

# ST. JOSEPH THE BETROTHED

## MELKITE GREEK-CATHOLIC CHURCH

130 ST. FRANCIS CABRINI AVENUE ✧ SCRANTON, PA 18504

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### 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. Dillenburg.✧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.

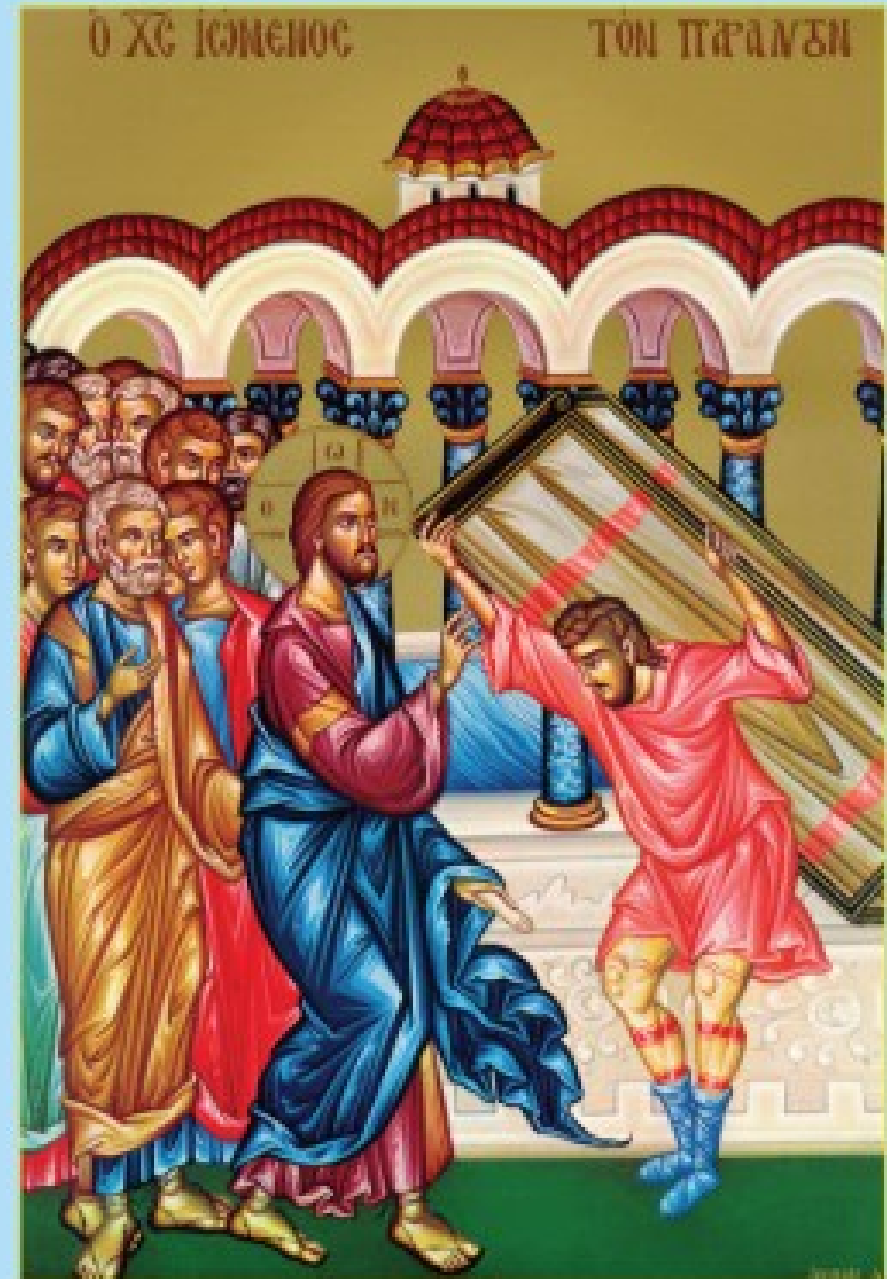
### HOLY MYSTERY OF CROWNING:

Call rectory at earliest convenience.

