

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. Maryann Nappi Donahue. Carol Downer.
Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko
Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Sue Solsman.
SusVieselmeyer. Dean & Sherry Yockey. **MEMORY ETER-
NAL:** ✱Rev. Char. Aboody. ✱Rev. Mich. Jolly. ✱Rev. Jos. Fran-
cavilla. ✱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 Bolus. ✱Nich. Cianci.
✱Patricia Cimacosky. ✱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 :

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.

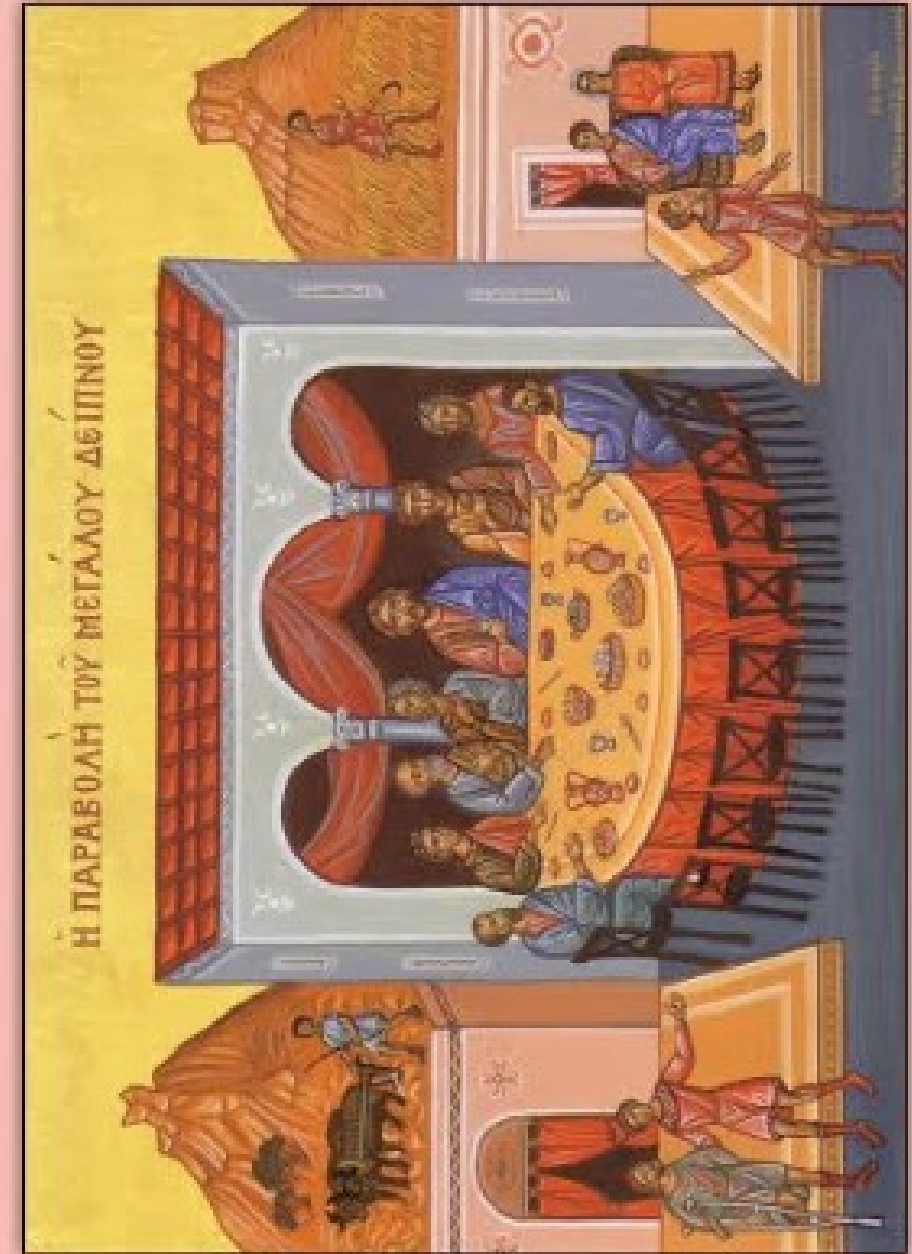
HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

