

**Orthodox Parish of St Martin & St Helen
Antiochian Orthodox Christian Archdiocese of the
British Isles and Ireland
Patriarchate of Antioch and all the East**

Charity number: 1192469

Sunday 11 October 2026. Issue 50.

Tone 2

**Saint Philip the Apostle, one of the Seven Deacons;
Commemoration of the Holy Fathers of the Seventh Ecumenical
Council; Venerable Theophanes the Branded, Confessor, Bishop of
Nicaea; Saints Nectarius, Arsacius and Sisinius, Patriarchs of
Constantinople; Saint Jonah of Pergamos in Cyprus; Saints Zenaida
and Philonilla, the sisters; Saint Philotheus Kokkinos, Patriarch of
Constantinople; Venerable Germanus Maroulis the Hagiorite; Saint
Ethelburga; Saint Kenneth; Venerable Sabbas of Vatopedi; Synaxis
of the Saints of Kios; Saint Elias, Bishop of Gortyna; Saint John,
Bishop of Arcadia**

**Epistle Reading
Titus (3:8-15)**

Prokeimenon in Tone IV

Blessed art Thou, O Lord, the God of our Fathers and praised and glorified is Your name for ever.

Verse: For Thou art just in all that Thou hast done to us.

My child Titus, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And

let our people also learn how to preside in honourable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

Alleluia.

Verse 1: We have heard with our ears, O God, our fathers have told us, what work Thou didst in their days, in the times of old.

Verse 2: Thou hast saved us from our enemies and hast put them to shame that hated us.

Gospel Reading
Luke (8:5-15)

The Lord said this parable: "A farmer went out to sow his seed. As he was sowing, some [seed] fell along the wayside; it was trampled under foot, and the birds of the sky devoured it. Other seed fell on the rock, and as soon as it grew, it withered away because it had no moisture. Other fell among the thorns, and the thorns grew with it, and choked it. Other fell into the good ground, grew, and brought forth fruit a hundred times." As he said this, he exclaimed, "Let anyone with ears to hear listen!" Then his disciples asked him, "What does this parable mean?" Jesus replied, "To you it is given to know the mysteries of the Kingdom of God, but to the rest, [it is given] in parables, so that 'seeing they may not see, and hearing they may not understand.' Now this is what the parable means: The seed is the word of God. Those along the wayside are those who have heard. Then the devil comes and takes away the word from their heart, so that they may not believe and be saved. Those on the rock are those who receive the word with joy when they hear. But they have no root; they believe for a while, then fall away in time of temptation. What fell among the thorns is those who have heard, and as they go on their way, they are choked with worries, wealth, and the pleasures of life; and they bring no fruit to maturity. As for the seed that fell in the rich soil, this is those who have heard the word with an honest and good heart, who retain it and bring forth fruit with endurance."

Troparion of the Resurrection. Tone 2.

When Thou didst descend to death, O Life Immortal, Thou didst slay hell with the splendor of Thy Godhead! And when from the depths Thou didst raise the dead, all the powers of heaven cried out: O Giver of Life! Christ our God! Glory to Thee!

Fathers of the Seventh Ecumenical Council Troparion

Thou art most glorious, O Christ our God! Thou hast established the Holy Fathers as lights on the earth. Through them Thou hast guided us to the true Faith. O greatly compassionate One, glory to Thee!

St Martin the Merciful Troparion

In signs and in miracles thou wast renowned throughout the land of Gaul. By grace thou art a light for the world, O Martin, Bishop blessed of God. Deeds of mercy and compassion filled thy life with their splendours, teaching and wise counsel were thy riches and treasures, which still thou dost dispense freely to those who honour thee.

St Helen Troparion

We behold thee, glorious Helen, with thy God-inspired son, in the joys of the kingdom of Heaven, and we magnify Christ, for he hath revealed to us thine honoured festival, giving light more brilliant than the sun. Therefore we cry in faith: O People, exalt Christ above all forever!

Theotokos Kontakion

O protection of Christians that cannot be put to shame, mediation unto the Creator most constant; O despise not the suppliant voices of those who have sinned, but be thou quick, O good one, to come unto our aid, who in faith cry unto thee. Hasten to intercession, and speed thou to make supplication, thou who dost ever protect, O Theotokos, them that honour thee.

The Holy Fathers of the Seventh Ecumenical Council

The Seventh Ecumenical Council met at Nicaea in AD 787, and is therefore also known as the Second Council of Nicaea. It was the last of the seven Ecumenical Councils, and its subject was the holy icons. This time the quarrel centred on icons—images of Christ, the Theotokos, the saints and holy events—and it lasted some 120 years from AD 726. The iconoclasts, the “icon-smashers”, saw icons as idolatry and demanded their destruction; the iconodules, the “venerators of icons”, defended their place in the Church. Deeper questions lay beneath: the character of Christ’s human nature, the Christian attitude towards matter, and the salvation of the whole material universe. The struggle came in two waves: the first was ended by the Empress Irene in AD 780, and the second by the Empress Theodora in AD 843.

Largely through the labours of St John of Damascus (c. 676–749), who lived in Muslim-ruled lands beyond the reach of the Empire, the defenders of the icons prevailed. He answered that icons are not idols but symbols: the veneration is directed not towards wood, paint or stone but towards the person depicted, while worship is due to God alone. The Council taught that icons are “open books to remind us of God”, and that they protect the full doctrine of the Incarnation. God cannot be depicted in His eternal nature; but He can be depicted because He became man and took flesh. Of Him who took a material body, material images can be made. In taking a material body God showed that matter can be redeemed; and if flesh can bear the Spirit, so too, in a different way, can wood or paint.

In AD 787 the Council upheld the venerators of icons, proclaiming that icons are to be kept in churches and honoured like the precious and life-giving Cross and the Book of the Gospels, for the whole of God’s creation, spiritual and material alike, is to be redeemed and glorified.

Source: Adapted from OrthodoxWiki

No Weekday service this week