

ST. JOSEPH THE BETROTHED

MELKITE GREEK-CATHOLIC CHURCH

130 ST. FRANCIS CABRINI 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 Buckley. Chris Carey. Maryann Nappi Donahue. Carol 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. Jolly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk. ✱Rev. Frank Milienewicz ✱Dn. John Karam. ✱Marie Abda. ✱Charl. & James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱Thalia Assaf. ✱Joe Barron. ✱Paul & Mary Ann Bauman. ✱A.J. Bolus. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Nich. Cianci. ✱Patricia Cimakosky. ✱Ann & John 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. ✱Char. Simon. ✱Ruth Sirgany. ✱Mary A. Walsh. ✱Gen. Zaydon.

CLERGY:

Rev. Christopher Manuele, Presbyter

DIVINE SERVICES:

Tuesday :

Compline0:00 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.

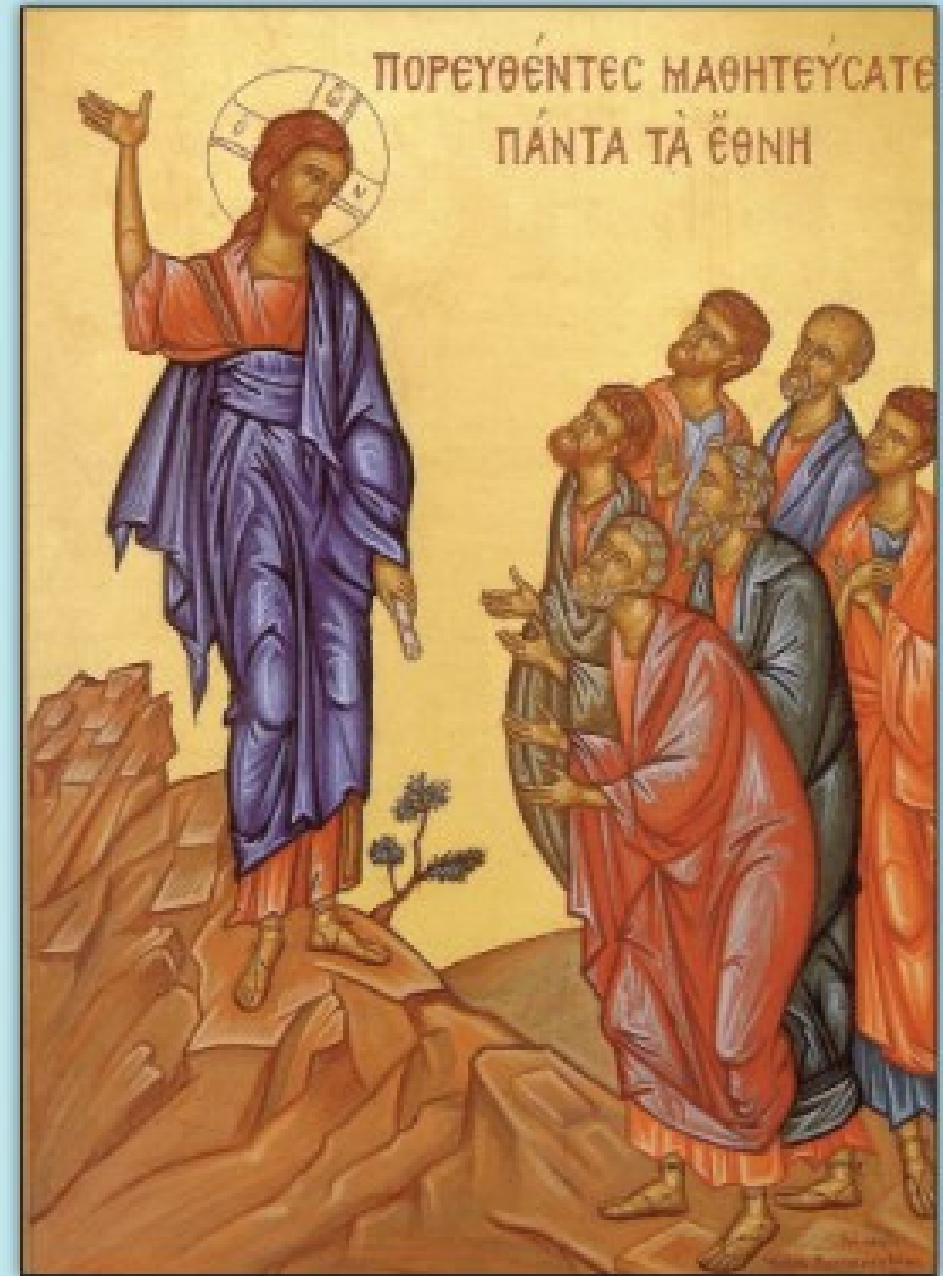
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

