

THIRTY-SIXTH SUNDAY AFTER PENTECOST  
SUNDAY OF ZACCHAEUS



*Icon of Zacchaeus (Luke 19:1-10)*

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

23 JANUARY 2022 ♦ TONE 02 EOTHINON 03 † 15TH SUNDAY AFTER CROSS / ZACCHAEUS’ REPENTANCE

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHONS:  
FIRST: *Liturgy Book p. 29*  
SECOND: *Liturgy Book p. 32*  
THIRD: *Liturgy Book p. 40*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:  
*Resurrection (Tone 2)* *Liturgy Book p. 40*  
*Hieromartyr Clement, Bishop of Ancyra* *Tone 4*

Clement most holy, you are for the faithful a vineyard of holiness, a rod of valiance, a flower of purity and a fruit of great delight that God has granted. Since you struggled together with the martyrs and rose to the dignity of a bishop, intercede with Christ God that He may save our souls.

*Martyr Agathangel* *Liturgy Book p. 99*  
*Saint Joseph* *Liturgy Book p. 47*

KONDAKION: *Meeting in the Temple* *Liturgy Book p. 163*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: *(Tone 2)* *Liturgy Book p. 55*

EPISTLE: *Timothy 4:9-15*

*My son Timothy*, this saying is true and worthy of full acceptance: for we work and are reviled for this reason, that we hope in the living God who is the Savior of all men, especially of believers. Command and teach these things. Let no man despise the fact that you are young, but be an example to the faithful by what you say and do, by love, faith, spirituality and chastity. Until I come, be diligent in reading, exhorting and teaching. Do not neglect the grace that is in you, granted to you as a speaker for God through the laying on of the hands of the priesthood. Meditate on these things, give yourself entirely to them, so that your progress may be evident to all.

ALLELUIA: *(Tone 7)*

It is good to give thanks to the Lord, to sing praises to Your name, O Most High!  
To proclaim Your kindness at dawn and Your faithfulness throughout the night.

GOSPEL: *Luke 19:1-10*

*At that time* as Jesus was passing through Jericho, behold there was a man named Zacchaeus; and he was a leading publican, and he was rich. And he was trying to see Jesus, to find out who he was, but could not, on account of the crowd, because he was small of stature. So he ran on ahead and climbed up into a sycamore tree to see him, for he was going to pass that way. And when Jesus came to the place, he looked up and saw him, and said to him, “Zacchaeus, make haste and come down; for I must stay in your house today.” And he made haste and came down, and welcomed him joyfully. And upon seeing it, all began to murmur, saying, “He has gone to be the guest of a man who is a sinner.” But Zacchaeus stood and said to the Lord, “Behold, Lord, I give one-half of my possessions to the poor, and if I have defrauded anyone of anything, I restore it fourfold.” Jesus said to him, “Today salvation has come to this house, since he, too, is the son of Abraham. For the Son of Man came to seek and to save what was lost.”

HIRMOS: *Liturgy Book p. 77*  
KINONIKON: *Liturgy Book p. 83*  
COMMUNION *Liturgy Book p. 87*  
HYMNS AFTER COMMUNION *Liturgy Book p. 89*

# ST. JOSEPH THE BETROTHED

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

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

## PRAYER INTENTIONS

P. H. S.: Rev. Dn. Joseph Daratony. Michael Abda. Marie Bar-  
ron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne  
Buckley. Chris Carey. John Coury. Maryann Nappi Donahue.  
Carol Downer. David Fairclough, Sr. Robert Fairclough, Sr.  
Sara Gomez. Niko Mayashairo. Mary McNeilly. Sue Sols-  
man. Susan 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. ✱Charlotte Abda. ✱James  
Abda. ✱Marie Abda. ✱Nancy Abda. ✱Paul Bauman. ✱A.J. Bolus.  
✱Nicholas Cianci. ✱Patricia Cimakosky. ✱Ann Coury. ✱Mary  
Sue Betress. ✱Cecilia Davidson ✱Marg.t 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:

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.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN JANUARY

Saturday, January 22th

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, January 23th

*Divine Liturgy 10:00 a.m.*

Saturday, January 29th

*Confessions: 3:00 p.m.*

*Great Vespers: 3:15 p.m.*

*Divine Liturgy 4:00 p.m.*

Sunday, January 30th

*Divine Liturgy 10:00 a.m.*

## EVENTS IN FEBRUARY

Tuesday, February 01 st

*Great Vespers: 7:00 p.m.*

Wednesday, February 02 nd

**TWELVE FEASTS: MEETING IN THE TEMPLE**

*Divine Liturgy 5:30 p.m.*

*Blessing of Candles*

## 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, be-  
stow 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.

