Ninteenth Sunday after Pentecost



Icon of the Protection of the Mother of God -- October 1st

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

4 October 2026 ♦ Tone 02 Eothinon 08 † Second Sunday after the Exaltation of the Holy Cross

Great Doxology: *Liturgy Book p. 17*

Antiphns:

First: *Liturgy Book p. 29*

Second: *Liturgy Book p. 32*

Third *Liturgy Book p. 40*

Entrance Hymn: *Liturgy Book p. 38*

Apolytikia:

Resurrection (Tone 2) *Liturgy Book p.*

Hieromartyr Theoteos *Liturgy Book p.*

Patron: St. Joseph *Liturgy Book p. 47*

Glory to the Father….

Kondakion: *Liturgy Book p. 48*

Trisagion: *Liturgy Book p. 50*

Prokimenon: *(Tone 2)* *Liturgy Book p. 55*

Epistle: *2 Corinthians 9:6-18*

BRETHREN, the God and Father of our Lord Jesus, who is blessed forever, knows that I do not lie. In Damascus, the Governor under King Aretas was guarding the city of the Damascenes in order to arrest me, but I was lowered in a basket through a window in the wall, and escaped his hands. It is not fitting for me to boast: but I will come to visions and revelations of the Lord. I know a man in Christ who fourteen years ago (whether in the body, I do not know, or out of the body, I do not know: God knows) was caught up into paradise and heard secret sayings that man may not repeat. Of such a man I will boast; but of myself I will glory in nothing except my weaknesses. For if I do wish to boast, I shall not be foolish, for I shall be speaking the truth. But I give up, lest any man have an idea of me beyond what he sees in me or hears from me. And lest the greatness of the revelation puff me up, there was given to me a thorn for the flesh, a messenger of Satan to buffet me. Concerning this, I begged the Lord three times that it might leave me, but he said to me, "My grace is enough for you, for strength is made perfect in weakness." Gladly, then, will I glory in my weaknesses, that the strength of Christ may dwell in me.

Alleluia: *(Tone 2)* *Liturgy Book p. 62*

The Lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.
O Lord, save your king and listen to us on whatever day we call upon you.

Gospel: *St. Luke 5:1-11*

The Lord said, "Even as you wish men to do to you, so also do you to them. And if you love those who love you, what merit have you? For even sinners love those who love them. And if you do good to those who do good to you, what merit have you? For even sinners do that. And if you lend to those from whom you hope to receive in return, what merit have you? For even sinners lend to sinners that they may get back as much in return. But love your enemies, and do good, and lend, not hoping for any return, and your reward shall be great, and you shall be children of the Most High, for He is kind towards the ungrateful and evil. Be merciful, therefore, even as your Father is merciful."

Hirmos: *Liturgy Book p. 77*

Kinonkon: *Liturgy Book p. 83*

Communion Hymn: *Liturgy Book p. 87*

Post~ Communion Hymn: *Liturgy Book p. 89 / Liturgy Book p. 90*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in October

****

SECOND SUNDAY AFTER HOLY CROSS

Saturday, October 3

Confessions : 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 4

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

FOOD FESTIVAL MEETING AFTER THE DIVINE LITURGY—please bring a dish to share.****

Saturday, October 10

Nathan Cheffers Memorial

Divine Liturgy: 11 a.m.

****

THIRD SUNDAY AFTER HOLY CROSS

Saturday, October 10

Confessions : 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 11

Confessions: 9:45 a.m.

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.

2026 WEEKLY COLLECTION

September 27

Weekly Offering:	**$ 1400.00**
Candles:	**$ 1.00**
Total:	**$ 1401.00**

Thank you for your support!

DIVINE LITURGY INTENTIONS

October 4: Franck Hounsokou, H&S

10 October: ✠Elizabeth Bachevski, by Dr. Patrick Clark and Dr. Jennie Clark and family

ST. JOSEPH PASTA DINNER

WEDNESDAY, OCTOBER 14, 2026:

4:00 p.m. - 6:00 p.m.