FOURTEENTH SUNDAY AFTER PENTECOST



Icon of the Great Supper (Matthew 22:1-14)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

03 SEPTEMBER 2023 ♦ TONE 05 EOTHINON 03 † FOURTEENTH SUNDAY PENTECOST/WEDDING FEAST SUNDAY

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD/BEATITUDES

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 5)

Hieromartyr Anthimos, bishop of Nicomedia

Holy Father Theoctistos, companion of Euthymios the Great

St. Joseph the Betrothed

KONDAKION: *Nativity of Theotokos*

TRISAGION:

PROKIMENON: *Psalm 11: 8, 2*

(Tone 5)

EPISTLE:

Brethren, the one who strengthened you and us in Christ, who anointed us, is God, who also stamped us with his seal and gave us the Spirit as a pledge in our hearts. Now, I call God to witness against my soul that it was to spare you that I did not come again to Corinth. Not that we lord it over your faith, but rather we are fellow-workers in your joy, for in faith you stand. (2: 1) I made up my mind not to come to you again in sorrow. For if I make you sad, who can gladden me; save the very one who is grieved by me? And I wrote to you as I did, that when I come, I may not have sorrow upon sorrow from those who ought to give me joy: for I trust in all of you that my joy is a joy to all of you. For I wrote to you in much affliction and anguish of heart, with many tears, not that you might be grieved, but that you might know the great love I have for you.

ALLELUIA: *Psalm 88:2, 3*

(Tone 5)

Your favor, O Lord, I will sing forever; from generation to generation,
my mouth will proclaim your faithfulness.

For you have said, “My kindness is established forever.” In heaven you have confirmed your faithfulness.

GOSPEL:

St. Matthew 22:2-14

The Lord told this parable: The kingdom of heaven is like a king who made a marriage feast for his son. And he sent his servants to call in those invited to the marriage feast, but they would not come. Again, he sent out other servants saying: ‘Tell those who are invited, behold, I have prepared my dinner: my oxen and fatlings are killed, and everything is ready; come to the marriage feast.’ But they made light of it, and went off, one to his own farm and another to his business; and the rest laid hold of his servants treated them shamefully, and killed them. But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burned their city. Then he said to his servants, ‘The marriage feast indeed is ready, but those who were invited were not worthy; go therefore to the crossroads, and invite to the marriage feast whomever you shall find.’ And his servants went out into the roads and gathered all those they found, both good and bad; and the marriage feast was filled with guests. Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he said to him, ‘Friend, how did you come in here without a wedding garment?’ But he was speechless. Then the king said to the attendants, ‘Bind his hands and feet, take hold of him, and throw him out into the darkness, where there will be weeping and the gnashing of teeth.’ For many are called, but few are chosen.”

HIRMOS:

KINONIKON:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 125

Liturgy Book p. 41

Liturgy Book p. 43

Liturgy Book p. 101

Liturgy Book p. 111

Liturgy Book p. 47

Liturgy Book p. 140

Liturgy Book p. 50

Liturgy Book p. 58

2 Corinthians 1:21-2:4

Liturgy Book p. 77

Liturgy Book p. 83

tabernacle, that the pillar of cloud descended and stood at the door of the tabernacle, and the LORD talked with Moses. All the people saw the pillar of cloud standing at the tabernacle door, and all the people rose and worshiped, each man in his tent door. So the LORD spoke to Moses face to face, as a man speaks to his friend” (Ex 33:9-11).

When Moses asked God to reveal His divine glory, God replied: “... ‘I will make all My goodness pass before you, and I will proclaim the name of the LORD before you... But He said, ‘You cannot see My face; for no man shall see Me, and live... you shall see My back; but My face shall not be seen’” (Ex 33:19-23}.

Moses’ vision of God was true, but imperfect. He would become the perfect seer of God on another mountain, Tabor, when he would appear with the prophet Elias at the Transfiguration of Christ.

Moses led the Israelites from slavery in Egypt to freedom. He lived to see the Promised Land before he died, but never got to enter it himself. Moses died on Mount Nebo, near Jericho.

Our Church commemorates the Prophet and God-Seer Moses on September 4, the date on which, according to the Menaion, he had seen the Promised Land.

