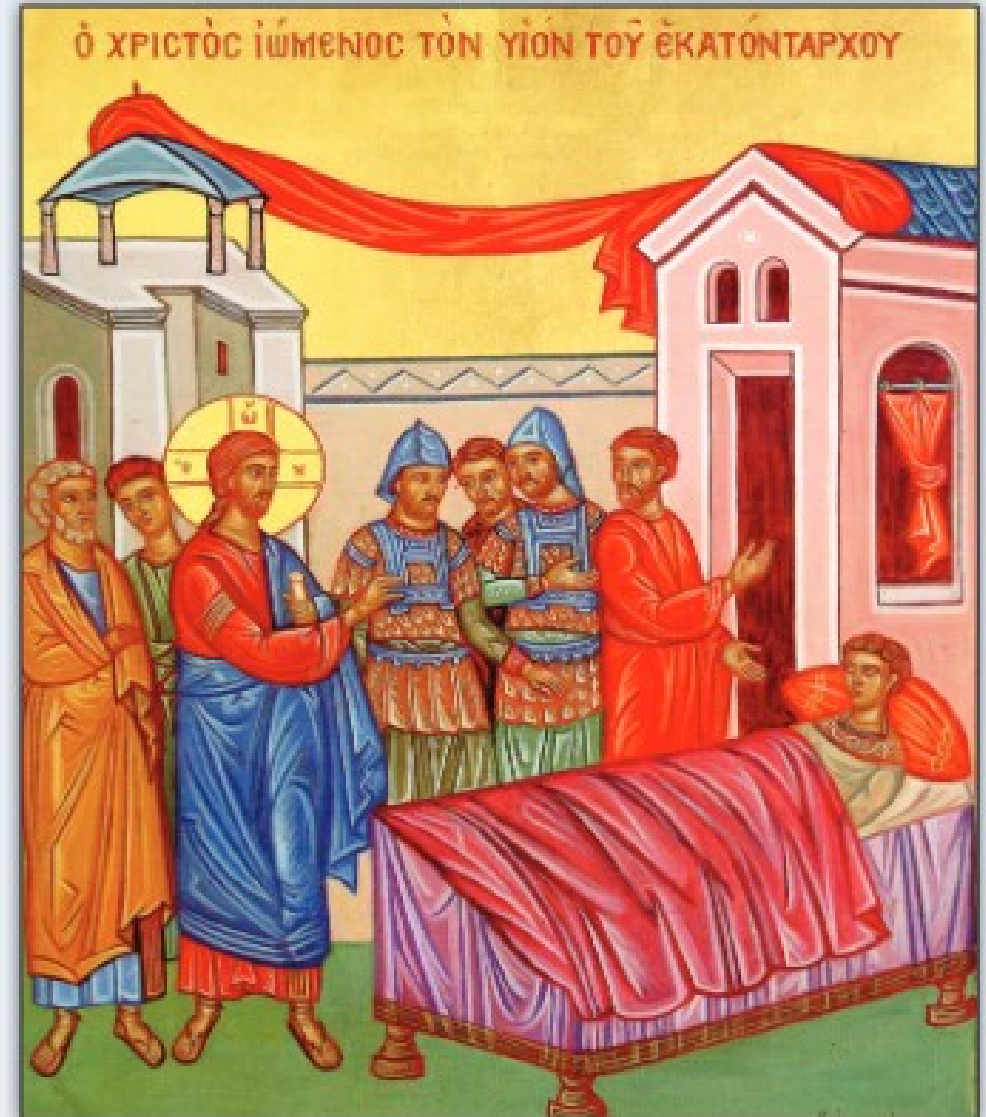
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

FOURTH SUNDAY AFTER PENTECOST



Icon of Christ Healing the Centurion's Servant

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

25 JUNE 2023 ♦ TONE 03 EOTHINON 04 † FOURTH SUNDAY AFTER PENTECOST/HEALING OF CENTURIN'S SLAVE

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/46

ENTRANCE HYMN:

Liturgy Book p. 41

APOLYTIKIA:

Resurrection (Tone 3)

Liturgy Book p. 41

Nativity of the Forerunner John

(Tone 4)

O Prophet and Forerunner of the coming of Christ, in spite of our eagerness to render you due honor, we fall short when singing your praise. Your glorious birth saved your mother from the shame of barrenness, returned to your father the power of speech, and proclaimed to the world the Incarnation of the Son of God.

Martyr Febronia

Liturgy Book p. 100

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

PROKIMENON: (Tone 3) (Ps. 46: 7, 2)

Liturgy Book p. 56

EPISTLE:

Romans 6:18-23

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: *Tone 3 (Ps. 30: 2, 3)*

Liturgy Book p. 62

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

Be for me a protecting God, a sheltering house to save me.

GOSPEL:

Matthew 8: 5-13

At that time when Jesus had entered Capharnaum, there came to Him a centurion who entreated 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 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 forth into the darkness outside; there will be weeping and the 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 in that hour.

