

EIGHTEENTH SUNDAY AFTER PENTECOST.
MEMORY OF THE FATHERS AT THE
SEVENTH ECUMENICAL COUNCIL



Icon of the Fathers of the Seventh Ecumenical Council

St. Nicholas and St. Basil Byzantine Catholic Parishes

Liturgical Schedule:

Sat Oct 11 Callistratus Martyr

Sun Oct 12 SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL
10:00 am Divine Liturgy, Panachyda (SB),
FAREWELL LITURGY FOR THE St. BASIL PARISH

Mon Oct 13 Carpus Martyr

Tue Sep 14 Paraskeva Venerable

Wed Oct 15 Euthymius Venerable

Thu Oct 16 Longinus Martyr

Fri Oct 17 Hosea Prophet

Sat Oct 18 Luke Apostle and Evangelist

Sun Oct 19 19TH SUNDAY AFTER PENTECOST
10:00 am Divine Liturgy, Panachyda (SN),
FAREWELL LITURGY FOR THE St. NICHOLAS PARISH

Weekly Collections 10/05/2025

"My return to the Lord for all His goodness to me"

St. Nicholas Parish

Offertory	\$ 1,140.00
Candles	\$ 27.00
Holy Days	\$ 133.00
E-donations	\$ 155.75
Others	\$ 80.00

St. Basil Parish

Offertory	\$
Candles	\$
Holy Days	\$
Others	\$

Total: \$ 1,920.81

We thank You for Your big generosity!

Propers of the Sunday: Tone 1 – page 141, Holy fathers – page 263.

SUNDAY OF THE FATHERS OF THE 7TH ECUMENICAL COUNCIL

(Jn: 17:1-13)

The Priestly Prayer of Jesus Christ

“Father, the hour has come. Glorify your Son, so that your Son may glorify you, since you have given him authority over all people, so that he may give eternal life to all those you have given him. And eternal life is this: to know you, the only true God, and the one you have sent, Jesus Christ. “I have glorified you on earth by completing the work that you entrusted to me. So now, Father, glorify me in your presence with the glory I had with you before the world began. “I have made your name known to those whom you gave me from the world. They were yours, and you gave them to me, and they have kept your word. Now they have come to understand that everything you gave me is from you. For the words you gave to me I have given to them, and they have accepted them and know with certainty that I have come from you, and they have believed that you sent me. “It is for them that I pray. I do not pray for the world, but for those you gave me because they are yours. Everything I have is yours, and everything you have is mine, and through them I have been glorified. I will remain no longer in the world, but they will still be in the world while I will be coming to you.

“Holy Father, protect by the power of your name those you have given me, so that they may be one, even as we are one. While I was with them I protected them by your name that you have given me, and I kept them safe. Not one of them was lost, except the one destined to be lost, so that the Scripture might be fulfilled. “Now I am coming to you, and I say these things while I am still in the world so that my joy may come to full measure in them.

- This sublime prayer reveals the ultimate meaning of Jesus’ sacrifice. This is the **“priestly prayer,”** but it is also a **“missionary”** prayer, since at the moment when there seems to be nothing but failure and isolation, Jesus adheres to God’s plan. He is entirely the One Sent, who completes the mission given to him by the Father. He thinks only of this mission that his disciples must continue.
- The word **“glory”** speaks of the greatness of God, of his final intervention, of his presence that gives strength, meaning, and fulfillment to people. Paradoxically, this glory is revealed in the destiny of Jesus, glory that is manifested during the Passion. One observes the love that was given to Christ for all eternity, love that became eternal life, shared by believers.
- People who have accepted the words of Jesus are no longer trapped in worthlessness, emptiness, and falsehood—in everything that is a denial of God and what is here called **“the world.”** Their future is not in running away but in being insulted and giving testimony. The trial of Jesus continues in these people. May they remain in truth and faith; may they not become a prey of the falsehood, worthlessness, and unbelief that are the face of the Evil One or of Evil.

St. Nicholas Byzantine Catholic Church
23300 King Drive, 48035 Clinton Township, MI
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Pastor: Father Mykhailo Solianyuk

Cantors: George Nagrant, Nicholas P. Nagrant, Ann Pawluszka, Steve Terlescki,
John P. Minarish, Richard Baranko and Deacon Phillip Dinsmore

Confessions: Before each Divine Liturgy in the sacristy or by appointment

Baptisms: Arrange six weeks in advance

Weddings: Arrange six months in advance. Bride or groom must be a member of the parish

Communion: Monthly for sick and shut-ins. Call the church for scheduling

A Word of Warning

Store up in your minds the Lord's words which you receive through your ears, for the word of the Lord is the nourishment of the mind. When His word is heard but not stored away in the memory, it is like food which has been eaten and then rejected by an upset stomach. A person's life is despaired of if he cannot retain his food. So if you receive the food of holy exhortations, but fail to store in your memory those words of life which nurture righteousness, you have good reason to fear the danger of everlasting death. Be careful, then, that the word you have received through your ears remains in your heart. Be careful that the seed does not fall along the path, for fear that the evil spirit may come and take it from your memory. Be careful that the seed is not received in stony ground, so that it produces a harvest of good works without the roots of perseverance. Many people are pleased with what they hear and resolve to undertake some good work, but as soon as dif-

ficulties begin to arise and hinder them they leave the work unfinished. The stony ground lacked the necessary moisture for the sprouting seed to yield the fruit of perseverance.

Good earth, on the other hand, brings forth fruit by patience. The reason for this is that nothing we do is good unless we also bear with equanimity the injuries done us by our neighbors. In fact, the more we progress, the more hardships we shall have to endure in this world; for when our love for the present world dies, its sufferings increase. This is why we see many people doing good works and at the same time struggling under a heavy burden of afflictions. They now shun earthly desires, and yet they are tormented by greater sufferings. But, as the Lord said, they bring forth fruit by patience, because, since they humbly endure misfortunes, they are welcomed when these are over into a place of rest in heaven.

St. Gregory the Great