THIRD SUNDAY AFTER PENTECOST



Icon of Jesus preaching to His Disciples

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

09 JUNE 2024 ♦ TONE 02 EOTHINON 03 † THIRD SUNDAY AFTER PENTECOST / SERMON ON THE MOUNT

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 2)

Father among the Saints, Cyril of Alexandria

Patron

KONDAKION:

TRISAGION:

PROKIMENON: *Tone 2*

EPISTLE:

Brethren, now that we have been justified by faith, let us have peace with God through our Lord Jesus Christ, through Whom we have access by faith to that grace in which we stand and exult in the hope of God's glory. And not only this, but we exult also in tribulations, knowing that tribulation produces endurance, and endurance challenge, and challenge hope, and hope does not deceive, for God's love is poured forth in our hearts through the Holy Spirit, who has been given to us. For why did Christ die at the appointed time for the wicked while we were still weak? Hardly would someone die for a just man; perhaps someone would have the courage to die for a virtuous man. But God proves His love for us, since Christ died for us while we were still sinners. Much more now that we are made just in His blood, shall we be saved by Him from wrath. For if, while we were enemies, we were reconciled with God through His death, much more, now that we are reconciled, shall we be saved by His life.

ALLELUIA: *Tone 2*

May the Lord answer you in the days of distress; may the name of the God of Jacob defend you.

O Lord, save Your people and bless Your inheritance

GOSPEL:

The Lord said: The lamp of the body is the eye. If your eye is sound, your whole body will be full of light. But if your eye is evil, your whole body will be full of darkness. Therefore, if the light that is in you is darkness, how great is the darkness itself! No man can serve two masters; for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon. Therefore, I say to you, do not be anxious for your life, what you shall eat and drink; nor yet for your body, what you shall wear. Is not life a greater thing than food, and the body than clothing? Look at the birds of the air; they do not sow, or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they? But which of you by being anxious about it can add to his stature a single cubit? And as for clothing, why are you anxious? See how the lilies of the field grow; they neither toil nor spin, yet I say to you that not even Solomon in all his glory was adorned like one of these. But if God so clothes the wild flower of the field, which today is alive and tomorrow is thrown into the oven, how much more you, O you of little faith! Therefore, do not be anxious, saying, 'What shall we eat?' or, 'What shall we drink?', or, 'What are we to wear?' (For all these things the Gentiles seek); for your heavenly Father knows you need all these things. But seek first the kingdom of God and His justice, and all the rest shall be given you besides."

HIRMOS:

KINONKON:

COMMUNION HYMN:

POST- COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/40

Liturgy Book p. 38

Liturgy Book p. 40

Liturgy Book p. 106

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 51

Liturgy Book p. 55

Romans 5:1-10

Liturgy Book p. 55

Matthew 6:22-33

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

commercial laws, jurisprudence, reparations, money-lending, etc. Chapters 21 through 23 are devoted to these laws.

On the mount near Capernaum the Lord Jesus also delivers a Law, the heart of which is expressed in the nine Beatitudes. While most of the Commandments are expressed negatively ("Thou shalt not..."), the Beatitudes are expressed positively as the path to perfection ("Blessed are the...").

As the Ten Commandments were but a part of the Law given to Moses on Sinai, there is more to the Law of Christ than the Beatitudes. In the Sermon on the Mount Christ continues with an expansion of the Ten Commandments (Mt 5:28-47). Not only external actions (e.g. murder, adultery) but interior passions (e.g. anger, lust) deviate from the Law. Love must replace the desire for vengeance and that love must extend to all, even our enemies. The result is that "*Therefore you shall be perfect, just as your Father in heaven is perfect*" (Mt 5:48), which has been described as the summary of the Beatitudes.

Perhaps the most remarkable thing about the Sermon on the Mount concerns the way Christ proclaims His Law. On Sinai God gives His Laws to Moses with instructions to set them before the people of Israel. In the Sermon on the Mount it is Christ Himself who teaches in His own name, placing Himself as the equal of Him who gave the Law to Moses: "*You have heard that it was said to those of old... But I say to you...*" (Mt 5: 21, 27, 31-32, 33-34, 38-39, 43-44).