### VICTIM ASSISTANCE COORDINATOR:

Report Sexual Abuse: 1.800.479.5910

## SUNDAY OF THE PARALYTIC MAN



*Icon of the Sunday of the Paralytic*

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

11 MAY 2025 ♦ TONE 03 EOTHINON 03 † THIRD SUNDAY AFTER PASCHA ♦ HEALING OF THE PARALYTIC SUNDAY

EVLOGITARIA OF RESURRECTION:

ANTIPHONS:

FIRST:

SECOND:

THIRD:

ENTRANCE HYMN:

In the assemblies bless God, the Lord, from Israel’s wellsprings.

APOLYTIKIA:

*Resurrection (Tone3)*

*Saint Joseph*

KONDAKION: Pascha

TRISAGION:

PROKIMENON: Ps. 47:6

(Tone 3)

EPISTLE:

*In those days* it came to pass that Peter, while visiting all of them, came to the saints living at Lydda. And he found there a certain man named Aeneas who had been lying in bed for eight years, since he was a paralytic. And Peter said to him, “Aeneas, Jesus Christ is healing you: get up and make your bed.” And he got up immediately. And all the inhabitants of Lydda and the plain of Sharon saw him, and they were converted to the Lord. Now in Joppa there was a certain woman disciple named Tabitha, which translated means Dorcas, and she devoted herself to good works and almsgiving. But it happened at that time that she fell ill and died: and they washed her and laid her in an upper room. And since Lydda is close to Joppa, the disciples, hearing Peter was there, sent two men to him with the request, “Come to us without delay.” “And Peter got up and went with them, and on his arrival, they led him to the upper room, and all the widows stood around him weeping, showing him the gowns and cloaks Dorcas used to make for them. But Peter, putting them all out, knelt down and prayed, and turning to the body, he said, “Tabitha, get up!” And she opened her eyes, saw Peter, and sat up. Then Peter gave her his hand and raised her up, and calling the saints and the widows, he gave her back to them alive. And it became known all over Joppa, and many believed in the Lord.

ALLELUIA: Ps. 31:1, 10

(Tone 3)

*In you*, O Lord, I have hoped: let me never be put to shame. In your justice, save me and deliver me, lend me your ear and hasten my deliverance. † *Be for me* a protecting God, a sheltering house to save me.

GOSPEL:

*St. John 5:1-15*

*At that time* Jesus went up to Jerusalem. Now there is at Jerusalem, by the pool of the sheep, a pool called in Hebrew Bethesda, having five porticoes. In these were lying a great multitude of the sick, blind, lame, and those with shriveled limbs, waiting for the moving of the water. For an angel of the Lord used to come down at certain times into the pool and the water was stirred. And the first to go down into the pool after the stirring of the water was cured of whatever infirmity he had. Now a certain man was there who had been thirty-eight years under his infirmity. When Jesus “saw him lying there, and knew that he had been in this state a long time, he asked him, “Do you want to get well?” The sick man answered him, “Sir, I have no one to put me into the pool when the water is stirred; for while I am coming another steps down before me.” Jesus said to him, “Rise, take up your pallet and walk.” And at once the man was cured. And he took up his pallet and began to walk. Now that day was a Sabbath. The Jews therefore said to him who had been healed, “It is the Sabbath; you are not allowed to take up the pallet.” He answered them, “He who made me well said to me, ‘Take up your pallet and walk’ “They asked him then, “Who is the man who said to you, ‘Take up your pallet and walk?’ “But the man who had been healed did not know who it was, for Jesus had slipped away, since there was a crowd in the place. Afterwards Jesus found him in the temple, and said to him, “Behold, you are cured. Sin no more, lest something worse happen to you. The man went away and told the Jews that it was Jesus who had healed him.

HIRMOS:

KINONKON :

POST-COMMUNION HYMN:

INSTEAD OF ‘BLESSED BE THE NAME ...’:

CONCLUSION:

*Handout*

*Liturgy Book p. 29*

*Liturgy Book p. 32*

*Liturgy Book p. 38*

*Liturgy Book p. 180*

*Liturgy Book p. 38*

*Liturgy Book p. 41*

*Liturgy Book p. 47*

*Liturgy Book p. 181*

*Liturgy Book p. 50*

*Liturgy Book p. 56*

*Acts of the Apostles 9:32-42*

morality. What is praised is hunger and thirst for righteousness, so that a person will care for the prevalence of justice with great desire and for their disposition to increase daily in order for justice to prevail.

