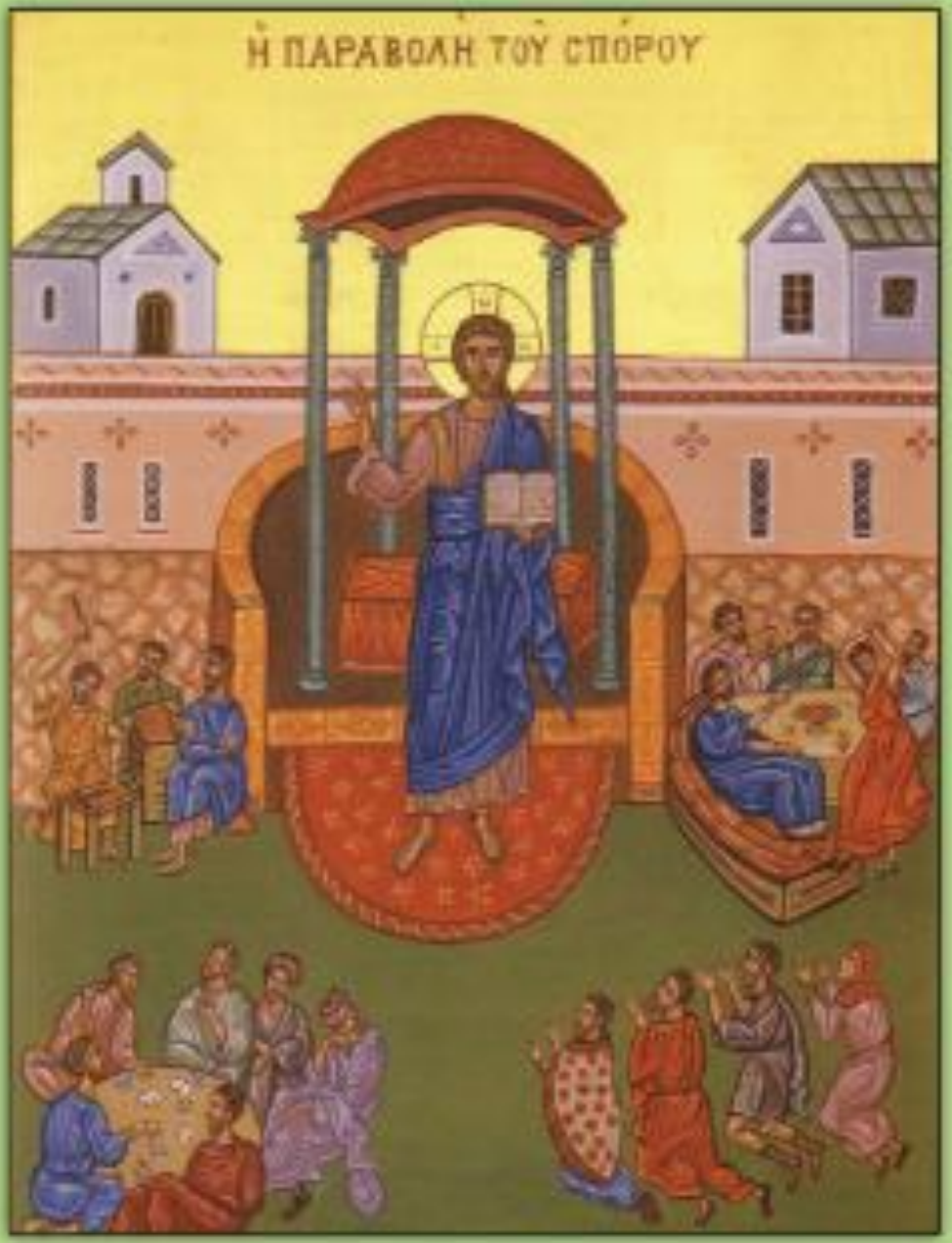
Sunday of the Seventh Ecumenical Council



Icon of Christ as the Sower (Luke 8:5-15)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

11 October 2026 ♦ Tone 03 Eothinon 9 † ♦ Fathers of the Ecumenical Council

Great Doxology: *Liturgy Book p. 17*

Antiphons:

First: *Liturgy Book p. 29*

Second: *Liturgy Book p. 32*

Third *Liturgy Book p. 40*

Entrance Hymn: *Liturgy Book p. 38*

Apolytikia:

Resurrection (Tone 3) *Liturgy Book p. 42*

Fathers of the Seventh Ecumenical Council *Tone 4*

O Christ our God, You are infinitely glorified for You established our fathers as radiant stars on earth. Through them, You led us to the true faith. O Most Merciful One, glory to You!

Patron: St. Joseph *Liturgy Book p. 47*

Glory to the Father….

