

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

10 NOVEMBER 2024 ♦ TONE 08 EOTHINON 03 † NINTH SUNDAY AFTER HOLY CROSS ♦ 25TH SUNDAY PENTECOST

GREAT DOXOLOGY:

ANTIPHONS:

FIRST:

SECOND:

THIRD

ENTRANCE HYMN:

APOLYTIKIA:

Resurrection (Tone 8)

Holy Apostles Olympios, Rhodion, Sosipater, Tertios, Erastes and Quartos

Holy Martyr Orestes

Patron: St. Joseph

Glory to the Father....

KONDAKION: Entrance of the Theotokos into the Temple

TRISAGION:

PROKIMENON:

(Tone 8)

EPISTLE:

Brethren, I the prisoner in the Lord exhort you to walk in a manner worthy of the calling by which you were called, with all humility and meekness, with patience, bearing with one another in love, careful to preserve the unity of the Spirit in the bond of peace: one body and one Spirit, even as you were called to a single hope in your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and throughout all, and in all. But to each one of us, grace was given according to the measure of Christ's imparting.

ALLELUIA:

(Tone 8)

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!
Let us greet his presence with thanksgiving; let us joyfully sing psalms to him!

GOSPEL:

At that time, behold, a certain lawyer got up to test Jesus, saying, "Master, what must I do to gain eternal life?" But he said to him, "What is written in the Law? How do you read?" He answered and said, "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself." And he said to him, "You have answered rightly; do this and you shall live." But he, wishing to justify himself, said to Jesus, "And who is my neighbor?" Jesus answered, "A certain man was going down from Jerusalem to Jericho, and he fell in with robbers, who after both stripping him and beating him went their way, leaving him half-dead. But, as it happened, a certain priest was going down the same way, and when he saw him, he passed by. And likewise, a Levite also, when he was near the place and saw him, passed by. But a certain Samaritan as he journeyed came upon him, and seeing him, was moved with compassion. And he went up to him and bound up his wounds, pouring on oil and wine. And setting him on his own beast, he brought him to an inn and took care of him. And as he was leaving the next day, he took out two denarii and gave them to the innkeeper and said, 'Take care of him; and whatever more you send, I, on my way back, will repay you.' Which of these three, in your opinion, proved himself neighbor to the man who fell among the robber?" And he said, "The one who took pity on him!" And Jesus said to him, "Go and do as he did."

HIRMOS:

KINONKON:

COMMUNION HYMN:

POST-COMMUNION HYMN:

Liturgy Book p. 17

Liturgy Book p. 29

Liturgy Book p. 32

Liturgy Book p. 40/ p.46

Liturgy Book p. 38

Liturgy Book p. 46

Liturgy Book p. 105

Liturgy Book p. 99

Liturgy Book p. 47

Liturgy Book p. 148

Liturgy Book p. 50

Liturgy Book p. 60

Ephesians 4:1-7

Liturgy Book p. 62

St. Luke 10:25-37

Liturgy Book p. 77

Liturgy Book p. 83

Liturgy Book p. 87

Liturgy Book p. 89 / Liturgy Book p. 90

This feast was first observed in a church at the thermal baths of the Emperor Arcadius in Constantinople and spread from there throughout the Christian East as the principal commemoration of the incorporeal powers.

Another feast of St. Michael is kept on September 6 remembering the miraculous spring at Chonae in Asia Minor. A sanctuary dedicated to the Archangel had been erected by local Christians. Pagans sought to destroy it by diverting a stream from a nearby gorge against it; however a lightning strike split a massive rock diverting the stream again and preserving the shrine. Believers attributed the lightning to St Michael and considered the diverted waters forever sanctified.

Other Angels in the Tradition

There are a number of other angels named in Christian tradition, not to mention those in Jewish or Islamic lore. The Book of Tobit, found in the Greek Septuagint, but not in the Hebrew Masoretic text, speaks of the angel *Raphael*, who identifies himself as "one of the seven angels who enter and serve before the glory of the Lord" (Tob 12:15). Thus seven angels are often depicted in icons wearing priestly vestments.

