

# DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

22 FEBRUARY 2026 TONE 04 EOTHINON 04 † FIRST SUNDAY GREAT LENT ♦ SUNDAY OF ORTHODOXY

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHONS: *first Sunday of Lent*

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

THIRD:

*Liturgy Book p. 36/p.42*

ENTRANCE HYMN:

*Liturgy Book p. 38*

APOLYTIKIA:

*Resurrection (Tone 4)*

*Liturgy Book p. 39*

*St. Joseph the Betrothed*

*Liturgy Book p. 47*

KONDAKION: *Annunciation*

*Lenten Supplement p. 6*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON: (Tone 4) *Liturgy Book p. 58*

EPISTLE: Hebrews 12:1-10

*Brethren*, let us also, have such a cloud of witnesses over us, put away every encumbrance and the sin entangling us, and run with patience to the fight set before us; looking towards the author and the fulfiller of faith, Jesus, who, instead of the joy set before him, endured the cross, despising shame, and sits at the right hand of God 's throne. Consider, then, the one who suffer such opposition from sinners against him, so that you may not grow weary and lose heart. For you have not yet resisted to the point of bloodshed in the struggle against sin; and you have forgotten the extortion addressed to you as sons, which says, " my son, neglect not the Lords discipline, neither be weary when you are rebuked by him for when the Lord loves he chastises; and every son he receives (Prv. 3:11, 12)." Continue under discipline. God deals with you as with sons; For is there any son his father does not, correct? But if you are without discipline, in which all have had a share, then you are illegitimate children, and not sons. Furthermore, we had fathers of our flesh to correct us, and we respected them. Shall we not much more obey the Father of spirits and have life? They indeed corrected us for a few days, as they saw fit; but he, for our benefit, that we may share his holiness.

ALLELUIA:

*(Tone 4)*

*Liturgy Book p. 59*

In you, O lord, I have hoped: let me never be put to shame. In your Justice, save me and deliver me.

Be for me a protecting God, a sheltering house to save me.

GOPEL:

*St. John 43-51*

*At that time* Jesus was about to leave for Galilee, and he found Philip. And Jesus said to him, "Follow me." Now Philip was from Bethsaida, the town of Andrew and Peter. Philip found Nathanael and said to him, "We have found the one of whom Moses in the Law and the Prophets wrote, Jesus the son of Joseph of Nazareth." And Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to him and said of him, "Look, a true Israelite in whom there is no guile!" Nathanael said to him, "Where do you know me from?" Jesus answered him and said to him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered him and said, "Rabbi, you are the Son of God, you are King of Israel." Answering, Jesus said to him, "Because I said to you that I saw you under the fig tree, you believe. Greater things than these shall you see." And he said to him, "Amen, amen, I say to you, you shall see heaven opened, and the angels of God ascending and descending upon the Son of Man."

HIRMOS:

*Liturgy Book p.178*

KINONIKON:

*Liturgy Book p.83*

POST- COMMUNION HYMN:

*Liturgy Book p. 89/p.90*

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in March

## **SECOND SUNDAY OF GREAT LENT: SUNDAY OF THE HOLY RELICCS**

Saturday evening, February 28

*Confessions 3:15*

*Divine Liturgy 4 p.m.*

Sunday, March 1

*Confessions: 9:45 a.m.*

*Divine Liturgy: 10:00 a.m.*

## **THIRD SUNDAY OF GREAT LENT SUNDAY OF THE HOLY CROSS**

Saturday evening, March 7

*Confessions 3:15*

*Divine Liturgy 4 p.m.*

Sunday, March 8

*Confessions: 9:45 a.m.*

*Divine Liturgy: 10:00 a.m.*

Wednesday Evening, March 4

*Pre-sanctified Liturgy: 5:30 p.m.*

Friday Evening, March 6

*Akathist Hymn: 5:30 p.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.

## **✠ DIVINE LITURGY INTENTIONS ✠**

22 February: Nickel Family

## **2026 WEEKLY COLLECTION**

2 February

Candles: \$1.00

Offering: \$1700

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Total: \$1,701

*Thank you for your support!*

## **LENTEN SERVICES**

Wednesday: Presanctified Liturgy:

*St. Joseph: 5:30 p.m.*

Friday: Akathist Hymn: *St. Joseph: 5:30 p.m.*

## PRAYER OF ST. EPHREM

By St. Luke, Archbishop of Simferopol and All Crimea "Lord and Master of my life, give me not a spirit of idleness." This is how Saint Ephraim the Syrian begins his great prayer. Why does he begin with a request to be delivered from idleness, as if there were no more grievous vices than idleness? Saint Ephraim speaks of idleness because he knows better than us what is more important, what is more disastrous, what vice is stronger, more dangerous, and, if we talk about idleness, he begins his prayer with a prayer not to give the spirit of idleness, which means that idleness is a very dangerous vice.

Observing idleness from an ordinary, worldly point of view, we see that idleness is contemptible, deserving of universal condemnation. See how low idle people are, who do not want to work, spend their lives in complete idleness and go toward many, many vices. Idleness is the mother of a great many vices. Idle people lie down, doing nothing, sitting and dreaming. About what? About nothing, their thoughts often wander completely aimlessly; they remember the past, that happiness, those joys that they experienced, they dream that all this will happen again. They think only about this, about nothing serious, they do not focus their thoughts on the deep seriousness of life, on the enormous responsibility that lies with everyone not only before people, but also before God Himself. An idle person is a harmful member of society, a harmful member of the state.

Idleness leads to great and grave vices. Idle people are not able to work, they fall into poverty, into hunger. Money does not come by itself, wealth does not come, they do not want to work, nothing comes by itself, and a person needs everything that is necessary for life, and in addition, that which exceeds the limit of what is necessary: he needs pleasures, needs luxury in life. To get money, he invents various, often sinful, means, becomes capable of all baseness, dark deeds, theft, lies, deceit, bribes. So contemptible is idleness from a purely worldly point of view. And what shall we say if we speak of idleness in our spiritual life? Does it really deserve less condemnation than in the area of our material life? It is even more disastrous in the spiritual life. Any ability of ours that remains without exercise is lost. If a musician who has reached perfection in playing ceases to practice, if he leaves music altogether for many years, he loses his perfection in playing. Every organ of our body without exercise comes into a state of lethargy, inability to work. A person who always lies down loses the ability to walk. He who does not work with his hands, brings the muscles of the hands to sagging. Without physical inactivity, the powers of the body fade away.

Also the faculties of the soul: any spiritual faculties left untrained are lost. If a person does not pray, then he loses the ability to pray. A person who always rejects fasting will not force himself to pray. Whoever does not follow his spirit, his heart, becomes spiritually dissolute, never follows anything. The soul, left without exercise, becomes like a field that has not been cultivated for several years, which is overgrown with weeds, worthless grass, thorns, which is difficult to make fruitful. Idleness of the spirit, lack of exercise in good deeds lead to the death of the soul, to the overgrowth of the soul with all the weeds of sin. As bad as it is, that's not the whole problem. It is a much greater misfortune that we lose the days of spiritual work - the