## **2021 WEEKLY COLLECTION**

**January 16**

Weekly Offering:	\$ 315.00
Monthly:	\$ 15.00
Holydays:	\$ 65.00
Envelops:	\$ 10.00
Candles:	\$ 25.00
Total:	\$ 430.00

***Thank you for your support!***

## DIVINE LITURGY INTENTIONS

22 January: Nathan Cheffers ✱

23 January: ✱Genevieve Zaydon  
from Anne Clarice Zaydon

29 January: Stephanie Michaels ✱  
& Children of St. Joseph ✱

30 January: Nathan Cheffers ✱

# ZACCHAEUS AND HIS TREASURE

ONE OF THE SAYING OF THE LORD JESUS which puzzled His hearers and still puzzles people today is, “How hard it is for those who have riches to enter the kingdom of God” (Lk 18:24). It flies in the face of the “prosperity gospel” preached in many mega-churches as it did in Israel. Wealth is a blessing, it is said, and so the wealthy have been blessed by God. This must be a sign of God’s favor to them. The Lord’s words make no sense in the face of this ‘logic.’ When questioned how this could be, Jesus replied, “The things which are impossible with men are possible with God” (v.27).

A few verses later in Luke we read the story of Zacchaeus’ encounter with Christ in which a rich man enters the kingdom of God. This happens when Zacchaeus, a leading tax collector – and, therefore, a man in whose position greed and extortion would be a way of life – is so drawn to the Lord Jesus that his riches cease to matter. He gives half his wealth to the poor and restored fourfold anything gained by fraud. Zacchaeus is therefore the opposite of the rich young man in Luke 18 who chose keeping his wealth over following Jesus.

The Gospel story of Zacchaeus’ conversion (Lk 19:1-10) offers some valuable insights into repentance. His spiritual journey begins with an encounter with Christ. At first Zacchaeus is moved by a kind of curiosity to climb the tree and see who this Jesus is. Then Christ calls him personally and they go off to Zacchaeus’ house. True repentance always involves both our work and the Lord’s. If He calls and we are not even curious, nothing will happen. If we seek Him in an inappropriate way – such as only coming to Him when we want something – He may remain silent.

Zacchaeus’ repentance is not mere sentiment; it has concrete exterior manifestations. One is the desire to repair any wrongs he may have done to others. “...if I have taken anything from anyone by false accusation, I restore it fourfold” (v. 8). We cannot move ahead unless we correct what we can of our past sins. When material things are at the heart of our sin it is relatively easy to make restitution. But how does anyone restore a broken relationship, heal a damaged childhood or re-establish another’s reputation which we have smeared? The one we have harmed may demand something from us or our spiritual guide may offer alternative acts of reparation. But something concrete must be done.

Zacchaeus does not only look back, he also looks ahead. “I give half of my goods to the poor...” (v.8) Zacchaeus actually does something to fulfill the Lord’s precept to love in a concrete way. This dynamic was explained most clearly by St Diadochos, the fifth-century Bishop of Photiki in northern Greece: “When a man begins to perceive the love of God in all its richness, he begins also to love his neighbor with spiritual perception. This is the love of which all the scriptures speak.” (On Spiritual Knowledge and Discernment, 15).

Zacchaeus’ life-changing decision is clearly spelled out, but the dynamics of his encounter with Christ are not. What brought Zacchaeus to such a decision? What did he see in Jesus? We are not told because it is Zacchaeus’ decision rather than how he experienced Christ which is of importance to us.

Later events in the life of the Church have shown that there are two principal ways to experience God. The first way is more dramatic, but less common. Here ***God reveals himself to a person directly***, as he did to St. Paul, or perhaps through reading the Scriptures or through an icon. When such an encounter takes place the person meeting the Lord reacts much as did Zacchaeus. He puts aside his “wealth” to follow Christ.

While a person’s riches might be monetary like Zacchaeus, it may be other things as well. Paul – Saul as he was then – was not a wealthy man monetarily speaking but he had riches, which he described in Philippians 3:5-8. Paul’s “wealth” was his status as “a Hebrew of the Hebrews,” one who credentials as a practitioner of Judaism was unmatched. He was an observant Pharisee, blameless in his observance of the Law. But after encountering Christ he says, “What things were gain to me,

## What Scriptures Does Paul Recommend?

“...from childhood,” St Paul reminds Timothy, “you have known the Holy Scriptures, which are able to make you wise for salvation through faith which is in Christ Jesus.

*“All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be complete, thoroughly equipped for every good work”* (2 Tim 3:15-17).