Take Out Only

Tickets: Adults $13.00 † Children $ 7.00

FIRST SUNDAY IN OCTOBER:
SYNAXIS FOR ALL THE SAINTS OF CYPRUS

WHEN PEOPLE THINK of Byzantine Churches today, Constantinople (Byzantium) comes to mind as do the "Ancient Patriarchates" (Antioch, Alexandria and Jerusalem} which adopted this rite later in their history. The largest Byzantine Churches today are the Slavic Churches (Russia, Ukraine, and the rest). These are also the Churches most represented in the West. But there are other ancient Churches with ancient histories that are less common in the West, such as the Apostolic Church of Cyprus and the Church of Georgia. Neither of these Churches have eparchies in the United States, so we may know little about them.

The Church of Barnabas and Mark

Cyprus, an island in the Mediterranean west of Syria, was settled by Greeks in the eleventh century BC. By the first century AD, it was part of the Roman Empire.

According to the Acts of the Apostles, Cyprus was one of the first non-Jewish territories to receive the Gospel. "*Now those who were scattered after the persecution that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch,,,"* (Acts 11:19). Cypriots trace the founding of their Church to the apostles, specifically Barnabas and Mark, who went there after they parted from St Paul (see Acts 15:36-41). Dependent at first on the Church of Jerusalem and, later on, on Antioch, the Cypriot Church was made autocephalous at the Council of Ephesus (431).

Cyprus was occupied by the Arabs (649-965), the Crusaders (1191-1473), the Venetians (1473-1570), and the Ottoman Turks (1570-1878). Under the Crusaders and Venetians, the Church of Cyprus was subjected to Latin rule and the Latins were recognized as the island's elite. Under Turkish control the Ottoman *millet* system was introduced and restored the autocephaly of the Orthodox Church. Its archbishop was declared to be the head of the rum *millet* on Cyprus. Despite the taxation, harassment and outright persecution at times, the Church prospered under Ottoman rule. By 1878 it numbered two-thirds of the island's population in its ranks.

As a result of the Russo-Turkish War, the British Empire took control of Cyprus in 1878. Many hoped that Cyprus would be united to Greece, but when Britain ceded control of the island in 1960 it was to an independent Republic of Cyprus. In 1974 those favoring union with Greece deposed the president and sought to unite the island to Greece. The Turkish army invaded and partitioned Cyprus into Greek and Turkish parts. None of the many attempts at reunion which followed have been successful.

The Saints of Cyprus

Cyprus has been called "the island of saints." Some 240 local saints are commemorated on its calendar. A synaxis for all these saints is celebrated in Cyprus on the first Sunday of October.

Perhaps the most famous Cypriot saints – after the apostles – are:

St Lazarus the Four-Days Dead (Mar. 17) – Lazarus of Bethany, whom the Lord raised from his tomb, is said to have fled to Cyprus in the first persecution of Christians in Jerusalem mentioned in Acts 11. He settled in Kition (present day Larnaca), where he is regarded as its first bishop. Lazarus' tomb in Larnaca, with the inscription "Lazarus, the Friend of Christ," was discovered in 860. The bulk of his relics were taken to Constantinople in 869, but the emperor built a church over the saint's tomb. In 1972 a marble sarcophagus containing human remains was excavated below the altar of this church.

The Palm Sunday carol, "Rejoice, O Bethany," sung in many Middle Eastern churches, is of Cypriot origin.

St Spyridon the Wonderworker (Dec. 12) – Born at the end of the third century, he was a shepherd so known for his piety and generosity to those in need that, after the death of his wife, he was chosen to be bishop of Tremithusia, a village in northern Cyprus.

Spyridon attended the First Ecumenical Council in 325 where he reputedly converted a pagan philosopher to Christ. In his *Life*, the philosopher is said to have responded, "Listen! Until now my rivals have presented their arguments, and I was able to refute their proofs with other proofs. But instead of proofs from reason, the words of this Elder are filled with some sort of special power, and no one can refute them, since it is impossible for man to oppose God. If any of you thinks as I do now, let him believe in Christ and join me in following this man, for God Himself speaks through his lips."

Stories of St Spyridon's life and the healings attributed to him are found in the fifth-century Church histories of Socrates Scholasticus and Sozomen. His life was included in the tenth-century Menologion written by St Simeon Metaphrastes.

St Spyridon died in 348 and his body was later found to be incorrupt and a source of healing. When the Arabs invaded Cyprus in 649, the saint's holy remains were taken to Constantinople. With the fall of that city to the Turks in the fifteenth century, the relics were taken to the island of Corfu where they are today.

