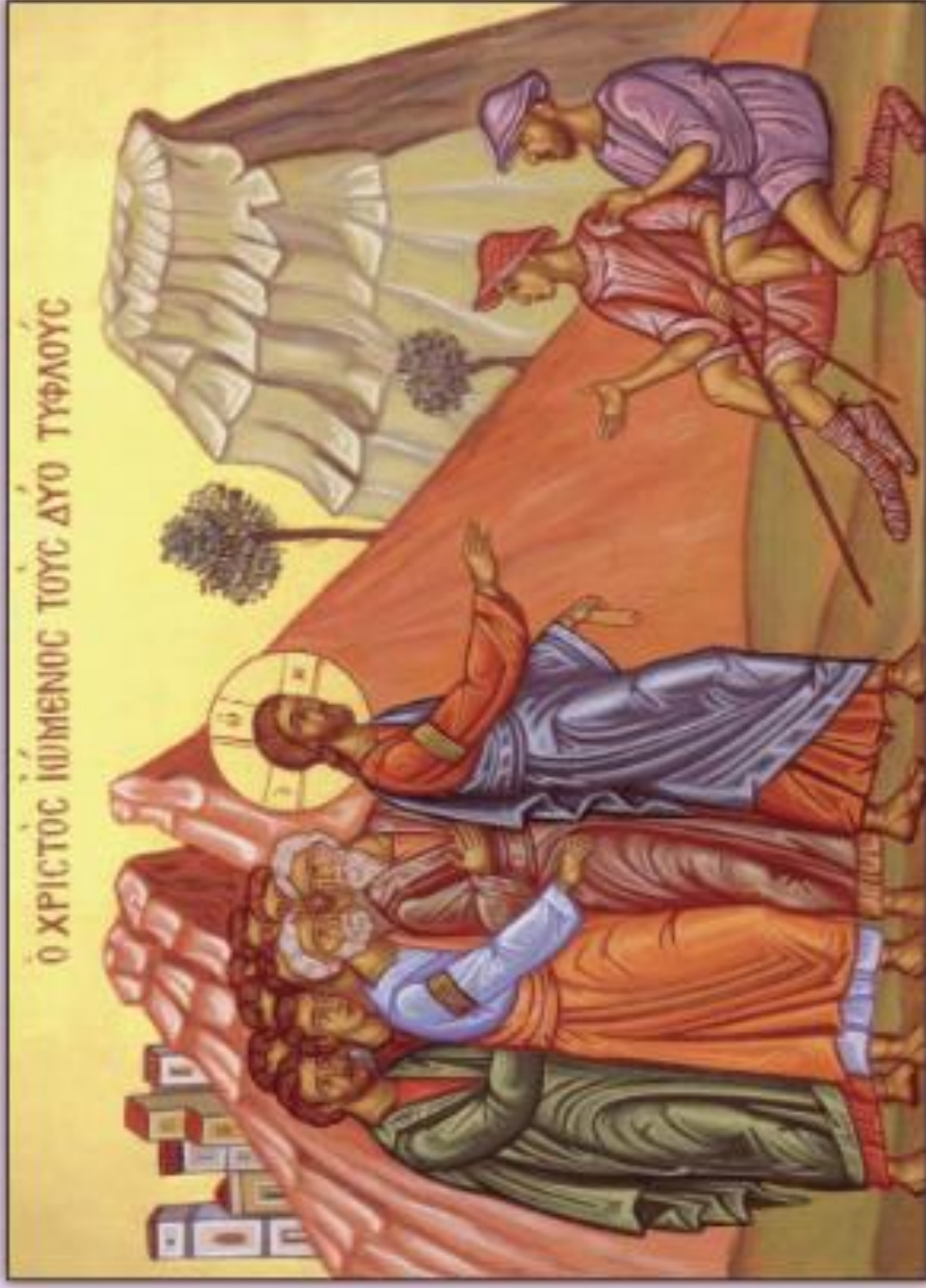


SEVENTH SUNDAY AFTER PENTECOST



Icon of Healing Two Blind Men (Matthew 9:27-35)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

12 JULY 2026 ♦ TONE 06 EOTHINON 07 † SEVENTH SUNDAY AFTER PENTECOST / TWO BLIND MEN HEALING

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS:

FIRST:

Liturgy Book p. 29

SECOND:

Liturgy Book p. 32

THIRD:

Liturgy Book p. 36/44

ENTRANCE HYMN:

Liturgy Book p. 38

APOLYTIKIA:

Resurrection (Tone 6)

Liturgy Book p. 44

Venerable Fathers Thomas of Mount Maleum

Liturgy Book p. 109

Woman Martyr Cyriaca

Liturgy Book p. 100

Patron

Liturgy Book p. 47

KONDAKION:

Liturgy Book p. 48

TRISAGION:

Liturgy Book p. 50

PROKIMENON: *Tone 5*

Liturgy Book p. 59

EPISTLE:

Romans 15:1-7

Now, we the strong should bear the infirmities of the weak, instead of catering to ourselves. Let every one of you please his neighbor by doing good for his edification: for Christ did not seek His own pleasure, but as it is written, *The reproaches of those who reproach you have fallen on me.* For whatever has been written has been written for our instruction, that through the patience and consolation afforded by the Scriptures, we may have hope. May then the God of patience and comfort grant you to be of one mind towards one another according to Jesus Christ, so that being one in spirit you may with one mouth glorify the God and Father of our Lord Jesus Christ. Wherefore receive one another as Christ has received you, in a manner that gives honor to God.

ALLELUIA: *Tone 5*

Liturgy Book p. 62

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

He will say to the Lord, “My wall, my refuge, my God in whom I will trust!”

GOSPEL:

Matthew 9:1-8

At that time, as Jesus was passing on, two blind men followed Him, crying out and saying “Have pity on us, Son of David” And when He had reached the house, the blind men came to Him. And Jesus said to them, “Do you believe that I can do this to you?” They answered Him, “Yes, Lord.” Then He touched their eyes, saying, “Let it be done to you according to your faith.” And their eyes were opened. And Jesus strictly charged them, saying, “See that no one knows of this!” But they went out and spread His fame abroad throughout all that district. Now as they were going out, behold, there was brought to Him a dumb man possessed by a devil. And when the devil had been cast out, the dumb man spoke; and the crowds marveled, saying, “Never has the like of this been seen in Israel.” But the Pharisees said, “By the prince of devils He casts out devils.” And Jesus was going about all the towns and villages, teaching in their synagogues, and preaching the Good News of the kingdom, and curing every kind of disease and infirmity in the people.

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 July

SEVENTH SUNDAY AFTER PENTECOST

Saturday Evening, July 11

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, June 12

Divine Liturgy: 10:00 a.m.

EIGHTH SUNDAY AFTER PENTECOST

Saturday Evening, July 17

Confessions: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, July 18

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

NINTH SUNDAY AFTER PENTECOST

Saturday Evening, July 26

Confessions: 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, June 21

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

2026 WEEKLY COLLECTION

July 5

Weekly Offering: \$ 2,293.00

Candles: \$ 6.00

Total: \$ 942.00

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

12 July: Erich Kress, H&S

Tony Abdda* by Dr. Sandra King

*Dr. John Abda, by Parish Community
James Kane

19 July: Janice Eckert 40 day memorial

*Dr. John Abda

* James Kane, by Parish Community

Festival dates: Aug 7, 8, 9 2026

Aug 1, 9 a.m.: kibbeh

SIXTH SUNDAY AFTER PENTECOST: ROMANS 12:6-14:

PUT ON A HAPPY-RADIANT FACE

“THERE IS NOTHING NEW UNDER THE SUN!” (Eccl 1:9) When the author of these words wrote them back in the 3rd or 4th century BC, he never thought that they would become a stock phrase in the 3rd millennium AD, in a language that as yet did not exist. This and other Bible phrases like “A wolf in sheep's clothing” (Mt 7:15) or “Money is the root of all evil” (1 Tm 6:10) would be repeated by people who did not know they came from the Bible or the content in which they first were written.

Another such phrase which has entered our vocabulary poses an interesting question. “God loves a cheerful giver” (1 Cor 9:7) is easily remembered and understood, but is it so easily lived? Many people know that they ought to do “good works” or be generous, but do it reluctantly, out of a sense of obligation. From our earliest years we learn not to be selfish, yet we often secretly resent having to make room for another at our table or donate to yet another cause. Yet the Scripture repeatedly calls on us to develop a cheerful liberality in our dealings with others. We seem to always be asked to give, but find ourselves resenting that we never really receive anything in turn.

St John Chrysostom insists that we have already received inestimable blessings, gifts that we have not yet learned to cherish: “Who that is receiving a kingdom, has a long face? Who that is receiving pardon for his sins keeps frowning?” When we have the knowledge of God’s love for us firmly in our heart, then what to some may be a burden, to others is a joy.

In his Epistle to the Romans St. Paul encourages us to use whatever gifts we may have been given to build up the Church. He also indicates the spirit in which these gifts should be exercised. “[Let] *he who gives, [do so] with liberality; he who leads, with diligence; he who shows mercy, with cheerfulness.*” Those who share material goods are to do more than to share them; they are to be truly generous, to give from their heart. Those who lead are not simply to seek the honor of leader, but to do the often thankless work of a leader conscientiously. Those whose gift it is to minister to those in need are not to lord it over them or play the martyr but to be cheerful in their service.