The Lord Jesus does not negate the Ten Commandments; rather, He gives them greater depth. As He said, "*Do not think that I came to destroy the Law or the Prophets. I did not come to destroy but to fulfill*" (Mt 5:17). He completes or fulfills the Law by addressing our inner motivations as well as our actions. If our aim as believers is to know God, then we must know Him from within, by assuming His attitudes and adopting His ways for living. As He is perfect, so ought we to be.

Is This for Everyone?

The Sermon on the Mount in Matthew's Gospel is addressed to "the multitudes." Yet in the medieval West a common opinion was that the Beatitudes were "intended for those who strive for perfection; they are based on poverty, chastity and obedience and are therefore primarily for those who join the religious life." Ordinary Christians were counseled that salvation was assured for them if they devoutly observe the precepts of the Church. This opinion was rigorously denounced by Luther and others during the Protestant Reformation as undoing the Sermon on the Mount, but it is still frequently found even in contemporary Roman Catholic writings.

The East, on the other hand, has always seen the spirit of the Beatitudes as basic to the Christian life for both monastics and lay people. The ways in which monastics and laypeople will embrace humility, poverty of spirit, compassion, or the pursuit of righteousness will differ but their essential importance is the same for both. The Beatitudes point out the path to the kingdom of God, the goal for all Christians. At two significant moments in our liturgical life the central place held by the Beatitudes in our spirituality is reflected. In many churches, particularly in the Slavic tradition, the Beatitudes are sung at the Divine Liturgy during the Little Entrance. As the Gospel Book is carried to the center of the church, this passage from the Sermon on the Mount is sung as the summary of the entire Gospel message of Christ.

The second liturgical moment pointing to the universal importance of the Beatitudes in our spirituality takes place at the burial service. The Beatitudes climax the funeral hymns at the funerals of non-monastics (laypersons and priests). They are sung with hymns such as the following inserted between the verses: "May Christ grant rest to you in the city of the living. May He open to you the gates of paradise and make you a citizen of His kingdom. May He remit your sins, for He loves you greatly." Communion with Christ, is the ultimate goal of our life as Christians, whether monastics, clergy or laity. Living the Beatitudes is the universal means to that goal.

THE ONE WHO GIVES LIFE TO THE WORLD

“THE SERMON ON THE MOUNT” (Mt 5-7) is the name given to the first of the five Discourses of Jesus in Mathew’s Gospel. The term – from its introductory phrase, “*Seeing the multitudes He went up on a mountain*” (Mt 5:1) – was popularized by St Augustine’s commentary on Mt 5-7, *De Sermone Domini in Monte* (c. AD 392- 396).

In Matthew’s Gospel three important moments take place on a mountain: what we call the “Sermon on the Mount” (Mt 5-7), the Holy Transfiguration of Christ (Mt 17:1-9), and the eschatological discourse in which the Lord speaks to the signs of His coming (Mt 24:3 and following). Each of them evokes the memory of an Old Testament event in order to proclaim the person and message of Christ. Remember that Matthew was written for Greek-speaking Jewish believers in Syria, perhaps at Antioch. Their minds would immediately be drawn to another mountain, Sinai, where God gave the Hebrews the basics of their faith, the Law of Moses. They would find in Jesus’ teaching from this mountain the fundamental texts of their faith: the Beatitudes (Mt 5:3-12) and the Lord’s Prayer (Mt 6:9-13) as well as Jesus’ interpretation of the Commandments and the precepts to pray, fast and give alms. They would see Jesus portrayed as the New Moses and more for, unlike Moses, He taught on His own authority: “*You have heard it said... but I say to you...*” (Mt 5:21-22, 27-28, 31-32 38-39, 43-44).

In both the Sermon on the Mount and the Transfiguration we see Christ depicted in terms recalling Moses’ encounter with God on Mount Sinai. There are several points of comparison and/or contrast which have been identified since the first Christian centuries:

Location – Both events take place “on a mountain;” however there are no mountains in Galilee on the scale of Mount Sinai. The place traditionally identified as the site of the Sermon on the Mount is a hillside on the northwestern shore of the Sea of Galilee, near Capernaum. It overlooks a plain which can accommodate thousands. A Byzantine church was erected there in the fourth century. In the 1930s Italian dictator Mussolini sponsored the building of the Church of the Beatitudes on this site to commemorate the Sermon on the Mount.