The seven are named in 1 Enoch 20, a book highly esteemed by first-century Christians and still regarded as canonical Scripture in the Ethiopian Church. Besides *Michael, Gabriel and Raphael* it lists *Uriel, Remiel* (Jeremiel), *Sariel* (Selaphiel) and *Raguel*. Uriel and Remiel are also mentioned in 2 Esdras 4, another early work held to be canonical in some Churches. Uriel and Remiel were sent to explain to Ezra the signs of the times in which he lived. The presence of the archangels in our world was generally thought to indicate an approaching apocalyptic age.

Hail, Gabriel, announcer of the Incarnation of God! Hail, Michael, chief Captain of the bodiless hierarchies, who cry aloud, "Holy, holy, holy are You, O our Mighty God!"

From the Canon, November 8

Dionysius and the Angels

In the late sixth century a certain Dionysios, thought to be a Syrian pupil of the Greek philosopher Proclus, composed a number of works systematizing Scriptural teaching in a philosophical framework. For centuries he was confused with Dionysius the Areopagite, an Athenian convert of St Paul, and even St Denys of Paris. Since the nineteenth century he has been called by scholars Pseudo-Dionysius.

Dionysios' *Celestial Hierarchies* arranged the Scriptural names for the incorporeal powers in a specific order, the nine "ranks" of spiritual beings in three "choirs": those closest to God (thrones, cherubim and seraphim), those closest to us (angels, archangels and principalities) and those in between (authorities, dominions and powers). The names are found in Scripture:

- *Cherubim* (Gen 3; Ps 80 & 99; Ez 10)
- *Seraphim* (Is 6)
- *Archangels* (1 Thess 4; Jude)
- *Angels* (Rom 8; 1 Pt 3)
- *Thrones, Authorities, Principalities and Dominions* (Eph 1, 3; Col 1)
- *Powers* (Rom 8; Eph 1).

Dionysios felt that this list was far from exhaustive. "How many ranks of heavenly beings there are, what their nature is and how the mystery of holy authority is ordered among them only God can know in detail.... All that we can say about this is what God has revealed to us through them themselves."

Philip Fast: Advent: November 15 through December 24 inclusive: Fasting Guidelines

The strict fast includes fasting from all meat and meat products, poultry, eggs, dairy products, fish, oil, and wine. Tuesdays and Thursdays: oil and wine are allowed. Saturdays and Sundays: fish, wine and oil are allowed. On certain feast days: fish, and/or wine and oil are per-mitted: St. Spiridon (Dec. 12), St. Ignatius (Dec. 20), etc. While the Nativity Fast is not as severe as the Fast of Great Lent or the Dormition Fast, Christians will refrain from needless entertainment. The sick, the very young, the elderly, and nursing mothers are exempt from fasting. Individuals should confer with their confessor regarding exemptions from the fasting rules, and should never place themselves in physical danger. The Paramony of the Nativity (Dec. 24) is a strict fast day, on which no solid food should be eaten until the first star is seen in the evening sky (or until after the Vesperal Divine Liturgy that day).

NOVEMBER 8: SYNAXIS OF THE CHIEF COMANDERS MICHAEL AND GABRIEL, AND OF THE OTHER BODILESS POWERS

A FEW YEARS AGO a Greek pilot had this harrowing experience. In mid-air his plane experienced system failure. The instruments disengaged, the engines cut out and there was nowhere to go but down. Suddenly the pilot saw the holy archangel Michael appear beneath the wings, holding them aloft. He couldn't believe it. St. Michael guided the plane to safety, then vanished.

In our culture there is no room for incorporeal powers such as angels. We class them as myths, along with Santa Claus and the Tooth Fairy. Their tales may provide pleasantly distracting entertainment, but we "know" that only the corporeal, the physical is real.

The Church, based on the witness of the Holy Spirit in the Scriptures, insists that incorporeal powers – angels – are very real, although generally unseen. They are created, as we are, but with none of the limitations our physical nature imposes on us. The angels are the invisible creation we mention in the Nicene Creed; yet they are not faceless forces: they are individuals differing according to their rank and function.

The great number of human beings who inhabit only this planet is nothing compared to the number of angels who inhabit the universe. As St Cyril of Jerusalem writes, "Imagine how great in number is the Roman people. Imagine how great in number are the other peoples who now exist and how many more must have died! Imagine how many have been buried in a century or in a thousand years. Imagine all mankind from Adam to the present day. Great is their number, but it is small in comparison with the angels."