St John Chrysostom confronted the paradox of those who did good deeds without those deeds proceeding from an open heart. “Why do you complain that you have given alms? Why do you grieve at showing mercy, and lose the advantage of the good you have done? For if you serve grudgingly, you are not being merciful but cruel and inhuman. For if you grieve, how shall you be able to raise up the sorrowful ... since nothing seems to men such a disgrace as to be receiving from others? By an exceedingly cheerful look ... you show that you are receiving rather than giving, you will even cast down the receiver rather than raise him up. This is why he says, ‘He that shows mercy, with cheerfulness.’”

The epistle continues in the same theme: love, but without pretense. Do not simply pretend to love. Give preference to others and do it fervently. Rejoice, be patient, be steadfast. The burden of being a Christian seems to grow with every line. How do we attain a heart so open to God and His world that these injunctions no longer seem a burden?

Opening Ourselves to Others

Often, like Charles Schultz’ character in Peanuts, we find ourselves saying, “I love mankind – its people I can’t stand.” Our abstract commitment to love is sorely tested when we come

into contact with concrete examples of people who are hard to love. We retreat into seeing the world as “us” (those we like, whose company we enjoy) and “them” (everyone else). Is this the way life is meant to be lived?

The call to reach out to one another, to love one another is a burden to many Christians. To do so runs counter to the egocentric bent of our fallen nature. It has been said that we continually try to reconstruct around us the world of our childhood, where we were at the center. Then we either pulled things and people toward ourselves in order to possess them or we pushed them away to keep them from dominating us. Thus we often find ourselves trying to organize the world around us: the family, the parish, the organizations to which we may belong. At the same time we may be indifferent to others who are not of our family, our clan, our nationality or our social class. We may prefer to keep out of sight those who do not contribute to our perceived identity.

We can begin to deal with this aspect of our broken nature in ourselves by prayer. Repeatedly asking God to help us overcome our indifference to others will gradually produce an openness to those whom God has placed in our life. Reflecting on the Prayer of St. Ephrem the Syrian can help us to see the ways in which our passions stand in the way of being openhearted in our dealings with others. While this prayer is used liturgically only during the Great Fast, it may be an important part of our private prayers at any time.

O Lord and Master of my life, take from me the spirit of sloth, despondency, lust for power and idle talk.

We ask in this prayer to be delivered from the two extremes to which we may be prone. *Sloth* here represents the general feeling of indifference we may have to others and *despondency* points to joylessness that results when we try to live the Christian way of life. When we surrender to such feelings in the spiritual life we become like people suffering from depression who may go through the motions of living but find no joy in life itself.

The opposite feelings, *lust for power and idle talk*, represent our attempts to control others rather than to serve them. We may try to “help” others by telling them how they should be living or directing how they should be dealing with their problems. We try to be “elders” when we are still spiritual children.

But grant unto me, Thy servant, a spirit of chastity (σωφροσύνη/sōphrosunē), humility, patience and love.

The second phrase gives us the virtues which we need to correct our fallen inclinations. The first of them, *chastity* and *humility*, are the opposite of lust for power. Chastity refuses to dominate physically or sexually; humility refuses to dominate spiritually or psychologically. Disinterested love is possible only when we no longer are trying to depersonalize others by controlling them.

The tendency to give up on ourselves and others is countered by *patience* and *love* (ἀγάπη/agape). A parent endures the “terrible twos” or the “traumatic teens” only with these qualities. A friend and especially a brother or sister in Christ needs the same character to bear the burdens of others.

Yea, O Lord and King, grant me to see mine own faults and not to judge my brother. For You are blessed unto the ages of ages. Amen.

It is so much easier, as the Lord noted, to see a speck in someone else’s eye than to see the log in our own. Rather seeing myself as a sinner and my brother as beloved of God makes the spaces that separate us from one another seem to vanish, bringing me closer to following Christ who the Lover of Mankind and the One who sees the absolute worth of each person as well. We see that He truly loves us to the very core of our being and that He loves “them” the same way.

SEVENTH SUNDAY AFTER PENTECOST: ROMANS 15:1-7:

A SUPPORT GROUP FOR OUR WEAKNESSES

THERE ARE SUPPORT GROUPS FOR EVERYTHING today. People gather in schools, hospitals and churches for a variety of purposes. Some groups exist to enable discussion of sensitive personal matters: physical illnesses, behavioral issues or family issues (e.g. domestic violence, sexual abuse, abortion, miscarriages, divorce, bereavement, single parenting, etc). Other groups focus on the needs of returning veterans, ideas for home-schoolers, job seekers – in short, for anything for which people and their families feel the need of help. Such groups may be facilitated by professionals who do not share the problem of the members (such as social workers, psychologists, or members of the clergy) or by volunteers who have personal experience in the subject of the group's focus.

