

## FOURTEENTH SUNDAY AFTER PENTECOST



*Iron of the Parable of the Wedding Banquet (Matthew 22:1-14)*

# DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

30 AUGUST 2026 ♦ TONE 05 EOTHINON 03 † FOURTEENTH SUNDAY AFTER PENTECOST / KING'S MARRIAGE FEAST

GREAT DOXOLOGY:

*Liturgy Book p. 17*

ANTIPHONS:

FIRST:

*Liturgy Book p. 29*

SECOND:

*Liturgy Book p. 32*

THIRD/BEATTITUDES

*Liturgy Book p. 125*

ENTRANCE HYMN:

*Liturgy Book p. 41*

APOLYTIKIA:

*Resurrection (Tone 5)*

*Liturgy Book p. 43*

*Patron: Saint Joseph*

*Liturgy Book p. 47*

KONDAKION: *Nativity of Theotokos*

*Liturgy Book p. 140*

TRISAGION:

*Liturgy Book p. 50*

PROKIMENON:

*(Tone 5)*

*Liturgy Book p. 58*

EPISTLE:

*2 Corinthians 1:21-2:4*

**Brethren**, the one who strengthened you and us in Christ, who anointed us, is God, who also stamped us with his seal and gave us the Spirit as a pledge in our hearts. Now, I call God to witness against my soul that it was to spare you that I did not come again to Corinth. Not that we lord it over your faith, but rather we are fellow-workers in your joy, for in faith you stand. (2: 1) I made up my mind not to come to you again in sorrow. For if I make you sad, who can gladden me; save the very one who is grieved by me? And I wrote to you as I did, that when I come, I may not have sorrow upon sorrow from those who ought to give me joy: for I trust in all of you that my joy is a joy to all of you. For I wrote to you in much affliction and anguish of heart, with many tears, not that you might be grieved, but that you might know the great love I have for you. Amen.

ALLELUIA:

*(Tone 5)*

*Liturgy Book p. 62*

Your favor, O Lord, I will sing forever; from generation to generation,  
my mouth will proclaim your faithfulness.

For you have said, "My kindness is established forever." In heaven, you have confirmed your faithfulness.

GOSPEL:

*St. Matthew 22:2-14*

**The Lord told this parable:** : The kingdom of heaven is like a king who made a marriage feast for his son. And he sent his servants to call in those invited to the marriage feast, but they would not come. Again, he sent out other servants saying: 'Tell those who are invited, behold. I have prepared my dinner: my oxen and fatlings are killed, and everything is ready; come to the marriage feast.' But they made light of it, and went off, one to his own farm and another to his business; and the rest laid hold of his servants treated them shamefully, and killed them. But when the king heard of it, he was angry; and he sent his armies, destroyed those murderers, and burned their city. Then he said to his servants, 'The marriage feast indeed is ready, but those who were invited were not worthy; go therefore to the crossroads, and invite to the marriage feast whomever you shall find.' And his servants went out into the roads and gathered all those they found, both good and bad; and the marriage feast was filled with guests. Now the king went in to see the guests, and he saw there a man who had not on a wedding garment. And he said to him, 'Friend, how did you come in here without a wedding garment?' But he was speechless. Then the king said to the attendants, 'Bind his hands and feet, take hold of him, and throw him out into the darkness, where there will be weeping and the gnashing of teeth.' For many are called, but few are chosen."

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 August/September

### 14TH SUNDAY AFTER PENTECOST

Saturday, August 29

*Confessions : 3:45 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, August 30

*Confessions: 9:45 a.m.*

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

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### 15TH SUNDAY AFTER PENTECOST

Saturday, September 5

*Confessions : 3:45 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, September 6

*Confessions: 9:45 a.m.*

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

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### 15TH SUNDAY AFTER PENTECOST

Saturday, September 5

*Confessions : 3:45 p.m.*

*Divine Liturgy: 4:00 p.m.*

Sunday Morning, September 6

*Confessions: 9:45 a.m.*

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

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## NATIVITY OF THE THEOTOKOS

*Vesperal Divine Liturgy*

*Monday, September 7,*

*5:30 p.m.*

## PRAYER TO ST. JOSEPH

○ 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

6 September::

✱Elizabeth M. Bachefski, by Parish Community;

James Kane, by Tony and Kathy Barrett.

## 2026 WEEKLY COLLECTION

August 23

Weekly Offering: \$ 1481

Candles: \$ 4

Total: \$ 1485

Thank you for your support!

# SEALED WITH THE SPIRIT

AT THE BEGINNING OF THIS SECTION from 2 Corinthians read at today's Divine Liturgy we read, "*Now He who establishes us with you in Christ and has anointed us is God, who also has sealed us and given us the Spirit in our hearts as a guarantee*" (2 Cor 1:21-22). To what is he referring?

How are we anointed and given the Holy Spirit?

What does it mean to "be sealed"?

How is the Spirit a "guarantee"?

## What is a Seal?

For most of Western history people did not have the self-stick envelopes we do today. Letters and documents were sealed with hot wax. Usually a stick of wax was heated and allowed to drip onto the document to close it. Then a sign such as the image on a ring was dipped into the wax before it hardened. This served two functions: to insure that the missive could not be opened by just anyone and to authenticate it as coming from the person whose image was used.