We find the presence of angels recorded throughout the Old and the New Testaments. The prophet Isaiah saw seraphim before God's throne (Is 6:2) and the prophet Ezechiel saw the cherubim (Ez 10:8). The prophet Daniel saw a thousand thousand ministering to God with ten thousand times ten thousand standing before God (Dan 9 and 10). As we say in the Divine Liturgy, "There stand before You thousands of archangels and myriads of angels, cherubim and seraphim... singing, proclaiming, shouting the hymn of victory and saying 'Holy!'"

The highest in rank of the heavenly powers who minister among us are the holy archangels Michael and Gabriel. Mentioned in several books of the Bible, they are referred to in our Church as the "captains" or "commanders" of the heavenly hosts. In the apocalyptic Book of Daniel Gabriel is described as coming to Daniel "in rapid flight at the time of the evening sacrifice" (Dan 9:21). He prophesied that in the last days Michael, "the guardian of your people" (Dan 12:1) would defend and deliver from their enemies "everyone who is found written in the book." Thus in icons Gabriel is usually depicted as winged while Michael is clothed in a military uniform.

The angel Gabriel appears before Zechariah to announce the birth of John the Forerunner and before the Theotokos to announce the birth of Christ. There are angels at His birth in Bethlehem and at His tomb in Jerusalem. Angels populate the garden in the Book of Genesis (Gen 3:24) and the heavens in the Book of Revelation. We call on them in the psalms to protect and help us and to lead us in blessing the Lord.

A Synaxis for the Heavenly Powers

On November 8 the Byzantine Churches celebrate a synaxis (assembly) in honor of the commanders of the heavenly hosts, Michael and Gabriel, along with all the heavenly powers.

SAINT JOSEPH GHURGH ANNOUNCEMENTS

EVENTS IN NOVEMBER

Saturday Evening, November 09

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 10

NINTH SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Saturday Evening, November 15

Beginning of Philip Fast:

Saturday Evening, November 16

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 17

TENTH SUNDAY AFTER HOLY CROSS

Divine Liturgy: 10:00 a.m.

Wednesday Evening, November 20

Vigil Divine Liturgy: 5:30 p.m.

Thursday, November 21

PRESENTATION OF THEOTOKOS

Saturday Evening, November 23

Confessions: 3:00 p.m.

Great Vespers: 3:15 p.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.

2024 WEEKLY COLLECTION

October 27

Weekly Offering:	\$ 345.00
Monthly:	\$ 30.00
Missions	\$ 5.00
Holyday:	\$ 30.00
Candles:	\$ 25.00
Total:	\$ 435.00

DIVINE LITURGY INTENTIONS

09 November: Joseph Viola Family*
10 November: *Natey Cheffers
John & Annie Cheffers Family*
from Charles Orloski
16 November: Joseph Viola Family*
17 November: *Natey Cheffers
John & Annie Cheffers Family*
from Thomas & Kelly Bolus

SACRED HEART CEMETERY HOLIDAY RAFFLE

Sacred Heart Cemetery Association is holding a Holiday Raffle to help with the cost of the care and maintenance of the cemetery grounds. Tickets are now available for purchase for \$20. The drawing will be held on December 8th, 2024. 1st prize - \$1000. 2nd prize - \$500. 3rd prize - \$250. 4th prize - \$250. Please contact Mary Lou Vandorick at (570) 466-0055 to purchase tickets. Winners need not be present at the drawing.

STRIVING FOR PARISH UNITY IN THE CHURCH

EVERY CALLING HAS A CODE of conduct – written or unwritten – which sets out the principles for functioning ethically in that vocation. Some professional standards set limits to govern the practitioner’s exercise of his or her craft while others outline directions or indicate ideals to which the professional should aspire.

As Christians we have general standards of behavior, such as the Ten Commandments, and standards of belief, such as the Nicene Creed. We also have particular norms for believers in specific circumstances, such as clergy or spouses. In the Epistle to the Ephesians St Paul indicates a basic norm for a Christian community: the first rule for living as Church. To be “*worthy of the calling with which you were called*” (Eph 4:1), a Christian group must “*endeavor to keep the unity of the Spirit in the bond of peace*” (Eph 4:3).