Kondakion: *Liturgy Book p. 48*

Trisagion: *Liturgy Book p. 50*

Prokimenon: *(Tone 4)* *Liturgy Book p. 55*

Epistle: *Titus 3:8-15*

My son Titus, this saying is true, and in this matter, I want to insist that those who believe in God be careful to excel in good works: these are good and useful to people. But avoid foolish controversies and genealogies and quarrels, and disputes about the Law, for they are useless and futile. Avoid a factious man after warning him once or twice, knowing that such a man is perverted and sins, since he is condemning himself. When I send Artemas or Tychicus to you, make every effort to meet me at Nicopolis, for I have decided to spend the winter there. Help Zenas the lawyer and Apollos on their way, taking care that they lack nothing. And let our people also learn to excel in good works, in order to help cases of urgent need so that they may not be unfruitful. All my companions greet you. Greet those who love us in the faith. The grace of God be with all of you. Amen.

Alleluia: *(Tone 4)* *Liturgy Book p. 62*

O God, our ears have heard, our fathers have declared to us the deeds You did in their days, in the days of old.
The just cried out, and the Lord heard them, and He delivered them from all their trials.

Gospel: *St. Luke 8:5-15*

THE Lord told this parable: "The Sower went out to sow his seed. And as he sowed, some seed fell by the wayside and was trodden under foot, and the birds of the air ate it up. And other seed fell upon the rock, and as soon as it had sprung up it withered away, because it had no moisture. And other seed fell among thorns, and the thorns sprang up with it and choked it. And other seed fell upon good ground, and sprang up and yielded fruit a hundred-fold." As He said these things He cried out, "He who has ears to hear, let him hear!" But His disciples then began to ask Him what this parable meant. He said to them, "To you it is given to know the mystery of the kingdom of God, but to the rest in parables, that 'Seeing, they may not see, and hearing they may not understand.' Now the parable is this: the seed is the word of God. And those by the wayside are they who have heard; then the devil comes and takes away the word from their heart, that they may not believe and be saved. Now those upon the rock are they who, when they have heard, receive the word with joy; and these have no root, but believe for a while, and in time of temptation fall away. And that which fell among the thorns, these are they who have heard, and as they go their way are choked by the cares and riches and pleasures of life, and their fruit does not ripen. But that upon good ground, these are they who, with a right and good heart, having heard the word, hold it fast, and bear fruit in patience." When He had said this, He cried out "He who has ears to hear, let him hear!"

Hirmos: *Liturgy Book p. 77*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in October

Fathers of the Ecumenical Council

Saturday Evening, October 10

Confessions : 3:45 p.m.

Divine Liturgy: 4:00 p.m

Sunday Morning, October 11

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

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Wednesday Evening, October 14

Pasta Dinner: 4:00 - 6:00 p.m.

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Third Sunday after Holy Cross

Saturday Evening, October 17

Confessions : 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, October 18

Confessions: 9:45 a.m.

Divine Liturgy: 10:00 a.m.

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November 8: Parish potluck and meeting to set up parish committees.

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

10 October: ✠Elizabeth Bachevski, by Dr. Patrick Clark and Dr. Jennie Clark and family.

18 October: J✠oseph and Catherine Zaydon and ✠ Dr. Joseph Zaydon, by Jemile Zaydon and Family; ✠Tony Abda, ✠Dr. John Abda and ✠James Kane, by William Abda.

2026 WEEKLY COLLECTION

October 4

Weekly Offering:	$ 1313.00
Candles:	$ 1.00
Total:	$ 1314.00

Thank you for your support!

ST. JOSEPH PASTA DINNER

Wednesday, October 14, 2026:

4:00 p.m. - 6:00 p.m.

Take Out Only

Tickets: Adults $13.00 † Children $ 7.00

LUKE 8:5-15: WHEN THE SEED IS CHOKED

ONE OF THE SAD MOMENTS in a pastor's life is when beloved parishioners leave the parish. Some move away for work or family reasons and they go with a blessing for their new life. It is so much harder for a pastor to see those he shepherded lessen their parish involvement or fall away completely from the observance of a Christian life. Like a parent, the parish priest may ask himself: "what should I have done?"

As a rule, Jesus did not explain His parables in detail. He left His hearers to interpret their meaning for themselves. The parable of the sower (Lk 8:5-15) is an exception. The Lord assigns a meaning to each item in it: the seed is the word of God, it germinates or not according to the hearers or the circumstances of their lives.

The sower scatters the seed, but how the seed is received and what happens to it is out of his hands. The nature of the ground and the circumstances of the surrounding world join to either foster or hinder the seed's taking root. Those who would have the seed (which is the word of God) mature within them should reflect on what causes the faith to wither in people today.