Hunger and thirst for righteousness is a human need of the soul, on the one hand for legal principles to prevail, and on the other hand for God to prevail in society. Beyond physical needs there are needs of the soul and, unfortunately, people give greater importance to physical needs while little to no importance is given to the needs of the soul. People are psychosomatic beings and should not limit themselves to simply the physical.

Nowadays there is an imbalance in this regard, because people give priority to material things and biological desires while ignoring the desire of the soul for God, for peace and for righteousness, for love and for meaning in life. This is why people remain dissatisfied despite the satisfaction of their physical needs, and why they feel something is missing.

The fullness that is mentioned in this beatitude is psychosomatic, that is, psychosomatic health fulfills a person, giving meaning to life. However, this fullness is not a static condition. What happens to the body when it is satisfied, even after it has processed food, is that hunger and thirst reappear, and even more so takes place with spiritual matters. The satisfaction and fullness gained by being righteous creates even greater hunger and thirst, it is an "insatiable fullness" for the love of God, the continuous and unending journey on the path to perfection.

The timelessness of the Beatitudes is great, because in our society, in spite of overregulation, there is great injustice and inequality. This is why we must fight for the prevalence of justice. However, since societies are composed of people who are possessed by various passions and fight to satisfy them, this is why even beyond human and societal justice - which we should not ignore - we must seek the prevalence of God's justice, which is love, and we must hunger and thirst for God. Without God and His Grace we will constantly be spiritually hungry and thirsty.

Saint Paraskevi, whom we celebrate today, hungered and thirsted for this righteousness. She loved Christ very much, giving her entire fortune to the poor to dedicate her entire self to Him, even until her martyrdom. May we constantly have her as a model of true life.

# ON THE BEATITUDES OF CHRIST - IV

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

***"Blessed are those who hunger and thirst for righteousness, for they will be filled" (Matt. 5:6).***

The fourth beatitude of Christ refers to hunger and thirst for the righteousness of God, the righteousness that fills a person.

We know what physical hunger and thirst mean. They are unbearable situations for humans. The human body, in order to satisfy the processes necessary for life, must accept the right foods. It also needs the necessary fluids for the body to operate, which for the most part consists of water. When the body is deprived of adequate food and fluid, then it reacts, creating a feeling of hunger and thirst.

In this beatitude it is not physical hunger and thirst that are blessed, but hunger and thirst of the soul for righteousness. Righteousness can be understood in many ways: virtue in general by which one is united with God, or even partial justice as opposed to greed and injustice. In both cases, the result is the same, namely the union of man with God and love for people.

This beatitude is in sequence and a result of the preceding beatitudes, since humble people who repent and are distinguished by meekness will hunger and thirst for the prevalence of justice on earth. This beatitude also pre-announces the forthcoming beatitude which speaks of mercy and almsgiving. This is important, because one must first be just in order to be merciful. And this is necessary, because it is likely for one to be greedy, unfair, gather wealth through illicit means and be prosperous by committing various injustices, and then presenting oneself as merciful and charitable, ostensibly for the good of society and people. But above all a person must be just, to not be unlawful, to not be unjust to others, to not enrich themselves at the expense of others.

What makes an impression about this beatitude is that it is not the just that are blessed, but those who hunger and thirst for the righteousness of God. Even the Pharisees felt they were just, since they were not unjust with others, but loved people. Thus, it is not the mere existence of the just that is praised, who may be lawful but could lack

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

## EVENTS IN MAY

Saturday Evening, May 10

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy:

Sunday Morning, May 11

**THIRD SUNDAY AFTER PASCHA:**

**HEALING OF THE PARALYTIC**

*Mother's Day*

Divine Liturgy: 10:00 a.m.

Memorial Service: High Priest,

FRANCIS, Pope of Rome

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*

Daughter of John & Isal Dunham:

9:30 a.m.

Divine Liturgy: 10:00 a.m.