Mutual Submission

Preserving this unity takes work – we must “endeavor” or strive to attain this goal. It cannot simply be assumed. People are often astonished to find that someone has left their congregation. After all, we stood or knelt together, we lined up for the Eucharist or to kiss the cross together. We were one – weren’t we?

Communal practices – ritual gestures, using offering envelopes or pledging in fundraising campaigns do afford us a measure of unity, but while people may be united in these practices they may be divided in other fundamental ways.

St Paul (writing before there were pledge cards or parish newsletters) indicates that the quality of the interpersonal relationships in a community is the first basis for its unity. If I sense that you ignore me or look down on me, will I want to exchange signs of communion with you? Kissing an icon or worshipping at the Liturgy express our vertical relationships in the Church – to God or the saints – but living in the Body of Christ involves horizontal relationships as well – to fellow parishioners, those in our eparchy and in the wider Church.

Horizontal relationships in a Christian community, Paul writes, should be characterized by two main qualities: humility and long-suffering. Humility in this sense is expressed in “*lowliness and gentleness*” (Eph 4:2), a virtue continually acclaimed in the New Testament. In the Canticle of the Theotokos (Lk 1:46-56), sung daily at orthros, God is extolled for “*regarding the lowliness of His handmaiden*” (v. 48) and praised as the One who “*puts down the mighty from their thrones and exalts the lowly*” (v. 52).

Christ Himself confronted the relationships of believers in Israel. He criticized the Pharisees for loving “*the best places at feasts, the best seats in the synagogues*” (Mt 23:6) and counseled guests to take the last place rather than the first before the host gives their place to another. When we are tempted to seek preferential treatment or control of even small things in Church, we might well reflect on these passages.

Long term relationships in a parish also demands that we be “*long-suffering, bearing with one another in love*” (Eph 4:3). Some people are simply not going to change. They cannot or will not see that their behavior might offend others. We must simply bear with

them if we value unity with them, “warts and all.”

Diversity in Unity

Paul goes on to say that those who strive to maintain the unity of the Spirit in the Church do well to recognize and respect the variety and purpose of the Spirit’s gifts in the Church. In Eph 4: 11 he indicates that there are various levels of leadership such as apostles, pastors and teachers. They have these gifts, not to occupy the best places at feasts, but “*for the equipping of the saints for the work of ministry*” (Eph 4:12).

There have always been a number of ministries in our Church exercised by laypeople: in worship (as chanters and readers), in education (as teachers of children and youth), in the arts (as builders and iconographers) and in administration (on community and administrative councils). In times when the clergy may have been the only literate members of the community they often exercised these ministries as well as those proper to their orders. However in our world today this is no longer appropriate. With sufficient training Church members are capable of exercising all these traditional ministries as well as modern ones such as parish web masters. Ignoring the gifts of parishioners is another way to destroy people’s commitment to their Church. It is the role of the clergy, according to St. Paul, to see that their believers are afforded the training necessary for service. Ministry of one form or another is the calling of all the faithful, but responsible exercise of ministry presumes that the faithful are willing to be trained and that the pastors and teachers provide the necessary training.

In some cases local clergy can personally “equip the saints” in their parish for works of ministry. A pastor or deacon, for example, may train young men to serve at the altar. They may engage the services of an experienced chanter to train people in church singing or an effective youth worker to train others in this work. In other cases it is the wider circle of “pastors and teachers” – the bishop and his presbyters – who are called to provide more specialized training, equipping people to be clergy or catechists in local parishes. The emergence of on-line courses from seminaries and diocesan ministries can make distance learning an option for training in these roles.

True unity in the local Church as envisioned in this epistle presumes that “the saints” do what is necessary to assume the service to which they are called. It also demands that they respect the gifts and ministries given to others. Higher clergy should not infringe on the roles of one another; rather they should provide the training necessary to improve the quality of their service. Professional teachers build unity, not by boycotting the classes of inexperienced catechists, but by offering their services as master teachers.

Twice at each Divine Liturgy the priest prays that the holy gifts be given to us “*for the communion of the Holy Spirit.*” By coming forward to share in the Eucharist we are expressing our desire to deepen our communion with God, but also with one another. We are echoing the priest’s prayer in the Liturgy of St Basil, “*Unite all of us who share the one Bread and the one Cup to one another in the communion of the Holy Spirit.*” By the mutual respect we show one another and by our commitment to serve the Church in ministry we back up our prayer with action.