

# 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.: Mich. Abda. Jos. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Lois Cianci. James Kane. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charl. & Joe Prezgia. Johanna Simon. Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey. **MEMORY ETERNAL:** ✱Rev. Char. Aboody. ✱Rev. Mich. Jolly. ✱Rev. Jos. Francavilla. ✱Rev. Theo. Leonarczyk. ✱Rev. Frank Milienewicz ✱Rev. Dn. Jos. Daratony. Dn. John Karam. ✱Marie Abda. ✱Charlotte & James Abda. ✱Marie Abda. ✱Nancy Abda. ✱Janice Assaf. ✱Thalia Assaf. ✱Joe & Marie Barron. ✱Paul & Mary Ann Bauman. ✱A.J. Bolus. ✱Veronica Bolus. ✱Jos. Bolus. ✱Gary Bolus. ✱Natey Cheffers. ✱Nich. Cianci. ✱Patricia Cimacosky. ✱Ann & John Coury. ✱Mary Sue Betress. ✱Cecilia Davidson. ✱Joe. & Margt. Dillenburgh. ✱Eric Jolly. ✱Joe 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

## SUNDAY OF THE SAMARITAN WOMAN



*Icon of the Samaritan Woman*



# ON THE BEATITUDES OF CHRIST - VI

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

*"Blessed are the pure in heart,  
for they shall see God." (Matt. 5:8).*

The beatitude of purity of heart is very important and is at the center not only of the Beatitudes, but of the entire spiritual life. With purity of heart people know God, they see God.

Purity of heart, so that a person can know God, is at the center of Orthodox theology as well as so-called neptic-hesychastic theology, expressed especially by Saint Symeon the New Theologian, Saint Gregory Palamas and the Fathers of the Philokalia, the so-called Philokalic Fathers.

First, this beatitude has particular importance, because there are people who do not steal nor take the property of others, and may even be merciful, applying to their person the beatitude "Blessed are the merciful," yet they have unclean hearts and commit various carnal sins. Thus, the most important of all is for a person to have a pure heart.

Very often in Holy Scripture there are words spoken of the heart. It does not mean the physical heart, but the "deep heart", as the Psalmist says [Ps. 64:6 (63:7)]. Indeed, many times in the Psalms of David there is reference to the heart, saying it is "fervent", it "overflows", it "leaps", etc.

Studying the texts of Holy Scripture and the Fathers of the Church, as well as discussing this issue with empirical monks, I have found that what is called the "heart" is the passive part of the soul, and this spiritual heart is deep within the physical heart. The Fathers, following on this point the philosophical division of the soul, speak of an intelligent, desiring and incensive part of the soul. The intelligent, which produces thoughts, acts in the brain, while the desiring and incensive parts of the soul manifest in the physical organ of the heart. When someone loves or is enraged, this is manifested in the physical organ of the heart. Thus, when the Neptic Fathers speak of the purification of the heart, basically they mean the return of love and anger from the creations of God.

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN MAY

Saturday Evening, May 17

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy:

Sunday Morning, May 18

**FOURTH SUNDAY AFTER PASCHA:**

**SAMARITAN WOMAN SUNDAY**

Baptism of Constance Maria

John & Isabella Dunham: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

**Parish Luncheon**

Saturday Evening, May 24

**NO LITURGICAL SERVICES**

Sunday Morning, May 25

**FIFTH SUNDAY AFTER PASCHA:**

**MAN BORN BLIND SUNDAY**

Divine Liturgy: 10:00 a.m.

**Food Festival Meeting**

Wednesday Evening, May 28

Great Vespers: 5:30 p.m.

**ONE OF TWLEVE GREAT FEASTS:**

**ASCENSION THURSDAY**

Thursday Evening, May 29

Divine Liturgy: 5:30 p.m.

Saturday Evening, May 31

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

## EVENTS IN JUNE

Sunday Morning, June 01

## 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

- 17 May: Aziz Simon\*  
from M/M Hall
- 18 May: Joseph & Catherine Zaydon\*  
from Joseph & Jemille Zaydon
- 24 May: Aziz Simon\*  
from M/M Hall
- 25 May: Aziz Simon\*  
from M/M Hall

## 2025 WEEKLY COLLECTION

May 11

Weekly Offering:	\$ 730.00
Monthly:	\$ 25.00
Candles:	\$ 25.00
Total:	\$ 780.00

*Thank you for your support!*



# ON THE BEATITUDES OF CHRIST - V

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

*"Blessed are the merciful,  
for they shall be shown mercy" (Matt. 5:7).*

As we have repeatedly said in our analysis of the Beatitudes, there is a sequence and succession between them. Therefore, whoever is humble, has repented and is meek, and whoever hungers and thirsts for righteousness, will also be merciful. This is an ongoing evolution towards virtue, a constant journey to a life in God, a continuous ascent up Mount Sinai and Mount Tabor.

Thus, mercy is closely related with righteousness, as well as righteousness with mercy. One may have great zeal for the prevalence of justice between people, but this can be done without mercy, without love and without philanthropy. According to the Fathers of the Church righteousness is closely associated with love and sometimes they are identified with each other. The incarnation of Christ took place to restore the injustices of fallen humanity, and this restoration was done with the love and philanthropy of God.

If you read carefully the events that led to the fall of the First-formed, then you will find that the devil used God's commandment to not eat from the Tree of the Knowledge of Good and Evil, and he misrepresented it to portray God as unjust. Thus, the devil committed the great injustice to capture man who belonged to God, since he was created by God, and thus he acquired something that he did not create nor belonged to him. This was an injustice. Christ by His incarnation restored this injustice with love, philanthropy as well as righteousness. He received voluntarily a mortal and suffering body, in which the hook of divinity was placed, and in this way He mislead the devil, restoring the injustice, and thus liberating humanity from the dominion of the devil, death and sin. This was done with love and righteousness.

Therefore, it is not enough to only be just, but we must be merciful, to

have love for others. Nor is it enough to have love and philanthropy, if we are not just. This means that righteousness is closely associated with mercy, with philanthropy.

However, the mercy which is praised and blessed by Christ is diverse, and not only the offering of some material goods and food. There are mainly three ways in which mercy is expressed.

The first way mercy is expressed is with money and material things in general. There are people who lack many material things, and even necessary things, in a time when they may be unemployed and lack income. In such situations we must locate their needs and help to the degree we can.

The second way mercy is produced is by offering to people good words. Many people are not deprived of material goods, but they lack love and lack a good word. Today wickedness among people is widespread, and they hear harsh words, thus their souls are deeply wounded and they need a word to heal. Many of us are ready to give material things to others, but we are completely unable to offer them a word of consolation, hope and life.

Above all, people today need a theological word, which moves beyond the social, psychological and humanist word. Many miracles take place today with the theological word. There are saints who do not work miracles, that is, they do not heal the physical illnesses of humanity, but they theologize, and they offer Orthodox theology, and this theological word heals the traumas of the souls of people. Modern man has greater need of this.

Whoever is merciful will accept the love of others, because the spiritual law is enforced, by which there is returned to a person what they do for others, and at the same time they will receive mercy from God after their repose and at the Second Coming of Christ. Whoever offers mercy and love to others, will richly receive mercy and love from God. God is not unjust and operates more with those who love, forgive and bring benefit.