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.

Wednesday Evening, May 28

Great Vespers: 5:30 p.m.

**ONE OF TWLEVE GREAT FEASTS:**

## 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

- 10 May: Donald Harris\*  
from M/M William Patchoski
- 11 May: Aziz Simon\*  
from M/M Hall
- 17 May: Aziz Simon\*  
from M/M Hall
- 18 May: Aziz Simon\*  
from M/M Hall
- 24 May: Aziz Simon\*  
from M/M Hall

## 2025 WEEKLY COLLECTION

May 04

Weekly Offering:	\$ 1,200.00
Monthly:	\$ 5.00
Candles:	\$ 25.00
Total:	\$ 1,230.00

*Thank you for your support!*



# ON THE BEATITUDES OF CHRIST - III

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

***"Blessed are the meek,  
for they shall inherit the earth" (Matt. 5:5).***

The third beatitude of Christ refers to those who have meekness and are meek. And because there is a sequence between each of the Beatitudes, it seems clear that after humility and mourning, through which a person receives comfort and consolation from God, there follows meekness. This means that meekness is not a natural virtue, but a spiritual gift given to those who repent.

Meek people are not those who never get angry, because such people are unconscious. And of course Christ by blessing meekness does not praise one who is in an unconscious state. Rather, the meek are those who have anger but hold it back, or even better they use it to implement Christ's commandments through the practice of the virtues.

According to the theology of the Fathers of the Church, the human soul has three powers: namely the intellectual, desiring and incensive. Thoughts proceed from the intellect, which turn into a desire and ultimately desire is accomplished by the incensive power. Therefore, the incensive power is that which carries out the desire. When thoughts and desires move in an unnatural way, then the incensive power accomplishes all the unnatural desires of the soul, whilst, when thoughts and desires move according to nature and beyond nature, then the incensive power helps desires in their achievement.

This means that when the soul is ill, then the incensive part of the soul is also ill, and when the soul is healthy, then the incensive part of the soul is also healthy, and rushes to God to help a person obtain union with God.

Thus, meekness is not inaction, unconsciousness or indifference, but that great power which holds back the passions and, when a person is healthy, it does not allow evil desires to be realized. Meekness controls the passions and in the best case scenario it suppresses them and guides their energies to God. Hence, the healing of the passions can begin with good thoughts or they can begin with the good operation of the incen-

sive part of the soul, when this controls the other parts of the soul and does not carry out the thoughts and desires of the soul. There could also be a combination of the two.

Such serious issues are handled within the so-called neptic or hesychastic teaching of the Church, which, unfortunately, is ignored by Christians, with the result that psychology and psychoanalysis have become widespread in our age. If we had a knowledge of the neptic tradition of the Church, then we would know how to heal the soul and body, which consists not in eliminating the passions, but in transforming them to work for the salvation of people.

On the issue of anger the neptic tradition of the Church teaches that anger was given by God so that with this power people could turn towards Him and fight against the devil, and should not be used against other people. We did not receive anger to dispute with God or people, but to do battle against wicked spirits.

Christ said to His listeners: "Take My yoke upon you and learn from Me, for I am meek and humble in heart, and you will find rest for your souls" (Matt. 11:29). Meekness is associated with humility. Christ is meek and humble in heart and those who learn from Christ should be meek and humble in heart, lifting the yoke of the observance of the commandments of Christ and finding rest in their hearts.

Christ was meek, but at the same time He rebuked the Scribes and Pharisees, expelling from the Temple the merchants who turned the Temple of God into a place of trade. This means that the meek are not unconscious, but they use their anger to implement Christ's commandments. Therefore, the meek have anger but they hold it back, and become enraged when it is needed against the passions and in this way they follow Christ.

The meek, according to the beatitude of Christ, will inherit the earth, namely the noetic earth, which is heaven, but also this earth. They will inherit heaven, the Kingdom of God, because they turn their anger to fight against the devil in order to keep the commandments of Christ, and by this they are united with God and achieve deification. But they also inherit this earth, because, although they are considered out of their minds by other people and are bereft of all possessions, yet they have everything. A healed person enjoys everything, having peace and meekness in their hearts,