

TWELFTH SUNDAY AFTER PENTECOST



Icon of the Dormition of the Theotokos -- August 15th

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

16 AUGUST 2026 ♦ TONE 03 EOTHINON 01 † TWELFTH SUNDAY AFTER PENTECOST / RICH YOUNG MAN

GREAT DOXOLOGY:

Liturgy Book p. 17

ANTIPHONS: Dormition

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 3)

Liturgy Book p. 41

Dormition (x3)

Liturgy Book p. 175

Patron: Saint Joseph

Liturgy Book p. 47

KONDAKION: Dormition

Liturgy Book p. 176

TRISAGION:

Liturgy Book p. 50

PROKIMENON:

(Tone 3)

Liturgy Book p. 56

EPISTLE:

1 Corinthians 15:1-11

Brethren, I remind you of the Good News I preached to you, and which you received, and in which you stand, through which also you are being saved, if you hold fast to it as I preached it to you — otherwise you would have believed in vain. For I delivered to you first of all what I had also received: that Christ died for our sins according to the Scriptures, and that He was buried, and that He rose again the third day according to the Scriptures, and that He appeared to Kephaz, and after that, to the Twelve. Then He was seen by more than five hundred brethren at one time, many of whom are still with us, while some have fallen asleep. After that, He was seen by James, then by all the apostles, and last of all, as by one born out of due time, He was seen also by me. For I am the least of the apostles, and am not worthy to be called an apostle, because I persecuted God's Church. But by God's grace, I am what I am, and His grace in me has not been fruitless — in fact, I have labored more than any of them, yet not I, but God's grace with me. Whether it be I or they (who speak), this is what we preach, and this you have believed.

ALLELUIA:

(Tone 3)

Liturgy Book p. 62

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.

GOSPEL:

St. Matthew 19:16-26

At that time, a certain young man came to Jesus and said, "Good Master, what good work shall I do to have eternal life?" He said to him, "Why do you call Me good? No one is good but God. But if you will enter into life, keep the commandments." He said to Him, "Which?" And Jesus answered, - "Thou shalt not kill, thou shalt not commit adultery, thou shalt not steal, thou shalt not bear false witness, honor thy father and mother, and, thou shalt love thy neighbor as thyself." The young man said to Him, "All these I have kept; what is still lacking in me?" Jesus said to him, "If you will be perfect, go, sell what you have, and give to the poor, and you shall have treasure in heaven; and come, follow Me." But when the young man heard these words, he went away sad, for he had great possessions. But Jesus said to His disciples, "Amen I say to you, with difficulty will a rich man enter the kingdom of heaven. And further I say to you it is easier for a camel to pass through the eye of a needle, than for a rich man to enter the kingdom of heaven." The disciples, hearing this, were exceedingly astonished, and said, "Who then can be saved?" And looking upon them, Jesus said to them, "With men this is impossible, but with God all things are possible."

HIRMOS: Dormition

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

TWELFTH SUNDAY AFTER PENTECOST

Saturday Evening, August 15

Confessions: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, August 16

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

13TH SUNDAY AFTER PENTECOST

Saturday, August 22

Confessions : 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, August 16

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

13TH 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.

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

16 August:

Dr.40 day memorial for ✠Dr. John Abda, and for James Kane, by their families.

✠Elizabeth Batchafski, by Parish Community

23 August:: ✠Dr. John Abda, by William Abda

✠Elizabeth M. Bachevski, by Parish Community

2026 WEEKLY COLLECTION

August 9

Weekly Offering: \$ 1,007.00

Candles: \$ 45.0

Total: \$ 1,052

Thank you for your support!

IN WHAT IS OUR JOY?

THE THREE SYNOPTIC GOSPELS – Matthew, Mark and Luke – all record Christ’s meeting with a rich young man who sought His guidance. The young man (Luke calls him a “ruler”) seeks to know what to do to have eternal life. Christ responds by telling him to keep the commandments. When pressed to be more specific, the Lord begins by listing the Ten Commandments. Then He quotes the Great Commandment from Leviticus, “*You shall love your neighbor as yourself.*”

The young man says that He has kept all these commandments from his youth and presses the Lord to tell him what more he should do. The Lord Jesus then attempts to lead him from a stage of merely being obedient to God’s commandments to one of being in a relationship of love with God.

Christ tells the young man what must happen “*If you want to be perfect*” (v. 21): he must give his wealth to the poor and follow Jesus as He went from place to place proclaiming the Kingdom of God. The Lord offered this inquirer the chance to join the company of His disciples, to show that he preferred life with Christ to enjoying his possessions. The young man declined.

What Does It Mean to Be Perfect?