“A Prophet like Moses”

When the Hebrews were preparing to enter the Promised Land, Moses uttered this prophecy, “*The LORD your God will raise up for you a Prophet like me from your midst, from your brethren. Him you shall hear*” (Dt 18:15). After Moses’ death, his assistant Joshua assumed the leadership of the Israelites, but this prophecy was not thought to refer to him. While there would be many prophets among God’s People in the centuries that followed, none of them would attain the stature of Moses. The Torah concludes with this acknowledgement that the prophecy is not yet fulfilled: “*But since then there has not arisen in Israel a prophet like Moses, whom the LORD knew face to face*” (Dt 34:10).

Christians see that prophecy fulfilled and exceeded in Jesus Christ. He is the ultimate prophet, law-giver and God-Seer who leads His people – not out of Egypt, but out of Hades, delivering us from the power of Death. As we read in the Gospel of John, “*The Law was given through Moses, but grace and truth came through Jesus Christ*” (Jn 1:17).

The Gospel of Matthew is so crafted as to portray Jesus as the New Moses. He deepens our understanding of the Commandments and takes us beyond them (“*You have heard it said... but I say to you...*”). The Beatitudes set out a new way of life, based on self-emptying in imitation of Him.

The very structure of Matthew’s Gospel reinforces the idea of Jesus as the New Moses. The story of His ministry is set forth in five sections of teachings and miracles, just as the Torah is made up of five books. Each section ends with a passage such as this: “*And so it was, when Jesus had ended these sayings, that the people were astonished at His teaching, for He taught them as one having authority, and not as the scribes*” (Mt 7:28, 29). While this device may mean little to us today, its significance would not have been lost on Matthew’s Jewish readers. The Prophet like Moses had come.

With the divine and righteous Moses, the choir of prophets rejoices today with gladness, seeing their prophecy now fulfilled in our midst. For Your Cross, O Christ our God, by which You redeemed us, shines before all as the end and fulfillment of what they foretold in ancient times. By their intercession, have mercy on us all.

Kondakion, September 4

SEPTEMBER 04: HOLY PROPHET MOSES

ONCE THE LORD JESUS entered Jerusalem on Palm Sunday, He was in the stronghold of the Jewish political and religious elite: the high priests and the Sanhedrin (council of elders). Chapter 21 of the Gospel of Matthew shows Him challenging them dramatically in word (parables) and action (His attack on the money-changers). One of those parables, the story of the Vinedressers, was a clear indictment of those who abused their position as God’s representatives in the vineyard of Israel. And “*when the chief priests and Pharisees heard His parables, they perceived that He was speaking of them*” (v.45).

Matthew does not depict Jesus as explaining this parable; in chapter 23, however, he describes the Lord as using the same image, but with an explanation. “*O Jerusalem, Jerusalem, the one who kills the prophets and stones those who are sent to her! How often I wanted to gather your children together, as a hen gathers her chicks under her wings, but you were not willing!*” (v. 37) The fate of the servants was an allusion to the fate of the prophets.

The Father of All the Prophets

Contemporary Jews still reverence the “Tomb of the Prophets” Haggai, Zechariah and Malachi on the west side of the Mount of Olives. Tombs of other prophets are venerated as holy sites in Israel (Hosea and Isaiah), Palestine (Zedekiah) and Iraq (Ezekiel). However the prophet whom Jews call the “Father of all the prophets” and whom our Church remembers this week (September 4) has no tomb. As we read in the Torah: “*So Moses the servant of the LORD died there in the land of Moab, according to the word of the LORD. And He buried him in a valley in the land of Moab, opposite Beth Peor; but no one knows his grave to this day*” (Dt 34:5, 6). Some authors have suggested that Moses was buried in an unmarked grave to prevent the still semi-idolatrous Israelites from making it a shrine or place of worship.

The bulk of the Torah (Exodus through Deuteronomy) is concerned with the story of Moses. It tells how he was born to an Israelite couple in Egypt. The Pharaoh, in an attempt at population control, had ordered that newborn Hebrew boys were to be killed. “*But the midwives feared God, and did not do as the king of Egypt commanded them, but saved the male children alive*” (Ex 1:17).

