

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

19 APRIL 2026 ♦ TONE 02 EOTHINON 04 † SECOND SUNDAY AFTER PASCHA ♦ SUNDAY OF THE MYRRH-BEARERS

## EVLOGITARIA OF RESURRECTION:

### ANTIPHONS:

FIRST:

SECOND:

THIRD:

### ENTRANCE HYMN:

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

### APOLYTIKIA:

*Resurrection (Tone2)*

*Troparion of the Myrrh-bearers (tone 2)*

*Saint Joseph*

### KONDAKION: Pascha (2)

TRISAGION: all of you who have been baptized

PROKIMENON: Ps. 117:14, 18 (Tone 2)

### EPISTLE:

*In those days*, as the number of disciples increased; there arose a complaint among the Greeks against the Hebrews, in that their widows were being neglected in the daily service. And so, the twelve summoned the many disciples and said, "It is not good that we give up the word of God and serve at tables. Therefore, brethren, select from among you seven men of good reputation, full of the Holy Spirit and of wisdom that we could put to this service, while we devote ourselves to prayer and to the ministry of the word." And the plan was pleasing to the whole crowd, and they chose Stephen, a man full of faith and of the Holy Spirit, and Philip and Prochorus and Nicanor and Timon and Parmenas and Nicholas, a recent convert from Antioch. These they presented to the apostles, who then prayed and laid their hands upon them. And God's word was growing, and the number of the disciples increased considerably in Jerusalem; and many of the priests also accepted the faith.

ALLELUIA: Ps. 19:1, 10

(Tone 2)

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. Mark 15:43-16:8*

*At that time* there came Joseph, the one from Arimathea, a councilor of high rank, who was himself looking for the kingdom of God. And he went in boldly to Pilate and asked for the body of Jesus. But Pilate wondered whether he had expired so soon. And sending for the centurion, he asked him whether he was already dead. And when he learned from the centurion that he was, he granted the body to Joseph. And he bought a linen cloth, and took him down, and wrapped him in the linen cloth, and laid him in a tomb which had been hewn out of the rock. Then he rolled a stone to the entrance of the tomb. But Mary Magdalene and Mary the mother of Jose were looking on and saw where he was laid. And when the Sabbath was past, Mary Magdalene, Mary the mother of James, and Salome, bought spices, in order to go and anoint him. And very early on the first day of the week, they came to the tomb, when the sun had just risen. And they were saying to one another, "Who will roll the stone back from the entrance of the tomb for us?" And looking up they saw that the stone had been rolled back—now, it was very large. But on entering the tomb, they saw a young man sitting at the right side, clothed in a white robe, and they were amazed. He said to them, "Do not be terrified. You are looking for Jesus of Nazareth, who was crucified. He has risen he is not here. Behold the place where they laid him. But go, tell his disciples and Peter that he goes before you into Galilee; there you shall see him, as he told you." And they left and fled from the tomb, for trembling and fear had seized them; and they said nothing to anyone, for they were afraid.

### HIRMOS:

*Liturgy Book p. 182*

### KINONKON :

*Liturgy Book p. 83/186*

### POST-COMMUNION HYMN:

*Liturgy Book p. 180*

### INSTEAD OF 'BLESSED BE THE NAME ...':

*Liturgy Book p. 180 / Liturgy Book p. 184*

# SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in April

## SECOND SUNDAY AFTER PASCHA: SUNDAY OF THE MYRRH BEARERS

Saturday Evening, April 18

Confessions: 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, April 19

Confessions: 9:45

Divine Liturgy: 10:00 a.m.

## THIRD SUNDAY AFTER PASCHA: SUNDAY OF THE PARALYTIC

Saturday Evening, April 25

Confessions: 3:45 p.m.

Divine Liturgy: 4 p.m.

Sunday Morning, April 26

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

## FOURTH SUNDAY AFTER PASCHA: SUNDAY OF THE SAMARITAN WOMAN

Saturday Evening, May 2

Confessions: 3:45 p.m.

Divine Liturgy: 4 p.m.

Sunday Morning, May 3

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.

### DIVINE LITURGY INTENTIONS

Please find envelopes at the back of the church.

### **2026 WEEKLY COLLECTION**

April 12

Weekly Offering:	\$ 1,046.00
Candles:	\$ 14.00
Total:	\$ 1,060.00

*Thank you for your support!*

# ON THE BEATTITUDES OF CHRIST - I

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

*"Blessed are the poor in spirit,  
for theirs is the kingdom of heaven" (Matt. 5:3).*

In this year's summer homilies we will interpret the eight Beatitudes, which Christ said at the beginning of His activities, in the region of Galilee, on the renowned Mount of Beatitudes, according to Matthew the Evangelist.

This sermon of Christ reminds us of when the Prophet Moses went up Mount Sinai at God's command, and there encountered the pre-incarnate Word in the darkness, from Whom he received the commandments, enabling the Israelite people to distinguish truth from falsehood, God from the devil, the path towards truth from the path towards error.

In the Old Testament the pre-incarnate Word gave the Ten Commandments, because people had been led astray by the devil in Paradise, falling out of communion with God, plunging into deep darkness, and this is why the written law was needed, so that people could come to know the will of God. Now, in the New Testament, the incarnate Word gives the perfect law, not to replace the old Law of Moses, but to supplement it and fulfill it. The Sermon on the Mount begins with the Beatitudes, in which Christ shows us the path towards deification and sanctification.

There are nine phrases that begin with the word "blessed", but the last two have a uniform meaning, so that, according to interpreters, there are in fact eight Beatitudes of Christ.

The word "blessed" can be interpreted as "happy", but not happiness as a material or biological state. According to the Fathers of the Church, blessedness is the source of goodness, of unspeakable and incomprehensible good things, the true Light.

