

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. Sus, Vieselmeyer. 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. ✱Paul Bauman. ✱A.J.
Bolos. ✱Jos. Bolos. ✱Nich. Ciani. ✱Patricia Cimakosky. ✱Ann
Coury. ✱Mary Sue Betress. ✱Cecilia Davidson ✱Marg.t Dillen-
burg ✱Eric Jolly. ✱Jos. King ✱Blakely Landell. ✱Elaine Ma-
nuele. ✱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 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.; 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

ELEVENTH SUNDAY AFTER PENTECOST



Icon of the Unforgiving Servant (Matthew 18:23-35)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

21 AUGUST 2022 ♦ TONE 02 EOTHINON 11 † ELEVENTH SUNDAY PENTECOST/7TH DAY DORMITIION

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON: *Dormition*
SECOND: Liturgy Book p. 32

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:
Resurrection (Tone 2) Liturgy Book p. 40
Dormition Liturgy Book p. 175
Thaddeus Liturgy Book p. 104
Holy Woman Martyr Bassa and her sons Liturgy Book p. 99
St. Joseph Liturgy Book p. 47

KONDAKION: *Nativity Liturgy Book p. 140*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: *Psalm 117: 14, 18 (Tone 2) Liturgy Book p. 50*

EPISTLE: *1 Corinthians 9:2-12*

Brethren, 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.

ALLELUIA: *Psalm 19:1: 27:9 (Tone 2)*
The Lord shall hear you on the day of distress: the name of the God of Jacob shall defend you.
O Lord, save your people and bless your inheritance.

GOSPEL: *St. Matthew 18:23-35*

The Lord told this parable: “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.”

HIRMOS: *Liturgy Book p. 150/177*

KINONIKON: *Liturgy Book p. 151*

POST-COMMUNION HYMN: *Liturgy Book p. 52*

give him, that your Father in heaven may also forgive you your trespasses. But if you do not forgive, neither will your Father in heaven forgive your trespasses.” (Mk 11:25-26).

It is especially necessary when we look to make an oblation:

- “Therefore if you bring your gift to the altar, and there remember that your brother has something against you, leave your gift there before the altar, and go your way. First be reconciled to your brother, and then come and offer your gift” (Mt 5:23-24).

The kiss of peace at the Eucharist of all the historic Churches is a rite based on this requirement of the Lord.

The Parable of the Unjust Debtor

In story form this passage, unique to Matthew, repeats the Lord’s fundamental teaching that forgiving others is a prerequisite for being forgiven by God.

The call for the godly-minded to forgive others was already common in late Judaism, but in a limited way. Thus the second century rabbinic scholar Issi ben Judah wrote, “If a man commits an offence once, they forgive him; if he commits an offence a second time, they forgive him; if he commits an offence a third time, they forgive him; the fourth time they do not forgive.” Rabbi Yossi bar Hanina, writing in the second half of the third century AD counsels, “He who begs forgiveness from his neighbor must not do so more than three times.”

By this standard Peter was being downright generous when he suggested forgiving seven times as the new standard. Christ replies by turning around Lamech’s rule of vengeance (“*If Cain shall be avenged sevenfold, Then Lamech seventy-sevenfold*” – Gen 4:24). Now, Christ says, consider forgiving others seventy times seven, a number meaning “without limit.”

St John Chrysostom saw a particularly damning indictment of the tendency to hold grudges or seek vengeance in this parable. Pointing to the fate of the unforgiving servant, Christ says, “*So My heavenly Father also will do to you if each of you, from his heart, does not forgive his brother his trespasses*” (Mt 18:35). Chrysostom offers this interpretation: “Note that He did not say ‘your Father’ but ‘my Father’ for it is not proper for God to be called the Father of one who is so wicked and malicious” (*Homily on Matthew* 61, 4).

These harsh words go unheard by many in the Church who hold grudges, often for many years. People often feel that broken relationships have nothing to do with our faith. In reality our unwillingness to forgive says that we think God is a sucker for being so compassionate: we know better. As Mother Teresa of Calcutta once said, the rift is with more than our relative or neighbor. “For you see, in the end, it is between you and God. It was never between you and them anyway.”

7 X 7 = INFINITY

WHAT IS THE HARDEST THING to accept in Christianity? Is it the doctrine of the Trinity? The idea that God became man? Or that the Eucharist is the body and blood of Christ? While these teachings may meet with obstacles in our minds, the hardest thing for us to accept in practice is the absolute need to forgive others.

In our broken humanity we are much more at home with seeking vengeance. We are often more comfortable with the pre-Christian vision of a vengeful God: *“And the LORD said to him, “Therefore, whoever kills Cain, vengeance shall be taken on him sevenfold”* (Gen 4:15).

