

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

16 AUGUST 2020 ♦ TONE 02 ♦ EOTHINON 11 † 11TH SUNDAY PENTECOST / 2ND DAY OF OF DORMITION

<u>GREAT DOXOLOGY:</u>	<i>Liturgy Book p. 1</i>
<u>ANTIPHONS:</u> <i>Dormition</i>	
FIRST:	<i>Liturgy Book p. 11</i>
SECOND:	<i>Liturgy Book p. 11</i>
THIRD: <i>(Tone 2)</i>	<i>Liturgy Book p. 15</i>
<u>ENTRANCE HYMN:</u>	<i>Liturgy Book p. 14</i>
<u>APOLYTIKIA:</u>	
<i>Resurrection (Tone 2)</i>	<i>Liturgy Book p. 15</i>
<i>Dormition</i>	<i>Liturgy Book p. 153</i>
<i>Patron</i>	<i>Liturgy Book p. 20</i>
<u>KONDAKION:</u> <i>Nativity of the Theotokos</i>	<i>Liturgy Book p. 107</i>
<u>TRISAGION:</u>	<i>Liturgy Book p. 23</i>
<u>PROKIMENON:</u> <i>Psalm 117:14, 18</i>	<i>(Tone 2)</i>
The Lord is my strength and my song. <i>Stichon:</i> The Lord has chastised me sorely.	
<u>EPISTLE:</u>	<i>1 Corinthians 9:2-12</i>
<i>Brethren</i> , you are the seal set upon my apostleship in the Lord. My defense against those who question me is this: Have we not a right to eat and to drink? Have we not a right to take around with us a sister woman, as do the other apostles, and the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have not the right of exemption from manual labor? What soldier ever serves at his own expense? Who plants a vineyard and does not eat of its fruit? Who tends the flock and does not drink of the flock’s milk? Do I speak these things on human authority? Or does not the Law also say these things? For it is written in the Law of Moses. Thou shalt not muzzle the ox that treads out the grain. Is God concerned about the oxen, or does he say this simply for our sakes? These things were written for us. For he who plows should plow in hope, and he who threshes. in the expectation of partaking of the fruit. If we have sown for you spiritual things, is such an affair if we reap from you material things? If others share in this right over you. why should it not rather go to us? Yet, we have not used this right, but we bear all our expenses. lest we be a hindrance to Christ’s Good News.	
<u>ALLELUIA:</u> <i>Psalm 19:1; 27:9</i>	<i>(Tone 2)</i>
May the Lord hear you in the day of trouble. ♦ O Lord, save the king, and hear us when we call upon You.	
<u>GOSPEL:</u>	<i>St. Matthew 18:23-35</i>
<i>The Lord told this parable:</i> “The kingdom of heaven may be compared to a king who desired to settle accounts with his servants. And when he had begun the settlement, one was brought to him who owed him millions. And as he had no means of paying, his master ordered him to be sold, with his wife and children and all he had, and payment to be made. But the servant fell down and begged him, saying, ‘Have patience with me and I will pay you all.’ And moved with compassion, the master of that servant released him, and forgave him the debt. But as that servant went out, he met one of his fellow-servants who owed him a small amount, and he laid hold of him and throttled him, saying, ‘Pay what you owe.’ His fellow-servant therefore fell down and began to entreat him, saying, Have patience with me and I will pay you all.’ But he would not; but went away and threw him into prison until he would pay what was due. His fellow-servants therefore, seeing what had happened, were very much saddened, and they went and informed their master of what had taken place. Then his master called him, and said to him, ‘Wicked servant, I forgave you all the debt, because you begged me. Should not you also have had pity on your fellow-servant, even as I had pity on you?’ And his master, being angry, handed him over to the torturers until he would pay all that was due to him. So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts.”	