When Christ praises someone, it means He establishes them as a model of life. And in fact He tells us to imitate them and be like them. Thus, the Beatitudes of Christ are not optional propositions, but commands. That is, when Christ says "blessed", it means that we should apply that thing which is praised as being blessed.

In the first beatitude, poverty of spirit is praised. "Blessed are the poor in spirit, for theirs is the kingdom of heaven," or blessed are those who feel their spiritual pov-

erty, who sense they are poor before God. Essentially, blessed are those who are humble in soul. With the word "spirit" is meant "soul". Also, the result of this state of being is determined, which is the participation in the kingdom of heaven. In this beatitude we observe, therefore, two specific points: First, that the "poor in spirit" are proclaimed blessed, and second those who have this gift possess the kingdom of heaven.

The "poor in spirit" are the humble and broken in soul, because they feel their spiritual poverty. They see themselves as not having what God wants for His creation. "For we are God's handiwork, created in Christ Jesus to do good works" (Eph. 2:10). We were created to live in the Light, to live according to God, to have spoken communication with God, to converse with Him as a friend does with another friend, just as Moses spoke with God atop Mount Sinai. When we sense that we were created for another state and know with the darkening of our nous we don't have communion with God and thus are spiritually poor, then the beatitude of Christ begins to operate in our hearts.

This in actuality is true humility, not just humble formalities and humble words, but the sense that we are far from our true destination, from God. This sense creates brokenness in the soul, which is why, when Christ says, "blessed are the poor in spirit," in reality its as if He is saying: "Blessed are the broken in soul."

By placing this beatitude first, Christ wants to correct us spiritually, because Adam fell due to pride, due to a feeling of self-sufficiency and arrogance which removes us from a divine life.

It is important to know that those who feel their spiritual poverty by the energy of divine Grace - just as we feel our face unclean when light shines on it - have within themselves the kingdom of heaven. In Holy Scripture, the kingdom of heaven is the communion of man with God, with the Light of divine life. Thus, with our spiritual humility the kingdom of God begins to operate within us.

The first beatitude of Christ is the basis of the spiritual life, and from it comes all spiritual good things. The self-sufficiency observed in many Christians is an example of the darkening of the nous and pride, proof that one has not begun to live spiritually. While the sense of spiritual poverty, humility, is the beginning of the spiritual life.

# ON THE BEATITUDES OF CHRIST - II

By His Eminence Metropolitan Hierotheos of Nafpaktos and Agiou Vlasiou

*"Blessed are they that mourn,  
for they shall be comforted" (Matt. 5:4).*

After the sense of spiritual poverty, which comes to us by the Grace of God, as stated in the first beatitude of Christ, there follows the second beatitude, which refers to mourning, repentance, tears and weeping. Indeed, anyone who understands their spiritual condition, that they have fallen from the spiritual life, will begin to mourn.

People usually praise and bless those who rejoice, who have plenty of material assets and enjoy being honored and having a reputation from people. Christ, however, praised those who mourn. This will truly sound strange to modern ears.

We know that mourning is the great pain and suffering our soul feels for the death of our loved ones. Indeed, mourning lasts for a period of time, depending on the mental and spiritual condition of a person and it is expressed in various ways. Usually, those who mourn express some sort of anti-social behavior, distancing themselves from people, closing within themselves, constantly thinking of the one they love, moanfully weeping, among other things.

But Christ does not bless this worldly mourning, but a mourning that is of a particular feature and has a different effect. Christ did not just praise those who mourn, but those who mourn for their sins, especially when they realize they are deprived of God and His life, having lost Paradise. Also, the sad are not blessed here, but those who mourn. Sadness is a psychological condition. Mourning, however, is expressed with the entire human organism, and is not simply an emotional state, but a spiritual state of life of a person who understands that they are far away from God.

The Apostle Paul distinguishes between a worldly and a godly sorrow. He writes: "Godly sorrow brings repentance that leads to salvation and leaves no regret, but worldly sorrow brings death" (2 Cor. 7:10). Worldly sorrow is a psychological condition, derived from the loss of material goods, the break in relations

with a person, the failure in several areas of life. But godly sorrow comes from the Grace of God, since, when it illuminates people, then they understand their condition and immediately ask God for His help to return to their original condition.

Godly mourning is stronger than sadness and comes from a sense of a threefold poverty, according to Saint Gregory Palamas. When the Saint speaks of a threefold poverty of the spirit, he means the humility of the spirit, the suffering of the body and landlessness in life. Spiritual mourning comes from such poverty, bearing tears and healing the soul, and as a result the entire person is healed. Hence, spiritual mourning does not create sadness, anxiety, hopelessness and despair, because it comes from the Grace of God, which brings spiritual health and healing to humanity.

This is reflected in the prayer that comes from spiritual mourning. Christ said: "Blessed are they that mourn, for they shall be comforted." When one mourns for the loss of some person, or material goods, or social position, it is difficult to be comforted. But when we mourn for our spiritual condition and seek help from God, then we assume God will comfort us. In a blessed way, whoever mourns for their sins, whoever senses their spiritual condition and repents and confesses, such a person rejoices spiritually. This comfort, that comes from God, gladdens the soul of a person in this life, and even more so in the next.

It is to be understood that mourning is spiritual, joy is spiritual, and the world is ignorant of both.

People connect happiness with bliss, with external feigned joy, a joy that comes from the senses and is associated with a secular life. But such joy is temporary, it is like giving a cancer patient an aspirin or a painkiller. God's people, however, who mourn for their sins, are freed from all their dependencies, they move towards God, and are therefore comforted. In this case God is a Comforter, who unites our broken existence, simplifies our entire life, and makes us authentic people, the people of God.