The place of the Transfiguration is not identified in the Gospels. Jesus took Peter, James and John, we are told, and “*led them up on a high mountain*” (Mt 17:1). In the third century Origen identified the site of the Transfiguration as Mount Tabor, west of the Sea of Galilee, a monadnock, or rocky hill which rises dramatically from the plain which surrounds it. It was a pilgrimage site by the fourth century with several churches at its peak. Today there are two: one Greek Orthodox, the other Roman Catholic, each with a monastery attached. Identifying these Galilee sites as “mountains” emphasizes the connections with the experience of Moses.

The Cloud and Glory – In the days of Moses, “*the glory of the LORD rested on Mount Sinai, and the cloud covered it six days*” (Ex 24:16). When the Father spoke at Jesus’ Transfiguration, the “*high mountain*” was overshadowed by “*a bright cloud*” (Mt 17:5).

On Sinai “*when the people saw it, they trembled and stood afar off*” (Ex 20:18). On Tabor the disciples “*were fearful as they entered the cloud*” (Lk 9:34), sign of their greater intimacy with the divine presence. On Sinai Moses asked to see the LORD’s glory, but the LORD replied: “*You cannot see My face; for no man shall see Me, and live*” (Ex 33:20). At the Transfiguration, on the other hand, Jesus’ face “*shone like the sun and His clothes became white as the light*” (Mt 17). What was concealed in the experience of Moses becomes manifested to the disciples on Mount Tabor. As John’s Gospel has it, “*we beheld His glory, the glory as of the only-begotten of the Father, full of grace and truth*” (Jn 1:14).

The Giving of the Law – On Sinai Moses receives the Law from God, which he then transmits to the people. The heart of the Law is, of course, the Ten Commandments but there is much more besides: ritual precepts,

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JUNE

Saturday Evening, June 08

NO LITURGICAL SERVICES

Sunday Morning, June 09

THIRD SUNDAY AFTER PENTECOST

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 15

NO LITURGICAL SERVICES

Sunday Morning, June 16

FOURTH SUNDAY AFTER PENTECOST

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 22

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, June 23

FIFTH SUNDAY AFTER PENTECOST

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 29

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, June 30

FIFTH SUNDAY AFTER PENTECOST

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

PASTOR AWAY ON A PILGRIMAGE

JUNE 03 – 21, 2024

Sacramental Emergencies:

Fr. Leonard Martin s.j. 443.935.7615

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

08 June: **NO DIVINE SERVICES**

09 June: Joseph Viola✱

15 June: **NO DIVINE SERVICES**

16 June: ✱James & Maryann Roberts
from Mary Beth Roberts

22 June: James Klaus
from Mary Beth Roberts

23 June: Molly, Carley, Dominic, Annie &
Family from Mary Beth Roberts

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

16 JUNE 2024 ♦ TONE 03 EOTHINON 04 † FOURTH SUNDAY AFTER PENTECOST / THE CENTURION'S SERVANT

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 3)

Holy Father, Tikhon of Amathonte

Patron

KONDAKION:

TRISAGION:

PROKIMENON: *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: *Tone 2*

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

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:

KINONKON:

COMMUNION HYMN:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 36/41

Liturgy Book p. 38

Liturgy Book p. 41

Liturgy Book p. 113

Liturgy Book p. 47

Liturgy Book p. 48

Liturgy Book p. 51

Liturgy Book p. 56

Romans 6:18-23

Liturgy Book p. 62

Matthew 8:5-13

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN JUNE

Saturday Evening, June 08

NO LITURGICAL SERVICES

Sunday Morning, June 09

THIRD SUNDAY AFTER PENTECOST

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 15

NO LITURGICAL SERVICES

Sunday Morning, June 16

FOURTH SUNDAY AFTER PENTECOST

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 22

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, June 23

FIFTH SUNDAY AFTER PENTECOST

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Saturday Evening, June 29

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, June 30

FIFTH SUNDAY AFTER PENTECOST

Resurrectional Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

PASTOR AWAY ON A PILGRIMAGE

JUNE 03 – 21, 2024

Sacramental Emergencies:

Fr. Leonard Martin s.j. 443.935.7615

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

08 June: **NO DIVINE SERVICES**

09 June: Joseph Viola*

15 June: **NO DIVINE SERVICES**

16 June: *James & Maryann Roberts
from Mary Beth Roberts

22 June: James Klaus
from Mary Beth Roberts

23 June: Molly, Carley, Dominic, Annie &
Family from Mary Beth Roberts