Just which Scriptures could Timothy have known from his childhood? When St Paul first met Timothy’s family in c. AD 48, and for decades afterwards, many of the New Testament books were yet to be written. In the next 50 years the Gospels and most of the epistles were being circulated, but it took some time for all the local Churches to become aware of them or to accept them as inspired. For most of this time – and certainly while Paul was writing to Timothy – when Christians spoke of “*the Scriptures*,” they meant the Old Testament. St. Paul is encouraging Christians under persecution to resort to Moses, the Prophets and the Psalms. As St Clement of Alexandria wrote in his Exhortation to the Heathens, “*These books are truly holy as they sanctify and deify.*”

In this Paul echoes the witness of Abraham in the parable of the Rich Man and Lazarus (Lk 16:19-31). When asked to send an emissary from paradise to the rich man’s brothers, Abraham replies, “*They have Moses and the prophets; let them hear them*” (v. 29). When the rich man protests, Abraham answers, “*If they do not hear Moses and the prophets, neither will they be persuaded though one rise from the dead*” (v. 31). Spectacular wonders amaze us but don’t necessarily lead us to faith; the Scriptures speak to truly believing hearts and strengthen the gift of faith within them. This is why St John Chrysostom would comment, “*One single word from the divine Scriptures is more effective than fire! It softens the cruelty of the soul and prepares her for every good work*” (Ninth Homily on 2 Tim).

## Witness of the Saints

Besides the Scriptures, St Paul commends to Timothy “the things which you have learned and been assured of, knowing from whom you have learned them” (v.14). Timothy had worked with Paul for several years and knew his teaching, which, earlier in the chapter, he called “my gospel” (2 Tim 2:8), the saving mystery of Christ which would later be put in writing in the four Gospels. He also knew how Paul lived out his faith in daily life and how he behaved under trials and persecution. The living witness of Timothy’s mentor would be a source of strength for him when he too suffered for his faith in Christ. Over the centuries until today, the encouragement of believing parents and spouses as well as teachers and fellow Christians would provide the support from which martyrs drew the strength to face the suffering they endured for Christ.

***Called before time by God and becoming a disciple of holy Paul, you were an initiate in the divine mysteries. Outstanding in your life, keeping the Faith intact until death, you became a faithful hierarch of God, O holy apostle Timothy. After denouncing the worship of idols as foolishness, you were stoned and beaten, receiving the crown of martyrdom. O blessed one, intercede for us who celebrate your sacred memory with faith.***

***Come, O people, let us sing to Timothy, the apostle distinguished as a herald of the Gospel. Let us say, “Hail, venerable offshoot of the Faith, who were like a son to holy Paul! Hail, venerable model of virtue, thrice-wise mouth of the divine Word! Hail, divine flute announcing God to the whole world! Hail, pillar of Faith, on which the Church finds support!”***

Vespers Stichera, Feast of St. Timothy (Jan 22)



## JANUARY 22: THE HOLY APOSTLE TIMOTHY

THE GREATEST JOY OF EVERY PRIEST or other mentor may be seeing a pupil follow in his footsteps. St Paul was no exception. He traveled with several disciples at one time or another: Barnabas, John Mark, Silas (all of whom we honor as saints). His favorite, the one he called his “true son in the faith” (1 Tm 1:2), was Timothy.

According to Acts 16:1-9, Timothy was a believer, the son of a pagan father and a Jewish mother in the Anatolian town of Lystra. St Paul had first visited Lystra with Barnabas in c. AD 48 and preached the Gospel in the surrounding area. Possibly Timothy’s mother, Eunice, and his grandmother, Lois, became believers at that time (see 2 Tm 1:5).

When Paul returned to Lystra three years later he proposed taking Timothy along on his travels. Although Eunice was Jewish, her husband was not and Timothy had not been circumcised. Paul arranged for that to be done (see Acts 16:1-5) and the two set off together. For several years Timothy accompanied Paul on his travels in Europe and Asia Minor.

Timothy worked with Paul as he evangelized Galatia, Philippi, Thessalonika, Corinth and Macedonia, sometimes visiting churches on his own as Paul’s emissary. In witness to their relationship, Timothy is listed along with Paul as the author of several New Testament epistles: 2 Corinthians, Philippians, Colossians, 1 Thessalonians, 2 Thessalonians, and Philemon. “He served with me in the gospel,” Paul would write, “as a son with his father” (Phil 2:22).

### Timothy in Ephesus

In the early 60s Paul sent Timothy to Ephesus to personally oversee that community where doctrinal speculation was rife. St Paul’s two Epistles to Timothy offered his former companion guidance in shepherding the Ephesian Christians.