The Torah enshrined the concept of vengeance in its laws concerning violence: *“But if any harm follows, then you shall give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burn for burn, wound for wound, stripe for stripe”* (Ex 21:23-25). While modern law is not as demanding, it still endorses the idea of vengeance, clothed in modern dress as “Justice” and “Closure” (which often comes down to a question of money). Perhaps the best comment on this principle is by the Lebanese author Kahlil Gibran, “An eye for an eye, and the whole world would be blind.”

Forgiveness: the Heart of the Gospel

Contemporary Catholic writer Scott Hurd describes the Gospel ideal of forgiveness as “...both the central idea of Christianity, and an assault on the conventional human understanding of justice.” It is an “assault” because it challenges the very nature of the world’s way of handling things. It is the heart of our faith because it is the basic attitude of God toward us and the model of how we can act as the images of God.

“Yours it is to show mercy...” we say to God in many prayers, because He is by nature the forgiving Father, the One who runs to welcome home His prodigal children after they stray. God incarnate in Jesus Christ expresses this forgiveness in His humanity when He prayed for His killers, *“Father, forgive them, for they do not know what they do”* (Lk 23:34). And so it is in imitation of God that His disciple, the Protomartyr St Stephen, prayed for those who delivered him to death: “And they stoned Stephen as he was calling on God and saying, ‘Lord Jesus, receive my spirit.’ Then he knelt down and cried out with a loud voice, *‘Lord, do not charge them with this sin.’ And when he had said this, he fell asleep*” (Acts 7:59-60).

That forgiveness is required, not an option, in the Christian life we see from the Lord’s words in the Sermon on the Mount. Christ would come back to this theme again and again, doubtlessly more often than the Gospels record:

- *“Judge not, and you shall not be judged. Condemn not, and you shall not be condemned. Forgive, and you will be forgiven. Give, and it will be given to you: good measure, pressed down, shaken together, and running over will be put into your bosom. For with the same measure that you use, it will be measured back to you”* (Lk 6:37-38).

- *“Take heed to yourselves. If your brother sins against you, rebuke him; and if he repents, forgive him. And if he sins against you seven times in a day, and seven times in a day returns to you, saying, ‘I repent,’ you shall forgive him”* (Lk 17:3-4).

Forgiveness is particularly necessary when we presume to pray:

- *“And whenever you stand praying, if you have anything against anyone, for-*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN AUGUST

Saturday Evening, August 20th

NO LITURGICAL SERVICES

Sunday, August 21th

Divine Liturgy: 10:00 a.m.

Monday, August 22nd

Leave-taking of Dormition

Divine Liturgy: 5:00 p.m.

Saturday Evening, August 27th

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, August 28th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

EVENTS IN SEPTEMBER

Saturday Evening, September 3rd

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, September 4th

Resurrection al Orthros 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Wednesday, September 7th

Great Vespers 7:00 p.m.

Thursday, September 8th

NATIVITY OF THE THEOTOKOS

ONE OF THE TWELVE GREAT FEASTS

Divine Liturgy: 5:30 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

21 August.: ✱Anthony Viola
from Joseph Viola
27 August: ✱Nancy Evarts
from Michael & Bertha Milewski
28 August: ✱Joseph Dippre
from Michael & Bertha Milewski
24 Sept.: ✱Dec. Members Bolus Fam.
from Barbara Albert

2022 WEEKLY COLLECTION

August 14

Weekly Offering:	\$ 920.00
Monthly:	\$ 20.00
Holydays	\$ 20.00
Candles:	\$ 25.00
Total:	\$ 1,025.00

Thank you for your support!

OFFERINGS TO GOD’S SERVANTS

READERS OF ST PAUL’S EPISTLES are accustomed to his discussions of doctrine or moral issues. This passage, however, sheds light on an area of church practice – support for the clergy – and on Paul’s own custom in that regard.

We know from the Acts of the Apostles that, in response to Christ’s command, the apostles (the Twelve and others such as Ss. Barnabas, Silas, Timothy, and Titus preached the Gospel throughout the Roman Empire and beyond. We know little or nothing about how they lived.

We do know that these apostles went to cities where there were Jewish settlements and they first presented the Gospel to the Jews. In Acts 17, for example, we see how Paul and Silas *“came to Thessalonica, where there was a Jewish synagogue. As was his custom, Paul went into the synagogue, and on three Sabbath days he reasoned with them from the Scriptures”* (Acts 17:2, 3). *Paul converted some of the Jews and of the God-fearing Gentiles who worshipped with them. Through them they may have encountered other non-believers. St Luke says that “Some of the Jews were persuaded and joined Paul and Silas, as did a large number of God-fearing Greeks and quite a few prominent women”* (Acts 17:4).