Exodus tells how Moses fled Egypt after killing a man who was abusing a Hebrew. He settled in Midian (on the northeastern shore of the Red Sea) and married Zipporah, a daughter of the local priest. While shepherding his father-in-law’s flocks, Moses had this life-changing experience: “*And the Angel of the LORD appeared to him in a flame of fire from the midst of a bush. So he looked, and behold, the bush was burning with fire, but the bush was not consumed. Then Moses said, ‘I will now turn aside and see this great sight, why the bush does not burn.’*”

“*So when the LORD saw that he turned aside to look, God called to him from the midst of the bush and said, ‘Moses, Moses!’ And he said, ‘Here I am.’*”

Then He said, “*Do not draw near this place. Take your sandals off your feet, for the place where you stand is holy ground. Moreover, He said, ‘I am the God of your father—the God of Abraham, the God of Isaac, and the God of Jacob.’ And Moses hid his face, for he was afraid to look upon God*” (Ex 3:2-6). Thus Moses is known in our Tradition as “the God-Seer” since he beheld God at the burning bush and when receiving the Law.

Perhaps the most touching image of Moses’ relationship with God occurred just before the Israelites leave Sinai for the Promised Land: “*And it came to pass, when Moses entered the*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

EVENTS IN SEPTEMBER

Saturday Evening, September 02

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 03

Resurrection Orthros: 9:00 a.m.

Divine Liturgy: 10:00 a.m.

Friday Evening, September 8

Vigil Divine Liturgy: 5:30 p.m.

Saturday, September 9

FEAST OF THE NATIVITY OF THE THEOTOKOS

Saturday Evening, September 09

Confessions 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, September 10

Divine Liturgy: 10:00 a.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.

2023 WEEKLY COLLECTION

August 27

| | |
|------------------|-------------|
| Weekly Offering: | \$ 1,290.00 |
| Monthly: | \$ 60.00 |
| Holy Day: | \$ 20.00 |
| Candles: | \$ 25.00 |
| Total: | \$ 1,385.00 |

Thank you for your support!

53RD MELKITE CONVENTION

“Becoming Disciples, Making Disciples”

July 4-7, 2024

Boston Marriott Quincy Hotel
in Quincy, MA

DIVINE LITURGY INTENTIONS

02 September: Joseph Viola Family

03 September: ✱ Charles Simon
from M/M Michael Milewski

09 September: ✱ Salvatore De Nucci
from Steve Bartnicki

10 September: Joseph Viola Family

16 September: ✱ John Coury
from M/M Michael Milewski

17 September: Andrew Pendrak ✱
from M/M David Michaels

40th Day Memorial Charlie Simon

2023 Third Quarter Financial Report
in back of the Church

ARE YOU INVITED?

THE GOSPEL PARABLE READ at today's Divine Liturgy is actually two stories with two different if complementary points. The first concerns those invited to the banquet and those who finally came. The second is the issue of the so-called "wedding garment."

The Gospel of Matthew depicts Christ encountering increasing opposition the closer He came to the center of the Jewish establishment, Jerusalem. In Matthew 21:1-17 Jesus enters the Holy City, ejects the money changers from the temple and confronts the chief priests. Then we read four vignettes, each criticizing the Jewish leadership in the harshest of terms.

The first such condemnation is the episode of the withered fig tree (Mt 21:18-22). Then, in Mt 21:28-32, we read about the two sons: one who professed obedience to his father but in words only – a veiled criticism of the Pharisees who claimed to know the will of God – and the second who actually did the father's will.

In the words of St Hilary of Poitiers, the religious leaders "...put their faith in the Law and despised repentance from sin, glorying instead in the noble prerogative that they had from Abraham" (*Homily on Matthew* 21, 13). The second son recalls the sinners who repented at the preaching of John the Baptist: the tax collectors and harlots who enter the kingdom of God before "the righteous" because one can repent of greed and lust, but not of the denial for the need of repentance. Finally in verses 33-46 we read the parable of the wicked vinedressers whose infidelity leads the owner of the vineyard to lease it to others. And, as the Gospel reminds us, "*When the chief priests and Pharisees heard His parables, they perceived that He was speaking of them*" (Mt 21:45).