Some, we know, fall away from influences in the secular society around us. We are accustomed to see making money, shopping and entertainment as *the* life-enhancing experiences our world has to offer. People who have accepted this world view often don't see themselves as "getting anything out of" the Church. In our society standing in the presence of God has no meaning and its spiritual fruits are of no interest to it.

Others, however, are like the seed which takes root but is choked by controversies within the Church itself. In many communities there are a host of parish-dividing issues which drive people away. Some of them are critical issues which must be dealt with. The Ecumenical Councils were a response to divisive issues over the Church's understanding of God and Christ which could not be ignored. Today conflicting attitudes toward moral issues such as abortion or same-sex "marriages" have split many Protestant congregations and have no doubt affected many Catholic and Orthodox communities as well.

The need to confront challenges to faith and morals in the Church is underscored in our celebration of the Ecumenical Councils. Three Sundays of the year are devoted to these commemorations bringing us to recognize this need. At the same time, we acknowledge that the controversies which led to these gatherings were often affected by issues of language and culture which the participants could not overcome. Over time many of these difficulties have been swept away so that Roman Catholic, Eastern Orthodox, Oriental Orthodox and the Church of the East have been able to issue Agreed Statements affirming the one faith of the Apostolic Church.

Divisions in Our Parishes

More common causes for division in our local communities are centered on far less crucial concerns: issues which suggest that we have yet to become a Church at all! Many parishes are split over who "controls" the parish. Is it the sons and daughters of the original founders who saved to build and adorn the temple? Is it the wave of recent immigrants who

have breathed new life into an older parish? Is it the different families competing for social prominence in the local community? In each of these circumstances the parish has become more of a club than a church, subject to worldly politics rather than the dynamics of faith.

Another parish-dividing issue is frequently the location of the parish facilities. An older congregation is divided over whether or where to relocate when the bulk of the parishioners live elsewhere or when the neighborhood of the church had deteriorated. A new parish is divided over where and when to buy or build their own temple. Those who live further from a chosen site resent the families who live nearer and accuse them of trying to take over the church.

Another frequently divisive question is the liturgical language to be used. Some prefer the older liturgical language, such as Greek or Slavonic. Others want the spoken language of the old country to be used primarily, if not exclusively. Another element in the congregation sees no need for any other language than English.

Sometime the secular politics of the parish's countries of origin intrude themselves into parish life here. Even opinions on American politics – which often have moral overtones – can divert the attention of parishioners from the life of the Gospel and divide a congregation. "I won't go back there – they're Fascists, Communists, Democrats, Republicans, etc."

Parish activities themselves can foster their own brand of political rivalries. Those who side with having a parish festival line up against those who do not. Whether stuffed cabbage for the feast day dinner is prepared "our way" or "their way" has prompted resentments and splits in many a community.

What to Do?

In these issues – most of which have little to do with the apostolic faith – the Liturgy offers a model. Before we presume to confess the Church's faith and to offer the holy gifts we are admonished, "Let us love one another so that with one mind we may confess…" Mutual love is the prerequisite for the Liturgy and for all our activity as Church.

How are we to act out our mutual love in practice? There are certainly no precise rubrics for this is the Scriptures but there are principles which are appropriately applied in the circumstances we have described. We would do well to reflect on them and consider how they may be relevant to our relationships in the Church.

Let everyone be swift to hear, slow to speak, slow to wrath, for the wrath of man does not produce the righteousness of God (Jas 1:19-20).

Let us pursue the things which make for peace and the things by which one may edify another (Rom 14: 19).

We 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 (Rom 15:1-2).

Let no one seek his own, but each one the other's well-being (1 Cor 10:24). Let all that you do be done in love (1 Cor 16:14).

Bear one another's burdens, and so fulfill the law of Christ (Gal 6:2).

EXPLANATION OF THE DIVINE LITURGY - IV

By Rt. Rev. Philip Rączka, PhD

PART 3: THE LITURGY OF THE EUCHARIST

The Great Entrance: The Cherubic Hymn

The Great Entrance, or procession with the gifts of the people, the bread and wine, brought to the altar, begins the Liturgy of the Eucharistic Sacrifice, which is the third part of the Divine Liturgy. This procession parallels the Little Entrance, or procession with the Gospel Book, that commences the Liturgy of the Word or Bible. During the preparations for the procession, and after it is completion, we sing the Cherubic Hymn. This beautiful chant was first sung in our Liturgy in 574 AD. The Hymn focuses our attention on what is about to happen. During the Anaphora we will sing the Thrice Holy Hymn of the Angels (*Holy, Holy, Holy Lord of Sabaoth...*) before the Throne of God (*Isaiah 6: 3*), thus we should put aside all of our earthly concerns that we may worship God, and offer our sacrifice with all of our being. We then will receive the Body and Blood of Jesus Christ in Holy Communion. Jesus is the King of all, and wherever He is, the holy angels are there worshipping Him, and escorting Him. Thus, during the Liturgy, the hosts of angels are present with us, and with us they glorify the King of the Universe.