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN AUGUST

Saturday, August 15, 2020

*Great Vespers 3:15 p.m.*

*Sunday Divine Liturgy 4:00 p.m.*

Sunday, August 16, 2020

*Sunday Divine Liturgy 8:30 a.m.*

*Sunday Divine Liturgy 10:00 a.m.*

Sunday, August 23, 2020

**LEAVING~TAKING OF THE  
DORMITION OF THE THEOTOKOS**

*40th Day Memorial: A.J. Bolus  
10:00 a.m.*

## EVENTS IN SEPTEMBER

Monday, September 7th

*Great Vespers 7:00 p.m.*

Tuesday, September 8th

**NATIVITY OF THE THEOTOKOS**

**ONE OF THE TWELVE GREAT FEASTS**

*Divine Liturgy 5:30 p.m.*

Monday, September 13th

*Divine Liturgy 5:30 p.m.*

Tuesday, September 14th

**EXALTATION OF THE HOLY CROSS**

**ONE OF THE TWELVE GREAT FEASTS**

*Divine Liturgy and Procession*

*10:00 a.m.*

*Gregory the Great Academy*

*119 Griffin Road*

*Elmhurst Township PA 18544*

## 2020 WEEKLY COLLECTION

August 09

**Weekly Offering \$ 570.00**

**Monthly \$ 5.00**

**Liturgy Intentions \$ 30.00**

**Candles \$ 10.00**

**Total: \$ 615.00**

*Thank you for your support!*

## DIVINE LITURGY INTENTIONS

15 August†Mary T. Doahue  
& Anthony Pamela  
from Mary

15 August†Anthony Joseph Bolus  
from Barbara Albert

16 August†Frank Milewski  
from James and Karen Kane

22 August†Anthony Joseph Bolus  
from Bonnie Bolus

23 August†Anthony Joseph Bolus  
from Thomas & Kelly Bolus

29 August†Anthony Joseph Bolus  
from Barbara Albert

30 August†Anthony Joseph Bolus  
from Barbara Albert

05 September†Anthony Joseph Bolus  
from Barbara Albert

06 September†Anthony Joseph Bolus  
from Barbara Albert

12 September†Anthony Joseph Bolus  
from Barbara Albert

13 September†Anthony Joseph Bolus  
from Barbara Albert

## ST. JOSEPH THE BETROTHED

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

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

## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-  
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. A.J.  
Bolos. Jayne Buckley. Chris Carey. John Coury. Maryann  
Nappi Donahue. Carol Downer. Robert Fairclough, Sr. Sara  
Gomez. Niko Mayashairo. Mary McNeilly. Sue Solsman.  
Susan Vieselmeyer. Dean & Sherry Yockey. **MEMORY**  
**ETERNAL:** ✕Rev. Charles Aboody. ✕Rev. Michael Jolly. ✕  
Rev. Joseph Francavilla. ✕Rev. Frank Milienewicz ✕Dn. John  
Karam. ✕Marie Abda. ✕Charlotte Abda. ✕James Abda. ✕  
Marie Abda. ✕Nancy Abda. ✕A.J. Bolus. ✕Nicholas Cianci.  
✕Patricia Cimacosky. ✕Ann Coury. ✕Mary Sue Betress. ✕  
Margaret Dillenburg ✕Eric Jolly. ✕Joseph King ✕Blakely  
Landell. ✕Elaine Manuele. ✕Frank Milweski. ✕Frank Milwes-  
ki, Jr. ✕Mary Lou Mooty. ✕Karen Murray. ✕Marie Patchoski.  
✕Anthony Simon. ✕Bill Simon. ✕Ruth Sirgany. ✕Mary Ann  
Walsh. ✕Genevieve 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: .... 7:00 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.

done, and tell the Lord. At the Last Judgment this servant will have to make an account for why, when he was forgiven ten thousand talents, he did not forgive someone who owed a paltry sum to him; he will have no answer, and he will be **bound hand and foot** and be cast out into the **outer darkness**.

This represents useless repentance. In this life you can have useful repentance. Repentance is to be sorry for what you’ve done and to do something about it, to try to change. Perhaps your change might be glacially slow, but if you are making an effort to change, then you are repentant. But in the next life there will be no useful repentance. There will only be the first portion of repentance, and that is to be sorry, but only sorrow filled with shame and anguish.