HIRMOS:

Liturgy Book p. 77

KINONKON:

Liturgy Book p. 83

COMMUNION HYMN:

Liturgy Book p. 87

POST- COMMUNION HYMN:

Liturgy Book p. 89 / Liturgy Book p. 90

the name of his father, Zachariah. His mother answered and said, 'No; he shall be called John.'

"But they said to her, 'There is no one among your relatives who is called by this name.' So they made signs to his father —what he would have him called. And he asked for a writing tablet, and wrote, saying, 'His name is John.' So they all marveled. Immediately his mouth was opened and his tongue loosed, and he spoke, praising God" (Lk 1:57-64).

St Augustine saw Zachariah's muteness as symbolic of the time before Christ and viewed his release as an image of its passing. "*The release of Zachariah's voice at the birth of John,*" he wrote, "*has the same significance as the tearing of the veil of the Temple at the crucifixion of Christ. His tongue is released because a voice is being born... the voice of one crying in the wilderness.*"

The Canticle of Zachariah

The Gospel records as Zachariah's praise of God a beautiful hymn which has found a place in the liturgy of both East and West. Often given the title "Benedictus" (from the first word of the Latin translation), this hymn is for the most part a string of verses from the psalms and other Old Testament texts. It glorifies God for His greatness and for the love He has shown to His people.

"*Blessed is the Lord God of Israel, for He has visited and redeemed His people, and has raised up a horn of salvation for us in the house of His servant David, as He spoke by the mouth of His holy prophets, who have been since the world began, that we should be saved from our enemies and from the hand of all who hate us, to perform the mercy promised to our fathers and to remember His holy covenant, the oath which He swore to our father Abraham: to grant us that we, being delivered from the hand of our enemies, might serve Him without fear, in holiness and righteousness before Him all the days of our life*" (Lk 1:68-75).

At this point the hymn begins to make specific reference to John. He is described – with what some have called the clarity of hindsight – as prophet, forerunner, and preacher of repentance. These are, of course, the qualities which the Gospels attribute to John during his ministry at the Jordan.

"*And you, child, will be called the prophet of the Most High; for you will go before the face of the Lord to prepare His way to give knowledge of salvation to His people by the remission of their sins, through the tender mercy of our God, with which the Orient from on high has visited us; to give light to those who sit in darkness and the shadow of death, to guide our feet into the way of peace*" (Lk 1:76-79).

In our liturgy this canticle is added to the hymn of the Virgin at the ninth ode of orthros during the Fasts.

The One from the East

The word *anatole*, translated above as Orient, would be used repeatedly in our hymns referring to Christ. Sometimes it is translated as *Dayspring*, or as *the One who rises*. We hear it in the Christmas troparion ("to recognize in You the One who rises from on high"). In the troparion "Dance, O Isaiah" sung at crownings and ordinations the word is translated as "His name is Orient."

The word *anatole* literally means sunrise and, by extension, the East (where the sun rises). It invokes the image of the rising sun, which itself is an image of Christ. He is the Day-spring, the Sunrise, of God's saving plan for us. As the sunrise brings the promise of a new day, the appearance of Christ brings the assurance that the Kingdom of God is now at hand. As we sing in the exapostilarion of Christmas, "From on high our Savior came, the rising Sun who shone from the East." And John is the herald of that rising Sun.

JUNE 24: NATIVITY OF JOHN THE BAPTIST: HARBINGER OF SUN

OUR CHURCH CALENDAR remembers many events in Christian history: martyrdoms, ecumenical councils, miracles, and even earthquakes. There are only three births celebrated, however: that of the Theotokos (September 8), the Nativity of Christ Himself (December 25) and the birth of St John the Forerunner (June 24).

We do not know where or when this feast was first observed, but it is mentioned in writings of fourth- and fifth-century Fathers in both East and West (Saints Ambrose, Augustine and John Chrysostom). The oldest shrine of the Forerunner, at Ain-Karem, home of his parents Zachariah and Elizabeth, was destroyed during the fifth-century revolt of the Samaritans against Byzantine rule. In the sixth century the French Council of Agde (506) declared this feast a “holyday of obligation” – not surprising, considering the esteem in which Christ Himself considered John (see Mt 11:11).

John’s Conception Foretold

The Gospel story of John’s conception and birth, which is the Biblical basis of this feast, is found in Luke 1. We read that John’s father, Zachariah, was a priest “of the division of Abijah” (Lk 1:4). According to the custom of the day, priests were enrolled in various groupings or divisions which took turns serving in the temple for two weeks at a time. The Gospel says that, while Zachariah was offering incense in the temple, the angel Gabriel appeared to him and announced that Elizabeth, Zachariah’s wife, would bear him a son, who was to be named John.