How the Apostles Lived

The heart of Paul’s instruction here is about the support which the apostles received. In most cases the apostles were supported by the Church which had sent them or the community to which they had brought the Gospel. Paul and his team seem to have been the exception: they supported themselves so that their hearers would not think they were preaching for money.

Paul brings this to the Corinthians’ attention: *“If we have sown spiritual seed among you, is it too much if we reap a material harvest from you? If others have this right of support from you, shouldn’t we have it all the more? But we did not use this right. On the contrary, we put up with anything rather than hinder the gospel of Christ”* (1 Cor 9:11-12). Paul believed that he and Silas had the right to be supported by the Corinthian Christians but did not exercise it lest it be a stumbling block to the promotion of the Gospel.

Paul then articulated the principle by which the Churches have lived ever since: *“Don’t you know that those who serve in the temple get their food from the temple, and that those who serve at the altar share in what is offered on the altar? In the same way, the Lord has commanded that those who preach the gospel should receive their living from the gospel”* (1 Cor 9:13-14). Those who serve the Church should be supported by the Church.

The Lord Has Commanded?

When St Paul sets forth his principle of support for the Apostles, he bases it on “the Lord’s command,” but when did the Lord issue any such precept? In fact, we find it as a consistent principle in both the Old and the New Testaments.

When the priesthood was established in the days of Moses after the Israelites left Egypt the priests were allotted a portion of every sacrifice which anyone made to the Lord. As recorded in the Torah, the Lord commanded that *“This is always to be the perpetual share from the Israelites for Aaron and his sons. It is the contribution the Israelites are to make to the LORD from their fellowship offerings”* (Ex 29:28). Priests were to receive their “salary” by taking a portion of every offering.

When the Israelites entered the Promised Land under Joshua, the territory was divided between eleven of their twelve tribes. The priestly tribe of Levi, the descendants of Aaron, did not receive any land. Joshua gave no land to the priests, *“since the food offerings presented to*

the LORD, the God of Israel, are their inheritance, as He promised them” (Joshua 13:14).

St Paul sealed his argument with a maxim, also from the Torah. *“For it is written in the Law of Moses, ‘Do not muzzle the ox while it is treading out the grain’”* (1 Cor 9:9, quoting Deut 25:4). As it would be unfair to oxen to so restrict them that they could not eat the grain they were grinding, it would likewise be unjust to expect the servants of the altar to support themselves.

We find the same precept in the Gospel. When Christ sent out the Twelve to preach that the Kingdom of heaven was at hand, He told them: *“Provide neither gold nor silver nor copper in your money belts, nor bag for your journey, nor two tunics, nor sandals, nor staffs; for a worker is worthy of his food”* (Mt 10:9, 10). They were not to go prepared to support themselves, but to rely on the support of their hearers.

In the Early Church

In the Apostles’ era most people had much less in the way of material goods than we do. As they went from one place to another did they have more than one pair of sandals, one tunic and one cloak? Their cloak may have doubled as a blanket and their sandals as a pillow. In our society there are people in homeless shelters who have more than that!

Likewise the Church in the days of the Apostles had no property or material assets; its “wealth” was the poor orphans and widows entrusted to it by God. Any offerings collected went to them and to the servants of the Church.

By the third century this was beginning to change and, with the conversion of Emperor Constantine, the Church began to acquire buildings and properties. Clergy began to be paid by the state (ultimately by the taxpayer) and offerings of the faithful went to the adornment of the churches and the care of the poor.

In Our Church Today

As our way of life has changed, so have our needs and the needs of our clergy. Besides their modest housing and salaries, they require health insurance and auto insurance. Each church building has utilities, fuel and maintenance costs, liability insurance and perhaps a mortgage. Where will this money come from?

In some countries in the “Old World” the state, endowments, or well-to-do benefactors assume these expenses. This is not the case here – and perhaps for the best. It is not in anyone’s best interest to believe that church support is someone else’s business. It is up to every believer to do his or her part. Thus the principle which the Lord gave to the Israelites who had just fled Egypt applies to us as well: *“No one is to appear before me empty-handed”* (Ex 34:20).

There is no one set amount which parish members are expected to give. Some people have significant disposable income, others are living on pensions. Large parishes have more potential donors, but also larger facilities to maintain or more clergy.

One rule of thumb to use in gauging the amount we should be giving to the Church and charity is to compare it with the amount we spend on TV and other forms of entertainment. Another is to reflect on St Paul’s maxim, *“This I say: He who sows sparingly will also reap sparingly, and he who sows bountifully will also reap bountifully”* (2 Cor 9:6).

Those who support the Church responsibly can be assured of God’s blessing as invoked by St Paul, *“May He who supplies seed to the sower, and bread for food, supply and multiply the seed you have sown and increase the fruits of your righteousness, while you are enriched in everything”* (2 Cor 9:10-11).