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 Prezzia. 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 Cimakosky. *Ann & John Coury. Mary Sue Betress. Cecilia Davidson. Joe. & Margt. Dillenburg. *Eric Jolly. *Joe King. *Blakely Landell. *Elaine Manuele. Frank Milewski, Sr. Frank Milewski, Jr. Mooty. **¼Karen Murray. ¾Marie Patchoski. ¾Anth. Simon. ¾Bill Simon. ¾** Char. Simon. ¥Ruth Sirgany. ¥Mary A. Walsh. ¥Gen. Zaydon.

CLERGY:

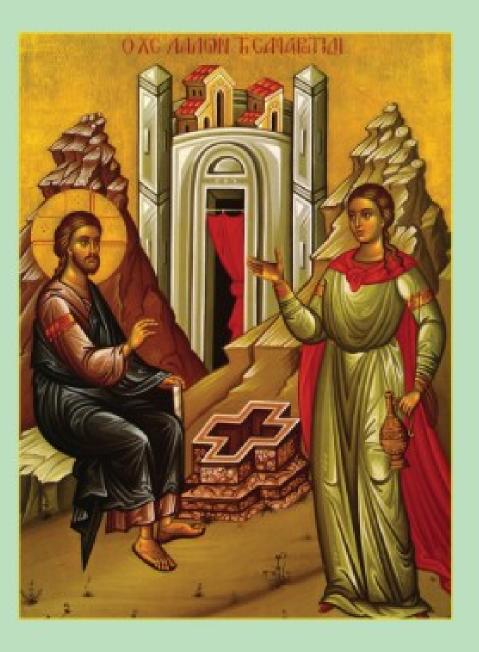
Rev. Christopher Manuele, Presbyter Divine Services:

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

DIVINE LITURGY OF SAINT JOHN GHRSYSTOM

18 May 2025 ♦ Tone 04 Eothinon 07 † Fourth Sunday After Pascha ♦ Samaritan Woman Sunday

EVLOGITARIA OF RESURRECTION:	Handout
ANTIPHNS:	Liturgy Book p. 29
First:	Liturgy Book p. 32
SECOND:	Liturgy Book p. 38
Third:	Liturgy Book p. 180
ENTRANCE HYMN:	Liturgy Book p. 38
In the assemblies bless God, the Lord, from Israel's wellsprings.	<i>or</i> 1
APOLYTIKIA:	
Resurrection (Tone 4)	Liturgy Book p. 42
Mid-Pentecost	Handout
Saint Joseph	Liturgy Book p. 47
Glory to the Father	

Liturgy Book p. 181

TRISAGION:

PROKIMENON: Ps. 103: 24, 1

(Tone 4)

Liturgy Book p. 50

Liturgy Book p. 57

Acts of the Apostle 11:19-30

In those days when the disciples were dispersed by the persecution that had broken out over Stephen, they went all the way to Phoenicia and Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and

KONDAKION: Pascha

Cyprus and Antioch, speaking the word to none but the Jews. But some of them were Cypriots and Cyreneans, and as they reached Antioch, they were speaking to the Greeks, announcing the Good News of the Lord Jesus. And the Lord's hand was with them, and a great number believed and turned to the Lord. And word concerning them came to the ears of the church in Jerusalem and they sent Barnabas as far as Antioch. And when he got there and saw the grace of God, he rejoiced and encouraged them all to stay in the Lord with steadfast hearts: for he was a good man, and full of the Holy Spirit and of faith. And a great multitude was added to the Lord. And Barnabas traveled to Tarsus, looking for Saul, and when he found him, he brought him back to Antioch. And it happened that for a whole year they took part in the church meetings and taught a large number of people, and it was in Antioch that the disciples were first called "Christians." Now in those days some profits from Jerusalem came down to Antioch, and one of them named Agabus got up and revealed through the Spirit that a dire famine was threatening the whole world — and it occurred during the reign of Emperor Claudius. And so, the disciples decided to send relief to the brethren living in Judea — each one as much as he could afford — and this they did, sending it to the presbyters by the hands of Barnabas and Saul.

ALLELUIA: (Ps. 44:5, 8)

(Tone 4)

Liturgy Book p. 62

String your bow, go forth, reign for the sake of truth, meekness and righteousness,

and your right hand shall lead you wonderfully.

You loved righteousness and hated iniquity: therefore God, your God, anointed you with the oil of joy above your companions.