The Great Entrance: Ceremonies

While the people are singing the Cherubic Hymn, the priest is preparing the Holy Table for the Eucharistic Sacrifice. First, he spreads the Antimension, a special cloth containing relics and which is blessed by the current Patriarch or diocesan bishop, on this cloth will be placed the chalice (the cup with the wine) and discos (the dish holding the bread). Then he prays asking Christ to make him worthy to offer the Holy Oblation (sacrifice). He then performs the small incensation, with the deacon holding a candle opposite him, which consists of incensing the Holy Table, the icons of Christ and the Theotokos, the west, and the congregation. This is done to prepare and purify the Altar, and congregation for the offering of the Sacrifice. Before beginning the procession, the priest bows to the congregation, and asks them to forgive him. During the procession of the bread and wine the priests and deacons mention the various intentions of that particular Divine Liturgy. After the procession the chalice and discos are placed on the Antimension, and covered with the great veil or aer. The solemnity of the Great Entrance is unique to the Byzantine Liturgy, and one of its most beautiful ceremonies, often depicted in iconography with the title, “The Divine Liturgy.”

The Gifts of Bread and Wine represent all of our sacrificial gifts to God, which is why the collection takes place before the Great Entrance, not afterwards. Our offerings are our thanksgiving to God for the many blessings that He gives us. Our offering or donation to the Church is part of our participation in the Liturgy, they are our sacrifice or gift to God.

The Kiss of Peace

After the Great Entrance is completed, and the Bread and Wine have been placed upon the Altar, we continue our preparation for the Eucharistic Sacrifice with the Kiss of Peace. The

Kiss is mentioned several times in the New Testament by St. Paul (*I Corinthians 16: 20, Romans 16: 16, II Corinthians 13: 12 and I Thessalonians 5: 26*), and by St. Peter (*I Peter 5: 14*). We see then that the Kiss of Peace is one of the original parts of the Liturgy going back to the apostolic times. It originated in the Jewish Synagogue as a sign of the brotherhood of all believers. When we exchange it we acknowledge that we are God's family, brothers and sisters in Christ. Secondly, it is a sign of reconciliation and forgiveness which is why it is performed before the Anaphora. In the Sermon on the Mount Jesus said:

Therefore, if you bring your gift to the altar, and there recall that your brother has anything against you, leave your gift there at the altar, go first and be reconciled with your brother, and then come and offer your gift (Matthew 5: 23 & 24).

Thus, when we are about to offer the Holy Sacrifice, we must be at peace with our fellow Christians. When the Kiss of Peace is given we say: *Christ is with us! He is and always will be!* By these simple phrases we express our faith in the presence of Christ in the believers, and the whole Church. By giving the Kiss of Peace to a few people closest to us, we are extending it to the entire family. It is like a chain consisting of many links. This also maintains decorum in the Church, again the purpose is not to greet everyone, but to show the brotherhood of the faithful, and that we forgive each other.

The Creed

After the Kiss of Peace, we chant the Nicene Creed. This brief declaration expresses the essence of our Faith: That we believe in the Father, the Son and the Holy Spirit, the One God. It is in the name of this same God that we were baptized at the orders of Jesus Himself (*Matthew 28: 19*). Through Baptism God lives in us, therefore when we profess our faith we are doing so from experience. We know that God is Father because Christ has revealed Him as such. We know that Christ is true God and Man because the Holy Spirit reveals Him as such. We know that the Holy Spirit exists because His love and grace are in our hearts. We guard this reality with our whole being. If anyone comes and wishes to deny the Fatherhood of God, or the divinity and humanity of Jesus Christ, or the divinity of the Holy Spirit, they are denying our salvation and the Trinity that lives in our hearts. We know that this cannot be! We profess, with all of those who have gone before us, that God does exist and lives in Heaven, and with us at the same time! The Creed, as we have it now, was promulgated at the 1st Council of Nicaea in 325 AD, and the 1st Council of Constantinople in 381 AD. Originally it was the Creed of Caesarea in Palestine, which the Holy Fathers took as being the best one in use, and therefore made it universal for all Christians. It is used today by the Catholic and Orthodox Churches.

The Anaphora: Our Sacrifice.

We begin the Anaphora (or Eucharistic Prayer) with a dialogue between the priest and people that goes back to the origins of Christianity. First, we are called to attention: *Let us stand well...to offer the holy oblation in peace.* This sentence points out two truths, first the people offer the Sacrifice together with the priest. The priest leads his people in prayer, facing East with them. The priest stands at the head of his community, not over it. He cannot offer the Liturgy without the faithful being present, and they cannot offer without him. Second, the Liturgy is a Sacrifice.

ST. JOSEPH THE BETROTHED

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