According to the fourth-fifth century Acts of Timothy, this disciple remained in Ephesus even after Paul’s death. Timothy himself was slain by a mob during a pagan festival in AD 97.

Based on his own experience Paul warned Timothy that, “all who desire to live godly in Christ Jesus will suffer persecution” (2 Tm 3:12). Paul himself had been one of the first to persecute Christians when he was an observant Jew. This persecution began as soon as the Apostles started proclaiming Jesus as the risen Messiah.

The Romans, who cared nothing about Jewish messiahs, feared the Christians, who preferred the Kingdom of God to the Roman Empire. They refused to honor the Roman gods – considered a civil duty – or to venerate the emperor as a god himself. They appeared to be a divisive force and they continued to grow.

All the Apostles except for John died at the hands of either Jews or Romans intent on eradicating this new sect. Paul himself would suffer death for his faith, beheaded in Rome in c AD 68. Sometimes Christians suffered in sporadic attacks of random mobs. In the second and third centuries it was the state itself which was responsible for many deaths. It is thought that, before the Roman persecutions ended in the early fourth century, upwards of 100,000 believers had lost their lives or been deprived of their possessions.

In the face of persecution St Paul proposes what may at first seem an inadequate, if not strange, response: a two-pronged fidelity to the teachings that Timothy has learned and from whom he learned them. The Word of God and the living witness of the believers who mentored them, Paul affirms, should be the most compelling supports for committed Christians under threat of persecution.

these I have counted loss for Christ” (v.7).

Throughout the centuries people have put aside their “wealth” for Christ. They gave up lands and possessions like St. Anthony the Great, but also high rank like St. Arsenius the Great, scholarly repute like Evagrius, or political convictions like Dorothy Day. They chose to give up their “wealth” for something greater.

The second way of experiencing God in the Tradition is through *asceticism: struggling to change the focus of our life.*

Most people today follow the lead of our secular culture in pursuing whatever gives us pleasure or material security while ignoring the continual presence of God on whom we all depend. Like teenagers focused on their iPhones or MP3 players, they are oblivious to the real world around them, in this case the presence of God.

When people embrace the ascetic life they work to refocus their lives away from the values of this age. They strive to break away from the compulsions or fixations that enslave so many, from a full-time pursuit of the attractions of the world.

They cease relying on their own minds to determine what is good for them and begin looking to God. In their innermost being they hear the Lord’s words, “Seek first the kingdom of God and His righteousness, and all these things shall be added to you” (Mt 6:33). In this way they prepare themselves to recognize God “everywhere present and filling all things.”

The Lord Jesus described the choice they and countless others have faced like this:

*“Again, the kingdom of heaven is like treasure hidden in a field, which a man found and hid; and for joy over it he goes and sells all that he has and buys that field.*

*“Again, the kingdom of heaven is like a merchant seeking beautiful pearls, who, when he had found one pearl of great price, went and sold all that he had and bought it” (Mt 13:44-46).*

The “treasure hidden in a field” is the unique relationship with God in Christ which Zaccaeus, Paul and all the saints had found and which St Paul described as “*Christ in you, the hope of glory*” (Col 1:27).

Each of us can attain this treasure because:

While all creation reflects something of God, the Source of its being, we were created with something more of God in us: made “in our image, after our likeness” (Gen 1:26)

- The Word of God has become one of us in Jesus Christ, completely sharing our humanity so that we might share in His divine life: “God became man so that man might become godlike” (St Athanasius the Great)

- Christ has lived His human life in perfect communion with His Father: “I am not alone, but I am with the Father who sent me” (Jn 8:16)

- Christ has promised to dwell in those who keep His word: “If anyone loves me, he will keep my word; and my Father will love him and we will come to him and make our home with him” (Jn 14:23)

- When we maintain this communion with God by keeping His word we come to share by grace in His divine nature: “His divine power has given us all things that pertain to life and godliness through the knowledge of Him ...that through these you may be partakers of the divine nature” (2 Pt 1:3-4).

What are you willing to put aside or to take up to attain this treasure?

In the Church calendar the story of Zacchaeus is read as the herald of the Triodion, the last Sunday before we open that guide to repentance and the Great Fast. As we recall the movements of Zacchaeus’ repentance we should be led to ask ourselves about the quality of our love for God. To what concrete action are we being led to perform during the coming Fast? What tangible form will love take in our lives as we look to the celebration of Pascha? And what past offenses to others which have yet to be righted hang over us and taint our intentions for this season? Like Zacchaeus we are called