Because the seal was a material substance placed upon a document, a material substance came to be used to represent the Holy Spirit as the seal on our relationship with God. This substance was not wax, but an especially fragrant ointment called chrism or myron, a rich blend of oils and aromatic spices. Prepared and blessed by bishops, it is then distributed to their churches for local use.

The newly-baptized are marked with chrism to show that they are "in Christ," united to Him in His death and resurrection through baptism, and have the Holy Spirit dwelling in them. *All who have been baptized into Christ have put on Christ*, we sing, echoing St Paul (Gal 3:27). This sealing we have come to call *chrismation*, the anointing with Chrism.

Although this terminology is not regularly employed in the West, Pope John Paul II used it to describe this mystery when addressing pilgrims in 1998: "The seal of the Holy Spirit therefore signifies and brings about the disciple's total belonging to Jesus Christ, his being always at the latter's service in the Church, and at the same time it implies the promise of divine protection in the trials he will have to endure to witness to his faith in the world."

## How is the Spirit a Guarantee?

In the New Testament we find the Holy Spirit bestowed in a number of ways. The Father bestows the Spirit on Christ in the form of a dove at His Baptism and on the apostles in the form of fiery tongues at Pentecost. Christ bestowed the Spirit by His word alone on the evening of His resurrection. In Acts 10 we read that the Spirit descended upon Cornelius and his household even before they were baptized, without any human intervention.

By and large, however, this bestowal of the Spirit comes about after baptism as a "sign" or "guarantee" that the Lord is truly working in the heart of the one so anointed. What has happened here is miraculous, it affirms, and it is of God.

## Anointing – an Ancient Rite

Anointing with this special oil – Chrism or Myron – came to be considered the sign of being set apart very early in the history of Israel. The first Chrism was made by the prophet and Lawgiver, Moses, according to directions given him by God (Ex 38:25 LXX), and used by him

to consecrate the Tabernacle and anoint Aaron for service as High Priest. All subsequent prophets, high priests and kings over Israel were likewise chrismated, as was anything or anyone reserved exclusively to the service of God or to a life of holiness. At a certain point all priests were anointed in a similar way, setting them apart for the service of God.

In Christ these first anointings given under the old Law was fulfilled: “*God anointed Jesus of Nazareth with the Holy Spirit*” (Acts 10:38). He is the one truly anointed – set apart – for the mystery of salvation, but His anointing is invisible – done by the Holy Spirit in the mystery of the Trinity.

Contemporary scholars have noted that all the material anointings with oil in Jewish practice are paralleled in the New Testament Church. As Moses consecrated with holy oil the Tabernacle in which the tablets of the old Law were kept, so also the Christian temple is sanctified with Chrism. The walls, the holy table, the sacred vessels are consecrated in this way. When a hierarch consecrates antimensia (the principal cloth on the holy table) and even icons he does it by anointing them with chrism.

### **The Anointing of Priests**

In the Western Church candidates for holy orders are anointed with chrism, recalling the anointing of priests in the Old Testament. In the Byzantine Church this is not done; instead it is in chrismation that all of us are anointed with chrism to be members of the royal priesthood. When the chrism is blessed the hierarch says this prayer:

“By the coming of Your holy and adorable Spirit, O Lord,. Make of it a garment of incorruptibility, a perfect seal that imprints on those who receive Your divine bath the right to bear Your godly Name and that of Your only-begotten Son and Your Holy Spirit so as to be known as members of Your family,... becoming Your own people, Your royal priesthood, Your holy nation stamped with the seal of Your spotless chrism.”

The prayer lists three effects of this anointing:

- 1) The right to bear the name Christian – we are “other Christs” (“other anointed ones”);
- 2) 2) We are members of God’s family, His holy people;
- 3) 3) We are His royal priesthood, set apart to lead and represent the world in the worship of its Creator.

### **A Visible Mark**

In the Church’s prayers this anointing is described as a visible mark, or even as a garment, highlighting its visible character. When any of the above items are anointed, a visible mark is left: the sign of the cross, declaring it sanctified. When a person is anointed with the sign of the cross, the same is true: a visible mark is left. This too is in imitation of Old Testament practice. The high priest was anointed with the Hebrew latter *tav*. Studies have shown that this letter in the time the Biblical text was first written was in the form of a transverse cross, some-what like our letter X. This mark was also inscribed on the plaque the high priest wore.

Sometimes, at the baptism of infants, we see the newly-baptized then dressed in a cute little suit or fancy white dress. The color is right but the cut is wrong! The white garment given at this mystery is nothing other than the white robe worn by clergy in the altar: the stikharion. It is the basic garment of the priesthood worn by servers and clergy of every order. That it is given at chrismation reminds us that we all share in the common priesthood of the faithful, able to join together with others in the Church to offer the mystical sacrifice in union with our Great High Priest, the Lord Jesus.

# 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 6<sup>th</sup> 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 6<sup>th</sup> 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**

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