The Lord has held out this goal of “perfection” before, in the Sermon on the Mount. Being “perfect” seems an impossible task if we think it means absolute perfection without any fault or stain. In the Greek of the New Testament (and our Liturgy), however, to be “perfect” or to be “complete” might best be translated “to be all we were meant to be:” living in the light of the Lord, walking in His way. Jesus pushed His hearers to go beyond the commandments to arrive at a more godly way of life.

The Lord then contrasted regard for God with attachment to one’s belongings. They will ever be competing for a person’s devotion. As Christ tells His listeners, “*Where your treasure is, there your heart will be also*” (Mt 6:21).

The path to perfection as Christ teaches begins with making a choice between following Him and devoting oneself to enjoying the things of the world. As He said so clearly, “*No one can serve two masters; for either he will hate the one and love the other, or else he will be loyal to the one and despise the other. You cannot serve God and mammon*” (Mt 6:24).

Do I Serve Mammon?

Most of us do not think that we are “serving mammon.” We may even look down on the obviously greedy or on people driven by addictions. Yes, there are people who “serve” money, drugs or sex. They may be slaves to alcohol or tobacco. We don’t believe that we are controlled like that.

We may not be overly driven to making inordinate amounts of money, but we should consider that dependency on mammon takes many forms. We should become more conscious of how many of this world’s riches we feel that we “need,” that we “can’t do without,” from our morning coffee to the latest smart phone. We don’t physically need these things; it is our ego that requires them. Is this not another form of serving mammon?

To reflect on just how ego is tied to the things of this world we are, consider how difficult it is to fast for any length of time: how much we feel the loss of a favorite food and to what lengths we go to find a pleasing substitute... and how happy we are when the Fast is over.

In addition “mammon” can also include the non-material wealth of this world: power, prestige or social position. How do we feel when another is promoted over us, receives a bigger bonus or a more lucrative assignment. Serving mammon takes many forms and they all interfere in some way with our relationship to God.

The Fathers on the Power of Mammon

When St John Chrysostom commented on this Gospel passage he noted that being devoted to the things of this world did not make you free. “The rich man is a slave, being subject to loss, and in the power of every one wishing to do him harm” (Homily 46 on Matthew). Serving mammon is a form of slavery

In another place Chrysostom said, “If you see someone greedy for many things, you should consider him the poorest of all, even if he has acquired everyone’s money. If, on the other hand, you see someone with few needs, you should count him the richest of all, even if he has acquired nothing. Be accustomed to judge poverty and affluence by the disposition of the mind not by the substance of his possessions.” Serving mammon is a kind of poverty.

A century before on another continent, St Cyprian of Carthage had said much the same thing. “The property of the wealthy holds them in chains . . . which shackle their courage and choke their faith and hamper their judgment and throttle their souls. They think of themselves as owners, whereas it is they rather who are owned: enslaved as they are to their own property, they are not the masters of their money but its slaves.”

Asceticism and the Pursuit of Perfection

The choice between serving God and mammon is at the heart of Christian asceticism, where making that choice is lived and experienced on a daily basis. It is most intensely observed by monastics but also by Christians living in this world, married or single. A person living an ascetic life tries to distance himself or herself from being tied to the passing pleasures of the world so as to be more open to following Christ and living the life of God.

People often equate life with God to the world to come. It is clear to most people, even in the wider society, that our earthly attachments have no place in heaven. A recent installment in Dan Piraro’s widely syndicated cartoon strip, *Bizarro!* makes this point. Two long-time residents of heaven are observing two younger ones. “Most of the new arrivals seem incapable of conversation,” the eldest notes. “They just stare at their hands in despair” trying to text, but there are no electronic devices in heaven!

Yes, there are no cigarettes, no movies, no alcohol, in heaven. To be without them would surely frustrate someone who had made enjoying these things the focus of life. Thus some Christian thinkers have observed that to be in heaven without the object of one’s passions would actually be to dwell in hell.

But the differences between this age and the age to come are not really the point. Life with God, transformation into the image of Christ, begins now with baptism. That life is meant to be experienced in ever deeper ways as we mature in the Christian life here as well as in the life of the age to come. The Christian ascetic seeks to avoid anything which can captivate our minds and, at best, distract us from that relationship to God. Following Christ is meant to be the real source of our joy here on earth as well as in the world to come. Serving Christ in worship and ministering to Him in the needy should be our joys, rather than obligations to be gotten through as quickly as possible. The Christian life, to paraphrase St Catherine of Siena, is meant to be “heaven all the way to heaven.”