You know that feeling when you have done something wrong? It’s a very heavy and painful feeling. Those in Hell will never have that feeling go away. That is what will happen to that servant who has not served his Lord: To be **“bound hand and foot,”** meaning to be incapable about doing anything about his sins, which he will remember, in minute detail, with crystal clarity. In this world we forget our sins. Do we know what we did fifteen years ago? It might have been very evil; we haven’t thought about it for a while. But the Lord remembers all, and the soul remembers all too. So when it comes time for the judgment, if we have no answer to the Lord, we’ll remember everything, but we’ll have no capability of doing anything about it.

The outer meaning or summary of this parable is that if **we are forgiven, we should forgive others**. And that in and of itself is powerful.

But it is more powerful is to consider ourselves and know ourselves and have a sense of gratitude for what we were and what God has helped us become. And with this gratitude and mindfulness we will be guarded against hatred toward our brother, and we will love our brother, and we will forgive him because we have been forgiven. It’s one thing to say forgive because you have been forgiven. It is another thing to feel deeply your own innate need and your own innate sinfulness and that God has cleansed you of this and delivered you, and therefore, forgive everyone.

There are many virtues, of course, and there are some virtues that are higher than the others, and especially help us with our salvation. Other virtues are descended from these cardinal virtues. Of course, the preeminent virtue is love. If we love as God loves, then everything follows.

Perhaps we would say that following that is purity. Because the person who is pure follows God’s law, which means that they would do all things that are pleasing to the Lord.

Do you and I love very well? Not all the time, inconsistently. Perhaps with more respected persons than we would like to admit. Are we pure? Sometimes. Sometimes we are not. Other virtues such as zeal can help you when you are struggling against sins. You’re going to struggle no matter what. You’re going to try hard no matter what.

These two Scriptures, including the other one which is about the sinful woman who had anointed the Lord’s feet, are about gratitude and mindfulness. Because the servant who had his debt relieved should have been as the sinful woman who had been forgiven of the Lord, with a sense of incredible gratitude to have been delivered from his sins.

Gratitude is a very powerful force, brothers and sisters. All right, you have sins in your life; you have things you do that you shouldn’t do, things that you don’t do that you should do. But if you have a sense of gratitude, you will do an important thing; you will love your brother because you remember that God loves you despite your sins.

Gratitude is wrapped up with a sense of knowing who you are, what you’ve done, and what you deserve. Gratitude should be a motivator. It should be this inner force within you that reminds you, sometimes perhaps even when you cognitively think about it, but most of the time it is an inner, silent motivator that makes you forgive your brother.

So this is critical. Just saying that we must forgive to be forgiven is something that we forget easily, but gratitude for what has been done for us can truly help us to remember and therefore forgive. Use anything you can to remember God and to remember what He has done for you, and you will forgive others.

If there is bitterness in your heart, there is lack of forgiveness.

If you can fight this bitterness just by force of will, then you are very powerful indeed. For the most part we must fight this kind of bitterness by remembering who we are, and this is what the parable is teaching. Remember who you are. Remember where you came from. Remember what God has done for you, and then you will be willing to forgive your brother.

# Gazing on the Image of His Face

## *Eleventh Sunday after Pentecost † Feast of the Image Made without Hands*

MANY AMERICANS ARE FAMILIAR with the image of Our Lady of Guadalupe, miraculously imprinted on the cape (*tilma*) of a Nahuatl Aztec in sixteenth-century Mexico. Such an image is called “not made with hands,” meaning that its origin is spiritual or even divine.

The Guadalupe cape is not the first image of this sort in Christian history. The most famous icon not made with hands is the image of Christ’s holy face known as the Mandylion (sometimes translated as “towel” or “napkin”): its history is fascinating and not altogether clear.

### The Image of Edessa

From at least the sixth to the tenth century, a “God-made” image of Christ venerated in Edessa, a Syriac city on the Persian border. In the year 525, the Daisan River – a tributary of the Euphrates – flooded part of the city. During the reconstruction of the city wall, the image, on cloth, was discovered hidden in the wall, over one of the city gates, reportedly inscribed, “O Christ our God, no one who hopes in You will ever be put to shame.”