St Spyridon is also regarded as the protector of Corfu. In 1716 that island, then under Venetian rule, was besieged by the Turks. St Spyridon is said to have been seen by the Turkish troops walking through their camp. This apparition sent the Turks into a panic and the siege was lifted after only 22 days. Since then it has become the custom to replace the slippers on the saint's body when they show signs of wear, because, in walking about the island to care for the people, St Spyridon "wears out" his shoes.

The Hieromartyr St Philoumenos (Nov 29) – Born in 1913, this contemporary Cypriot saint and his twin brother were raised by their devout grandmother on the Church's prayers and the lives of the saints. At the age of fourteen they entered the Stavrovouni Monastery in Cyprus. After five years, the brothers went to Jerusalem where, in 1939, Fr Philoumenos joined the Brotherhood of the Holy Sepulcher which cares for the holy places in the Orthodox Patriarchate of Jerusalem.

Known for his piety and devotion to the performance of the daily services even when alone, Fr Philoumenos was appointed guardian of the monastery at Jacob's Well, near Nablus, where Jesus had asked a Samaritan woman for a drink.

A few months later a group of Zionist extremists came to the monastery demanding the removal of all icons, crosses, etc. and that the monastery be given to them as a Jewish site. The saint reminded them that the Church had served this shrine since the time of the Emperor Constantine and that it had been in Samaritan hands for eight centuries before that.

A few days later, on November 29, a group entered the monastery and desecrated the church. They butchered Fr Philoumenos with a hatchet in the form of a cross, plucked out his eyes and cut off the fingers of his right hand (with which he would make the sign of the cross).

Fr Philoumenos' body retained its elasticity for several days. When it was exhumed in 1984, it was found to be substantially incorrupt. Fr Philoumenos was glorified as a saint by the Jerusalem Patriarchate in 2008 and his relics enshrined in the church at Jacob's Well where he had been martyred.

EXPLANATION OF THE DIVINE LITURGY - II

By Rt. Rev. Philip Rączka, PhD

The Incarnation Hymn

The Incarnation Hymn: *Only Begotten Son and Word of God…* is sung at every Divine Liturgy except a Vespers-St Basil Liturgy (4 times per year – Holy Thursday, Holy Saturday, Christmas Eve & Theophany Eve). This hymn from the 6th century summarizes our principal beliefs in Christ, his incarnation, death and resurrection, and ascension. By these mysteries Christ saved us. He left Heaven and became a man through the power of the Holy Spirit, and was born of the Virgin. Then He laid down his life for us, and died on the cross. On Pascha (Easter) He made his human nature immortal, and rose from the tomb, thus preparing for our future immortality and resurrection. The ancestor of this hymn is *Philippians 2:6-11* which is a Biblical Christian hymn that also mentions the incarnation, cross, resurrection and glorification of Christ.

(Incarnation) *Who, though he was in the form of God, did not regard equality with God something to be grasped. Rather, he emptied himself, taking the form of a slave, coming in human likeness;*

(Death) *and found human in appearance, he humbled himself, becoming obedient to death, even death on a cross.*

(Exaltation) *Because of this, God greatly exalted him and bestowed on him the name that is above every name, that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth, and every tongue confess that Jesus Christ is Lord, to the glory of God the Father. Philippians 2:5-11.*

We continue this tradition of singing hymns about Christ and to Christ, that goes back to the beginning of Christianity.

PART 2: THE LITURGY OF THE WORD OF GOD

The Little Entrance

The Little Entrance replaces the procession of ancient Constantinople, and thus completes the Enarxis or Gathering Service, and begins the Liturgy of the Word.

During the Little Entrance, or first procession, the deacon carries the Gospel Book around the church accompanied by candles, the cross, the fans and incense. Christ is present in the Gospel Book, and to honor it is to honor Him. That is why we kiss it after it is read; we adore Him who just spoke to us. Because Christ is present, He is accompanied by candles to show that He is the Light of the World (*John 8:12*). The cross is Christ's standard or flag, and the ripidia (fans) show that the angels worship Him. The incense shows that Jesus is King and God. The procession of the Gospel around the Church is a way for Christ to be with us, and reminds us of how He walked among the people preaching and inviting them to enter the Kingdom of God. The normal Sunday Entrance Chant: *Come let us worship and bow down before Christ* (Psalm 94/95:6), is obviously an invitation to worship our Lord. On Feasts of Christ, it is changed to reflect the occasion, thus on Christmas we are told that Jesus is divine, and on the Ascension that He ascended etc.