WHY PRAY VESPER AND ORTHROS AT HOME?- 3

By Rt. Rev. Philip Rączka, PhD & Deacon John Moses

The Patristic Corrective

When we worship at home or in church, the words of the prayers, hymns and scriptures express our sentiments of thanksgiving, praise and repentance as well as our petitions for ourselves and others. They also express our faith. The words of the texts express what we believe about the Trinity, salvation and other religious topics as well, and we learn from them. Here is a brief example: Christ is referred to as “Light” in many prayers and hymns, while darkness usually refers to evil.

Over the centuries hymns have been favored and disfavored by the Church authorities depending upon their content. In the 3rd Century, because of heretical hymns, hymns in general fell out of favor, and were replaced by Scriptural Psalms and Canticles. In the 4th and 5th Centuries, both the Church and the heretics used the Scriptures to argue and fight with each other. Scriptural passages were in obvious need of the correct interpretation in order to preserve the True Faith. Saint Basil the Great’s book *On the Holy Spirit* is full of references to the Scriptures, and the correct way to understand them.

One way that the correct interpretation of the Scriptures entered the services was by the use of Patristic sermons, prayers and hymns. Collections of Sermons of various Fathers were made, usually centered on a theme or a Feast Day, and these would be read at the Vigil Service. In 10th Century Constantinople, Saint Gregory the Theologian’s “Sermon on Pentecost” was read after Orthros, and before the Divine Liturgy. Patristic Lectionaries were common in monasteries, and much of what survives of patristic literature was preserved in these lectionaries. It is also the Patristic Lectionaries that often attributed the sermon to the wrong author, usually Saint John Chrysostom. Modern scholars have done much work to assign the various homilies to the correct authors.

Beginning in the early 6th Century, patristic material began entering the Byzantine Liturgy as hymns. Saint Romanos the Melodist (ca. +555 AD) was perhaps the most famous author, but there are others as well. Romanos composed Kontakia, possibly 93 in total. A Kontakion was a type of poetic sermon interrupted periodically by short fixed acclamations of the faithful, and by a short hymn that was repeated several times. The Kontakion that is still in use today is the Akathist Hymn to the Mother of God.

The Byzantine Tradition produced other patristic hymn writers including the three step-brothers: St. John of Damascus (+749), St. Andrew of Crete (+740), and Cosmas the Poet (+760). Their hymns enshrined patristic theology, and injected it into the services. Thus, the services became the vehicles of teaching theology to the congregation, if they are done in a language understood by the participants.

This process of inserting patristic material into the services is not unique to the Byzantine Church. The Latin Liturgy of the Hours contains Patristic hymns, especially by Saint

Ambrose, and sermons or parts of sermons. In the Syriac Churches there are patristic poetry and hymns, especially from Saint Ephrem the Syrian.

Conclusion

The daily celebration of Orthros and Vespers, at home or in church, has been part of the prayer life of the Church from the very beginning. It has evolved over the centuries, but the basic elements of the praise of God, intercessions for all, repentance, and Christ the Light, and Patristic hymns have remained stable. Daily Vespers and Orthros has always been the duty of the entire Church, both lay and clergy. This is shown by the Early Christian Treatises on Prayer, which were instructions on the meaning of the Lord's Prayer, and how to praise God every morning and evening at home.

After the Emperor Constantine stopped the persecution of the Church, these services moved to the church building and became more solemn. Later on, under monastic influence, the services became longer. It was this fact that started harming the participation of the general congregation, and eventually emptied the churches. Many people continued praying at home using the Horologion, the book containing Vespers and Orthros, thus the Liturgy of the Hours returned to its domestic setting.

In the West, the same general process happened, and various devotions developed to give the parishioners something to pray at home. Thus, in the West, the Horologion or Breviary became a clerical preserve. Since Vatican II (1965) the Roman Church has tried to correct this situation, and encouraged the laity to use the Breviary as well. There has been much success in this area, and simplified books have been produced, and sold to goodly numbers of people.

Here are some practical recommendations:

- * Encourage the use the abbreviated horologion (the little Green Book) produced by Bishop Nicholas. To this can be added the readings of the day on our Melkite Calendar, and the Troparion of the Saint of the day.

- * Encourage people to buy the Horologion, and abbreviate it as needed for their own circumstances, and adding to it the readings of the day and the Troparion of the Saint of the day.

- * Encourage people to pray at least one Psalm, in toto, in the morning and evening, and to follow it with a hymn to Christ the Light (O Joyful Light, or the Great Doxology), a prayer of repentance, and their prayers of petition. This is modeled on the 4th Century Antiochian practice, and is the barest minimum of what should be done.

All Christians have the obligation to praise and worship God every day. It is not a Sunday only duty. Whether done at home, or in church, we should all be praying every morning and evening. We are meant to be close to God, to be living Christ centered lives, and not just touch base with Him only on Sunday morning.