In a sense there have always been support groups without the name. In traditional societies the extended family generally served as the ultimate support group. People depended on their extended families as patterns and role models for the children and for young families. This worked well in ordinary circumstances; however people who did not or could not live by its norms because of their physical, emotional or moral conditions were often ostracized. Lepers come first to mind, of course, but there were others recorded in the Gospels: the demoniacs who lived among the tombs and the Samaritan woman who could only draw water at noonday, when everyone else had gone home. Our era has provided for situations such as theirs – and this is a great blessing for us – but the groups in our secular society do not meet all our needs.

The Church, an Extended Family

The model Church community is also an extended family, meant to be a support group in which people assist those in greater need. As St Paul emphasized, *“We then who are strong ought to bear with the scruples of the weak, and not to please ourselves. Let each of us please his neighbor for his good, leading to edification. For even Christ did not please Himself; but as it is written, ‘The reproaches of those who reproached You fell on Me’”* (Rom 15: 1-3). The “strong” and the “weak” here refers to the maturity of a person's faith. Paul saw “the weak” as those who had scruples about failing to observe the Law of Moses or about eating food offered to idols. He urges “the strong” to be sensitive to the feelings of their weaker brethren and not to dismiss their concerns haughtily or inconsiderately.

Under our present conditions, there are several groups who might be considered “the weak” and who should not be ignored by the Church. The parish as the extended family of faith is extremely important for helping these persons make and deepen their commitment to the Lord. The first such group is the young: children, adolescents and young adults. Canadian Orthodox Archbishop Lev Puhalo sums up their needs: “It is very important, therefore, that our parishes strive to be loving, joyous, Christ-centered extended families. Our children should always feel an atmosphere of warmth, love and joy in our churches. They should sense that they are loved, wanted, understood and highly valued. They should feel

comfortable and at home in church. We should take great care to develop such an atmosphere and develop as many family activities around the church and the extended family of the parish as possible. Our church schools should be vital and take a central place in our planning.”

At a very early age young people absorb the consumerist way of life espoused by the media and endorsed by the “valueless” education of secular schools. Christian parents are hard pressed to communicate a Biblical lifestyle without appearing moralistic or at least “uncool.” They need the support of an extended family.

The values, concepts and ethos evident in our extended family units penetrate and help shape our young. They absorb ideas, ways of thinking and their world-view from the environment to which they are most exposed. The young need a deeper immersion into the extended family of the parish than has been the custom in recent years. Furthermore, since peer pressures are great for pre-teens and teens, the peer influence of an extended parish family can be vital in helping to offset the peer pressures in public schools and neighborhoods.

This demands sacrifice on the part of the church – to make room in its structures and planning for the young. It also demands sacrifices on the part of parents – to make time for involving their children in their church’s ministry to the young. But as St. Paul noted in the text quoted above, such sacrifices are made in imitation of Christ who “did not please Himself” but identifies with the weak and lowly (us).

Those Seeking to Live Our Church’s Life

Another group needing the support of the parish extended family consists of those who want more from the Church for their spiritual lives. Many of those who leave the Church say that they did so because they “were not being fed.” Some parishes gear their activities to the social set. They reduce their liturgical life to suit those who may be there under a sense of obligation rather than out of love. They all but abandon the Church’s calendar, transferring even the greatest feasts to Sunday instead of working to build attendance at their proper observances. Parish leaders need to identify those in their midst who are seeking more spiritual activity from their church and take steps to provide it.

Personal Spiritual Growth

Most people in support groups which deal with addictive personality disorders (alcoholism, drug, gambling or pornography addiction) are encouraged to employ the Twelve Steps to extricate themselves from their addiction. These programs promote reintegration into society through regularly attending meetings, committed participation in a particular group, relating to a sponsor, and employing the Twelve Steps in daily life. All these steps are in fact based on the life of the Church – regular assembly, spiritual fellowship, and relating to an elder. The Twelve Steps themselves are based on spiritual principles drawn from the ascetic Fathers of the Church – humility, obedience, repentance and love. In origin they were applied to dealing with our sinful condition. While people can apply these principles to deal with any kind of transgression or spiritual infirmity, by and large we do not do so. Confessors might do well to employ these “support group” techniques to help people deal with their inclinations to *“bitterness, wrath, anger, clamor, and evil speaking”* (Eph 4:31) and any other passion stemming from our fallen nature.

ST. JOSEPH THE BETROTHED

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PRAYER INTENTIONS

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