Gospel:

At that time Jesus came to a town of Samaria called Sichar, near the field that Jacob gave to his son Joseph. Now Jacob's well was there. Jesus therefore, wearied as he was from the journey, was sitting at the well. It was about the sixth hour. There came a Samaritan woman to draw water. Jesus said to her, "Give me to drink," for his disciples had gone away into the town to buy food. The Samaritan woman therefore said to him, "How is it that you, although you are a Jew, ask drink of me, who am a Samaritan woman?" For Jews do not associate with Samaritans. Jesus answered and said to , her. "If you only knew the gift of God, and who it is who says to you, 'Give me to drink,' you perhaps would have asked of him, and he would have given you living water." The woman said to him, "Sir, you have no pail, and the well is deep. Where can you get living water from? Are you greater than our father Jacob who gave us the well, and drank from it, himself, and his sons, and his flocks?" In answer Jesus said to her, "Everyone who drinks of this water will thirst again. He, however, who drinks of the water I will give him shall never thirst; but the water I will give him shall become in him a fountain of water, springing up unto life everlasting." The woman said to him, "Sir, give me this water that I may not thirst, or come here to draw." Jesus said to her, "Go, call your husband and come here." The woman answered and said, "I have no husband." Jesus said to her, "You have said well, I have no husband, for you have had five husbands, and the man you now have is not your husband. In this you have spoken truly. "The woman said to him, "Sir, I see you are a prophet. Our fathers worshipped on this mountain, but you say Jerusalem is the place where one ought to worship." Jesus said to her, "Woman believe me, the hour is coming when neither on this mountain nor in Jerusalem will you worship the Father. You worship what you do not know; we worship what we know, for salvation is from the Jews. But the hour is coming, and is now here, when the true worshippers will worship the Father in spirit and in truth. For the Father also seeks such to worship him. God is spirit, and those who worship him must worship in spirit and in truth." The woman said to him, "I know that the Messiah is coming (who is called Christ), and when he comes, he will tell us all things." Jesus said to her, "I who speak with you am he." And at this point his disciples came; and they wondered that he was speaking with a woman. Yet no one said, "What do you seek?" or "Why do you speak with her?" The woman therefore left her water-jar and went away into the town, and said to the people, "Come and see a man who has told me all I have ever done. Can he be the Christ?" They went out from the town and came to meet him. Meanwhile, his disciples begged him, saying, "Rabbi, eat." But he said to them, "I have food to eat of which you do not know." The disciples therefore said to one another, "Has someone brought him something to eat?" Jesus said to them, "My food is to do the will of the one who sent me, to accomplish his work. Do you not say, 'There are yet four months, and then comes the harvest.' Well, I say to you, lift up your eyes and behold that the fields are already white for the harvest. And the one who reaps receives a wage, and gathers fruit unto life everlasting, so that the sower and the reaper may rejoice together. For herein is the proverb true, 'One sows, another reaps.' I have sent you to reap that on which you have not labored. Others have labored, and you have entered into their labors." Now many of the Samaritans of that town believed in him because of the word of the woman who bore witness, "He told me all I have ever done." When, therefore, the Samaritans had come to him, they begged him to stay there; and he stayed two days. And far more believed because of his word. And they said to the woman, "We no longer believe because of what you have said, for we have heard for ourselves and we know this is in truth the Savior of the world," the Christ.

HIRMOS: PaschaLiturgy Book p. 182KINONKON:Liturgy Book p. 83COMMUNION HYMN:Liturgy Book p. 186

People usually love creation and other people passionately, which is an impurity of the heart, because then the whole heart is distinguished by passion. A person, however, that struggles to live according to God, to apply the commandments of God, such a person loves God, acquiring divine eros and, of course, loves as God loves. This is what the purification of the heart from the passions is. According to the spiritual medicine of the Fathers we know that the passions are not some evil forces of the soul that must be weeded out, but are natural powers of the soul that have become distorted, and through the Grace of God and our effort we can transform them and turn them towards God.

Thus, reason is one thing and the heart is another. Reason processes thoughts which are called logismoi, because they have to stay there and help people to move, to think, to work and to behave accordingly, while the heart loves God, as well as creation within the love of God. Reason develops science and philosophy, while the heart experiences God. This is why we say that the fruits of science are the discoveries of reason, and the empirical knowledge of God is the revelation of God to the pure heart of a person, namely the heart that has got rid of logismoi and passionate acts and is completely dedicated to God.

It makes an impression also that Christ in this beatitude doesn't say that the pure in heart will know God, but will see God. In the heart, according the Neptic Fathers, is the spiritual eye that sees God, it is a spiritual mirror to which the true God is revealed as Light, it is the nous, the eye of the soul. When God appears to people, He is always seen as Light. This is what took place on Mount Tabor, this is what happened with the archdeacon and protomartyr Stephen. This Light came forth from Christ when He appeared to the Apostle Paul, this is the Light seen by Saint Symeon the New Theologian, and many other saints.

The revelation of God as Light offers spiritual knowledge, and this knowledge is Orthodox theology. This is why academic theology of the reason is different from the charismatic and empirical theology associated with the spiritual heart.

We have to continuously beg God, as David wrote in the 50th Psalm: "Create in me a clean heart, O God, and renew a right spirit in my inward parts" [Ps. 50 (51):12].

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

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.