Zachariah could not understand how this could be, as both he and his wife were up in years. Because of his reluctance to believe, Zachariah was told by the angel, “*Behold, you will be mute and not able to speak until the day these things take place, because you did not believe my words which will be fulfilled in their own time*” (Lk 1:20). And so it happened.

John and Elijah

The angel tells Zachariah that his son would go before the Lord “*in the spirit and power of Elijah, to ‘turn the hearts of the fathers to the children,’ and the disobedient to the just, to make ready a people prepared for the Lord*” (Lk 1:17). In this promise we find an echo of the following prophecy from the Book of Malachi, the last of the Old Testament prophetic books. “*Behold I will send you Elijah the prophet before the coming of the great and dreadful day of the LORD. And he will turn the hearts of the fathers to the children, and the hearts of the children to their fathers, lest I come and strike the earth with a curse*” (Mal 4:5-6). In some arrangements of the Bible, these are the last words of the Old Testament, pointing it forward to the Messianic Age to come.

Believing Jews held that Elijah would come to prepare the way for the Messiah. Many saw John as “Elijah,” the fulfillment of that prophecy, foretelling to all the coming of Christ. As the Lord Himself said about John, “*If you are willing to receive it, he is Elijah who is to come*” (Mt 11:14).

The Forerunner Is Born

The Gospel story of John continues with the narrative of his birth: “*Now Elizabeth’s full time came for her to be delivered, and she brought forth a son. When her neighbors and relatives heard how the Lord had shown great mercy to her, they rejoiced with her. So it was, on the eighth day, that they came to circumcise the child; and they would have called him by*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JUNE

Saturday Evening, June 24

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, June 25

Divine Liturgy: 10:00 a.m.

Tuesday June 28

Great Vespers: 5:00 p.m.

Tuesday June 29

Feast: Holy Apostles Peter & Paul

Divine Liturgy: 5:30 p.m.

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.

2023 FOOD FESTIVAL INFORMATION

Food Preparation Dates

Saturday, July 08: Grape Leaves

Saturday, July 15: Kibbe

Saturday, July 22: 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

24 June: ✱Peter Hollaman
from M/M Sean Fitzpatrick Family
25 June: ✱Joseph Barron from Marie Barron
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
30 July: ✱Mary Susan Betress - 10th Anniversary; ✱Mary Betress; ✱Peter Betress; ✱Sadie Betress. ✱Murad Betress from Nancy Betress

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).

The idea that Gentiles would be preferred to Jews in the heavenly realm was scandalous to Jews. When Jesus had expressed a similar idea in the synagogue at Nazareth, it nearly got Him killed: *“‘Assuredly, I say to you, no prophet is accepted in his own country. But I tell you truly, many widows were in Israel in the days of Elijah, when the heaven was shut up three years and six months, and there was a great famine throughout all the land; but to none of them was Elijah sent except to Zarephath, in the region of Sidon, to a woman who was a widow. And many lepers were in Israel in the time of Elisha the prophet, and none of them was cleansed except Naaman the Syrian.’”* So all those in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust Him out of the city; and they led Him to the brow of the hill on which their city was built, that they might throw Him down over the cliff. Then passing through the midst of them, He went His way” (Lk 4:25-30).

The Lord referred to times in the ninth century BC when the Jews fell away from the worship of the one God, accepting the Phoenician deities Baal and Asherah. The prophets Elijah and his successor Elisha confronted the Jews for their apostasy but ministered to Phoenicians and Syrians who were disposed to hear their message. As the widow of Zarephath confessed to Elijah, *“Now by this I know that you are a man of God, and that the word of the LORD in your mouth is the truth”* (1 Kgs 17:24). Their stories are told in the first and second books of Kings.

The story of Jesus and the Canaanite woman (Mt 15:21-28) is another example of a believing pagan contrasted to contentious Jews. After a confrontation with Jewish leaders from Jerusalem, the Lord went to the region of Tyre and Sidon where a woman begged His help for her daughter. After at first appearing to decline because she was not a Jew, Jesus obliged her saying, *“O woman, great is your faith! Let it be to you as you desire”* (Mt 15:28). Again, a Gentile’s faith is contrasted to the argumentative response of God’s own people.

In each case, the prophets and the Lord Himself step outside the box to respond to a believing Gentile, who is then held up as an example to Jews who doubted Him and encourage to the Gentiles who were being added to the company of His followers.

St John Chrysostom on the Centurion

Great is the pride of those who are in places of command; not even in afflictions do they take lower ground. In John 4, for example, the nobleman is all for dragging Him to his house, and says, “Sir, come down before my child dies!” (Jn 4:49) But not so this man; rather he is far superior both to him, and to those who let down the bed through the roof. For he does not seek His bodily presence, nor did He bring the sick man near the physician... he says, speak the word only... not looking so much to the health of the servant, as to the avoiding all appearance of doing anything irreverent.

Homily 26 on Matthew