Contemporary writers associated this image with the story of the first-century king of Edessa, Abgar, who had written to Christ, asking Him to visit Edessa and heal him of an illness. The Lord reportedly wrote back saying that He could not come but would send one of His disciples in due time. After the resurrection, the disciple Thaddeus (Addai) brought the Gospel to Edessa and reportedly healed the king. The fourth-century historian Eusebius of Caesarea recorded this story in his *History of the Church* and claimed to have seen the letter in the Edessa chancery. The pilgrim nun Egeria, who visited Edessa in 384, also claimed to have seen this letter.

In 593 Evagrius the Stoic in his Ecclesiastical History mentions that Edessa was home to a “God-made image” of the face of Christ printed on cloth. The story quickly spread throughout the Churches. The eighth-century Pope of Rome, Gregory II, described this as a commonly-known fact and St John of Damascus cited it in his work *On the Holy Images*. This image was regularly connected to the stories of Christ, Abgar and Addai. In the version recounted by John of Damascus, a painter sent by King Abgar to make “a likeness of the Lord” could not do so “because of the brightness that shone from His countenance.” The Lord then placed a garment over His face to create the image.

### From Edessa to Constantinople

From the sixth century to the eighth, an icon of Christ on cloth served as a banner for the Byzantine army. It had led the army of Heraclius in his seventh-century battles against the Persians, but had disappeared in 705, according to the Byzantine writer Georgios Kedrenos, during an interruption in the reign of Justinian II.

In 984 Edessa, then under Islamic rule, was besieged by a Byzantine army led by its leading general, John Kourkonas, who exchanged a group of Muslim prisoners for the “God-made image.” It was taken to Constantinople where it was received in triumph and enshrined in the chapel of the imperial palace. It is this event which the Byzantine Churches still commemorate on August 16.

The Mandylion remained in Constantinople until the city was sacked by the European Crusaders in 1204. Many of its treasures were looted and taken to Western Europe. The Crusader-King Baldwin II sold a number of Byzantine treasures to King Louis IX of France. The relics were enshrined in his Sainte



Chapelle in Paris until they disappeared during the French Revolution.

The Mandylion and the Shroud of Turin

The image of Edessa was described in a sixth-century Greek text as a “*tetradiplon*” (folded four times). Several modern authors have argued that the Shroud of Turin, folded in this manner, would display only the holy face. They also point to the distinct crease marks on the Shroud, suggesting that it had been folded for a long time. Finally, they cite a certain Gregory, a tenth-century treasurer at Hagia Sophia, who said that the image of Edessa was painted “in sweat and blood.”

They also note that scientists have identified traces of pollen on the Shroud native to all three of the locations associated with the Mandylion: Jerusalem, Edessa and Constantinople.

Images of the Image

The earliest known icon of the Mandylion is preserved at the Monastery of St Catherine on Mount Sinai. It has been dated to the mid-tenth century, when the actual Mandylion was bought to Constantinople. Since then, many icons have appeared; some showing the cloth, others depicting only the Holy Face.

Icons of the Mandylion present us with a problem when we go to venerate them. Iconographic etiquette dictates that we kiss the hands or feet of Christ in icons, never the face. On icons of the Mandylion it is proper to kiss the cloth, if shown, or the hair of Christ, but not His face. As we say in the prayer before Communion, “I will not give You a kiss like Judas did.”

The holy Mandylion itself, or icons of it – indeed any icon of Christ – point to the divine icon truly made without hands: the Lord Jesus Himself. “*He is the image of the invisible God, the firstborn over all creation; for by Him all things were created that are in heaven and thata re on the earth, visible and invisible, whether thrones or dominions or principalities or powers. All things were created in Him and for Him*” (Col 1: 15-16). He is, as St Gregory of Nyssa wrote, “The Wisdom of God not made by human hands, now become a creature for our sake.”

When Christ chose His disciples and sent them forth, He said to them:, “*Blessed are the eyes that see the things you see; for I tell you that many prophets and kings have desired to see what you see and have not seen it, and to hear what you hear and have not heard it*” (Lk 10:23, 24). The Mandylion, the Shroud, and icons of them give us a glimpse of what they saw, and more.