The Royal Wedding

The story of the wedding banquet is in many ways an echo of the parable of the vinedressers. In each story an important person reaches out to his people; he is rebuffed, and finally turns to others. The vineyard owner in the first parable and the king in the second represent God. The disdainful tenants and the invited guests signify the people of Israel. The new tenants of the first story and the new guests of the second represent the Gentiles who would respond in faith.

It may be hard for us to imagine the reaction of the invited guests to the banquet. An invitation to such an occasion would be esteemed, even coveted. "But," as the Gospel says, "*they made light of it and went their way, one to his own farm, another to his business*" (Mt 22:5). It is as if Matthew were describing our own day rather than his. This is the way many Christians – our own friends and relatives sadly among them – react to their invitation to the Eucharistic Banquet week after week. But how could an invitation to a royal wedding be dismissed so easily?

Couching this parable in terms of a royal wedding is a way of saying that the initiative of God in sending the prophets to Israel, announcing the coming Messiah was at least as compelling as a kingly gala. One after another, prophets came and were recognized in some way as foretelling what was to come. At last the Forerunner came and proclaimed "Everything is ready – this is the Lamb of God" but was ignored by many who heard him. Those invited had so lost

themselves in the concerns of the everyday world that they treated the invitation like junk mail.

Those Who Accept the Invitation

The messengers seek out – not the pillars of society at their farms and businesses – but the insignificant on the highways, representing the Gentiles. According to the Jewish opinion of the day, the Gentiles are inferior in God's eyes to the Chosen People. Nevertheless, they respond to the king's invitation where the important people did not. Churchmen are often criticized for catering to the well-to-do: landowners, benefactors, etc. Pope Francis of Rome has repeatedly pushed Catholic leaders to focus their efforts on the poor without ignoring the leaders of society. In fact he notes, what generally happens in our world is the opposite. "If investments in the banks fail, 'Oh, it's a tragedy,'" he said at a Pentecost vigil in Rome; "But if people die of hunger or don't have food or health, nothing happens. This is our crisis today." In the language of Mt 22, Pope Francis might be called the Bishop of the Highways.

The Wedding Garment

In the second part of this parable the people from the highways have come to the banquet, but one is not wearing the appropriate "wedding garment." In Jewish tradition this meant finery, one's best clothing. A Jewish parable tells of a king inviting people to a banquet. Some went home and prepared immediately; others continued working and therefore arrived still in their work clothes and so were not allowed in. In the Gospel this theme of readiness is frequently found in Jesus' teachings, particularly in the parable of the wise and foolish virgins (Mt 25:1-13).

Many Fathers interpreted the "appropriate garment" to mean a virtuous life. The Gentiles may have replaced the leadership of Israel in the People of God, but if they ignored the Gospel way of life, they too would be excluded. St Gregory the Dialogist saw the garment as woven out of love of God and love of others. "These are great precepts," he wrote, "sublime precepts, and for many they are hard to fulfill: nevertheless this is the wedding garment. And whoever sits down at the wedding feast without it, let him watch with fear, for when the King comes in, he shall be cast forth."

The "Bridegroom Matins" of Holy Week uses this interpretation as the basis of its beloved exapostilarion, "I see Your bridal chamber adorned, O my Savior, but I do not possess the right garment that I may enter therein. Brighten the robe of my soul, O Giver of light, and save me!" We much acknowledge our own spiritual emptiness ("I have no garment") and seek God's grace ("Brighten the robe of my soul") to be made worthy of a place at the banquet.

How shall I enter the splendor of Your holy place, for I am unworthy? If I dare to enter the bridal chamber, my clothing will accuse me, since it is not a wedding garment, and I shall be chained and cast out by the angels. O Lord, cleanse the stain of my soul and save me, for you are the Lover of Mankind. O Bridegroom more beautiful than all men, who have called us to the spiritual banquet of Your bridal chamber, remove from me the ill-clad image of my iniquities by this sharing in Your sufferings. Adorn me with the glorious robe of Your beauty and manifest me as a radiant guest of Your Kingdom, for You are compassionate.

From the Bridegroom Matins of Holy Week