

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

08 FEBRUARY 2026 ♦ TONE 02 EOTHINON 02† SUNDAY OF THE LAST JUDGEMENT / WEEK OF ABSTINENCE

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS: *Encounter of the Lord*

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/p.41

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 1)

Liturgy Book p. 41

Encounter of the Lord

Liturgy Book p. 162

St. Joseph the Betrothed

Liturgy Book p. 47

KONDAKION: *Encounter of the Lord ; Meatfare*

Liturgy Book p. 163

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 2)

Liturgy Book p. 54

EPISTLE:

1 Corinthians 8:8-13 & 9:1-2

Brethren, food does not commend us to God. For neither shall we gain any advantage if we eat, nor suffer any loss if we do not. And yet, beware lest perhaps this right of yours become a stumbling-block to the weak. For if a man sees you who “have knowledge” sitting at table in a place dedicated to idols, will not his conscience, weak as it is, be emboldened to eat idol offerings? And through your “knowledge” the weak one will perish, the brother for whom Christ died. Now, when you sin in this way against the brethren and wound their weak conscience, you are sinning against Christ. Therefore, if food scandalizes my brother, I will never again eat any more meat so as not to scandalize my brother. Am I not an apostle? Am I not free? Have I not seen Jesus our Lord? Are you not my work in the Lord? And if to others I am not an apostle, yet to you I am. For you are the seal set upon my apostleship in the Lord.

ALLELUIA:

(Tone 2)

Liturgy Book p. 59

The lord shall hear you on the day of distress; the name of the God of Jacob shall defend you.

O Lord, save your people and bless your inheritance.

GOSPEL:

St. Matthew 25:31-46

The Lord said, “At that time when the Son of Man shall come in his majesty, and all the angels with him, then he will sit on the throne of his glory; and before him will be gathered all the nations, and he will separate them one from another, as the shepherd separates the sheep from the goats; and he will set the sheep on his right hand, but the goats on the left. Then the king will say to those on his right hand, Come, blessed of my Father, take possession of the kingdom prepared for you from the foundation of the world; for I was hungry and you gave me to eat; I was thirsty and you gave me to drink; I was a stranger and you took me in; naked and you covered me; sick and you visited me; I was in prison and you came to me.’ Then the just will answer him, saying, ‘Lord, when did we see you hungry, and feed you; or thirsty, and give you to drink? And when did we see you a stranger, and take you in; or naked, and clothe you? Or when did we see you sick, or in prison, and come to you?’ And answering, the King will say to them, ‘Amen I say to you, every time you did it for one of these, the least of my brethren, you did it for me.’ Then he will say to those on his left hand, ‘Go away from me, accursed ones, into the everlasting fire which was prepared for the devil and his ministers. For I was hungry, and you did not give me to eat; I was thirsty and you gave me no drink; I was a stranger and you did not take me in; naked and you did not clothe me; sick, and in prison, and you did not visit me.’ Then they also will answer and say, ‘Lord, when did we see you hungry, or thirsty, or a stranger, or naked, or sick, or in prison, and did not take care of you?’ Then he will answer them, saying, ‘Amen I say to you as long as you did not do it for one of these least ones, you did not do it for me.’ And these will go into everlasting punishment, but the just into everlasting life.”

HIRMOS: *Encounter of the Lord*

Liturgy Book p.164/p.77

KINONIKON:

Liturgy Book p.165/p.83

POST- COMMUNION HYMN:

Liturgy Book p. 89/p.90

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in February

Saturday Evening, February 14

Confessions: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, February 15

SUNDAY OF FORGIVENESS:

CHEESE FARE SUNDAY

Divine Liturgy: 10:00 a.m.

Potluck Brunch - Ice cream Social

Sunday Afternoon, February 15

FORGIVENESS VESPERS: *following ice
-cream social*

Beginning of the Great Lent

Wednesday Evenings

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

Friday Evenings

Akathist Hymn: 5:00 p.m.

Sunday Morning, February 18

FIRST SUNDAY OF GREAT LENT:

SUNDAY OF ORTHODOXY

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.

DIVINE LITURGY INTENTIONS

:February 15: the Culley family

February 22: The Nickel Family

2026 WEEKLY COLLECTION

January 30

Weekly Offering: \$ 1680.00

Monthly \$112

Candles: 6.00

Total: \$ 380.00

Thank you for your support!

FASTING FROM MEAT

IN THE PAST ONE HUNDRED YEARS meat consumption in the U.S. has risen dramatically. We now consume over 270 pounds per person per year. In contrast a person in the countries of the former Roman Empire eats an average of from 167 (Greece), to 49 (Syria) pounds annually. What is a luxury in many parts of the world has become a necessity for many in our country.

In the Roman period many ordinary people ate most of the meat they consumed at religious banquets. In both Judaism and the pagan religions animals would be sacrificed to God (or a god) and the blood would be poured out as an offering to the divinity. Certain parts would be given to the priests and the rest returned to the person offering the sacrifice to be served in a banquet to friends and neighbors.

This created the dilemma for the first Christians which St. Paul addressed in 1 Corinthians. Should a believer eat the meat that his neighbor had offered to Jupiter or any pagan divinity? Would that be an acknowledgement that there were many gods and goddesses as the pagans claimed? Would they be “taking communion” with these gods?

St Paul presents two important principles in his response. First he affirms that the idols which the pagans worshipped were nothing, so the food offered to them was nothing special either. Christians would not sin by eating their fill. But there was a more important consideration: what would less informed believers think if they saw their leaders eating at these festivals? They may be led to think that the pagan gods are real and their faith in one God may be weakened. “*Therefore,*” Paul affirms, “*if food makes my brother stumble, I will never eat meat again, lest I make my brother stumble*” (v.13).

Ordinary Christians vs. Gnostics

This controversy exposed a divide in the early Church between those educated in classical philosophy and ordinary believers. The educated considered themselves to be “Gnostics,” those in the know, and sometimes looked down on the rest. St Paul had little sympathy for their attitudes and spoke with some derision, “*For if anyone sees you who ‘have knowledge’ eating in an idol’s temple, will not the conscience of him who is weak be emboldened to eat those things offered to idols?*” (v.10)

St John Chrysostom spoke even more harshly: “Don’t tell me that such a man is only a shoemaker, another a dyer, another a brazier: but bear in mind that he is a believer and a brother. Whose disciples are we? - of fishermen, publicans and tent-makers! Are we not followers of Him who was brought up in the house of a carpenter; and who deigned to have the carpenter’s betrothed wife for a mother; and who was laid in a manger, wrapped in swaddling clothes, and who had nowhere to lay His head—of Him whose journeys were so long that His very journeying was enough to tire Him down; of Him who was supported by others?” (20th Homily on 1 Corinthians) Followers of an itinerant carpenter-preacher have no cause to look down on fellow believers because they do not know philosophy. By God’s grace they know Christ.

Not a few groups of early gnostic Christians ended by devising their own belief systems, often denying that God was the source of the material creation, something they were too “spiritual” to admit. One could rise above the material by acquiring gnosis (superior knowledge) not obvious to the ordinary man. They found their salvation, not in union with Christ but in the acquisition of gnosis. Groups of Gnostics could be found in the East until the