The Troparia

The Troparion originated as the response to the Third Antiphon. It is a poetic piece that refers to the feast or saint associated with each day. Every Sunday is a celebration of the Resur-

rection, on Sundays we sing the Resurrection Troparion in the tone of the week (There are 8). To the initial Troparion are added those of the Saint of the day, the patron Saint or Feast of the church, and finally the last one is the Kontakion or concluding Troparion that refers to the Mother of God, or the current Feast. Some of these Kontakia were written by St Romanos the Melodist in the 6th century. The most famous one that he wrote is for Christmas:

Today the Virgin gives birth to the Transcendent in Essence, and the earth presents a cave to the Inaccessible. The angels with the shepherds sing his glory, and the Wise Men with the star travel on their way, for to us is born a New Child, who is God from all eternity.

These Troparia tell us what we are commemorating that day. By singing about the Feast, or Saint of the day, we are celebrating, and not just reading an announcement. Everyone sings these Troparia to join in the celebration. The Troparia are not intended as solo pieces to be sung by the cantor, but by the entire congregation led by the cantor. Indeed, the entire Liturgy is meant to be sung by the entire congregation led by the cantor or choir.

The Trisagion Hymn

On most days, after the Troparia and Kontakion, we sing the Trisagion, or Thrice Holy Hymn –

Holy God, Holy Might One, Holy Immortal One, have mercy on us.

This very popular hymn was first sung by the Byzantine Bishops at the Council of Ephesus in 431 AD. It quickly spread, and is currently used by the Maronites, Syriacs, and Armenians and by the Latins (on Good Friday, and in the Divine Mercy Chaplet) in addition to the Byzantine Churches. Following the teachings of St. John of Damascus, we understand the hymn as an invocation to the most Holy Trinity. *"Holy God"* refers to the Father, the Source of the Divine Nature. *"Holy Mighty One"* refers to the Son, Who conquered sin and the Devil. *"Holy Immortal One"* refers to the Holy Spirit, Who is the Lord and Giver of Life. Because the hymn refers to the Holy Trinity we bow and make the sign of the cross during it. The Hymn is called Trisagion or "thrice holy" because the word "holy" appears three times, as in the worship of the angels before God in the Book of the Prophet Isaiah (*Isaiah 6: 3*). We normally sing it in English, Arabic and Greek following the directives of +Archbishop Joseph E. Tawil: Greek is the original language of the hymn, Arabic for the country origin of our founders, and English the vernacular of this country.

On some of the Great Feasts of Christ we replace the Trisagion with the baptismal hymn from *Galatians*.

All of you, who have been baptized into Christ, have put on Christ, Alleluia (Galatians 3:27).

This hymn is sung on the original baptismal days of the Early Byzantine Church: Christmas, Theophany, Lazarus Saturday, Holy Saturday, Pascha and Pentecost. It refers to the light of Christ that now covers us, and is inside of us because Christ lives in our hearts.

On those occasions when we venerate the Holy Cross (September 14, 3rd Sunday of Lent, and August 1) we sing:

We bow in worship before your Cross, O Master, and we give praise to your holy Resurrection.

This chant draws attention to the unity of the Paschal Mystery of Christ. There is no resurrection without the cross, and Jesus' story did not end with his death on Good Friday, but continues with his resurrection on Pascha. The cross for us is a symbol of both suffering and triumph, which is why the processional cross usually has the crucifixion on one side, and the resurrection on the other.

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.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron. Jos. Bartnicki. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. Nathan Cheffers. James Kane. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Charles Prezzia. Sue Solsman. Sus. Vieselmeyer. Dean & Sherry Yockey. MEMORY ETERNAL: ✠Rev. Char. Aboody.✠Rev. Mich. Jolly.✠Rev. Jos. Francavilla.✠Rev. Theo. Leonarczyk.✠Rev. Frank Milienewicz✠Dn. John Karam.✠Marie Abda.✠Charl. & James Abda.✠Marie Abda.✠Nancy Abda.✠Janice Assaf.✠Thalia Assaf.✠Joe Barron.✠Paul & Mary Ann Bauman.✠A.J. Bolus. ✠ Veronica Bolus. ✠Jos. Bolus. ✠Gary Bolus.✠Nich. Cianci.✠ Patricia Cimakosky.✠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