Before Your most pure image we bow in worship, O Good One, begging forgiveness for our sins, O Christ God; because You chose of Your own free will to ascend upon the cross in the flesh in order to deliver from the enemy’s bondage those You had created. For this reason we cry out to You in thanksgiving: “You have filled all things with joy, O our Savior, when You came to save the world.” (troparion)

“We have come to realize the extent of Your victory, the inexpressible plan of Your perfect Incarnation, and to recognize this miraculous and unpainted icon as a banner of that divine triumph. With hearts full of love, we kiss it in homage and reverence.” (kondakion)

“You became incarnate as You willed, O Lord, choosing to assume our poverty. You showed forth the riches of Your compassion by which You deified me who am dust. We glorify You, O Lover of mankind, gazing upon the image of Your countenance. Thereby, O Savior, grant to Your servants unhindered entry into Eden, overlooking our transgressions.” (At the Gospel of Orthros)

SERMON ON GOSPEL

August 16—

Today Gospels are about gratitude and about forgiveness. The first one is about the unmerciful debtor. I want to explain it to you, and then how do we apply it to our lives is really what’s most important. It doesn’t really matter if you understand something if you don’t do something about what you understand.

This is one of the **Kingdom of Heaven** parables. And whenever you hear that in the Scriptures, it is about how you need to live, the kind of person you need to be to obtain Heaven. Since it describes the Kingdom of Heaven, perhaps some think maybe it is referring the hereafter. No, the Kingdom of Heaven parables are primarily about how to live now.

And He says, the Kingdom of Heaven is likened unto “something”, and then He describes some parable. Sometimes it’s long; sometimes it’s short, but it is always about how we should live. Sometimes there is an example also about how we should not live. But it’s always about how to obtain the Kingdom by applying the examples given to the way we live.

Our Lord begins the parable:

“The Kingdom of Heaven is likened unto a certain king who had taken account of his servants.”  
The “**king**” is God, and the “**servants**” are us. One servant was called to **judgment**, which represents the final judgment of all men, and he owed ten thousand talents.

Those “**ten thousand talents**” are a large sum of money to represent our sins, or, it is more accurate to say: our sinful condition, our sinful nature. These talents are representing our imperfections. The impure cannot be in the presence of purity, whether or not their sins are forgiven! Our impure condition, the things that go on in our heart, our jealousies and our anger and our lust, and so many other things make us incapable of being in God’s presence without fear, without pain.

It is not so much our sins that keep us from God because we can be forgiven of our sins. It is our sinful condition. The purpose of the God-Man Jesus Christ becoming man is that we would be able to become purified out of our effort, our sweat, our desire also, but also with His Grace so that we would no longer be sinners.

You might consider it an unrealistic goal, but it **is the goal of life, is to become purified, to become perfect-ed such that we can be in the presence of Perfection.**

The Lord says to the servant, you’re going to be judged, and he will be bound hand and foot and taken away. The Lord commanded him to be sold along with his wife and children. Sounds very cruel, doesn’t it? But the wife and the children represent something. The “**wife**” is **our sinful condition, our passions**. And from this condition come actions that are bad. So the “**children**” are **the results of our sinful inclinations**, our passions.

Whereas lust might be a “wife,” adultery or fornication would be a “child.” Whereas a tendency towards anger, or irritability, might be a “wife”; to hit someone or slander them would be the “child”, the result of that sinful condition.

**Payment** is to be made. The Scripture doesn’t comment on this, but actually, there is no payment that can be made for our sins. There is nothing that we can give God that is equal to our sins. So this actually is a permanent selling, a permanent exile away from God.

So what does he do? He falls down before his master, this sinful servant, and says, be patient with me and I will pay thee all. Now, the Scripture does not lie. He will pay all. This does not mean that we can give God anything that He needs, or that we can in any way do some work that would obliterate our sins. **The “payment” is us becoming good** so that we can be in the presence of God Who is good.

God will help us with this payment, and we should not think of it as a payment in terms of exchanging money for goods, money for service. No, this is God helping us to become what we are predestined for; to be in the presence of holiness and to be holy in that presence.

The Lord has mercy on His servant and forgives him the debt completely. But what does the servant do? He goes out and finds another servant that owes him a very small amount of money, and he throttles him and takes him to the debtor’s prison so that he can get everything possible for that debt. And of course then people find out about it.

The “**fellow servants**” are the angels at the time of the judgment; they know what this wicked servant has