Twenty-Third Sunday after Pentecost



Icon of the Good Samaritan (Luke 10:25-37)

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

15 November 2026 ♦ Tone 08 Eothinon 03 † Eighth Sunday after Cross / good samaritan

Great Doxology: *Liturgy Book p. 17*

Antiphon:

First: *Liturgy Book p. 29*

Second: *Liturgy Book p. 32*

Third: *Liturgy Book p. 125*

Entrance Hymn: *Liturgy Book p. 36*

Apolytikia:

Resurrection (Tone 8) *Liturgy Book p. 46*

St. Joseph *Liturgy Book p 47*

Kondakion: ***Presentation of the Theotokos*** *Liturgy Book p. 148*

Trisagion: *Liturgy Book p. 50*

Prokimenon: ***Ps. 75:12,2*** ***(Tone 8)*** *Liturgy Book p. 61*

Epistle: **Ephesians**

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: ***Psalm 89:1, 2*** ***(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: ***St. Luke 10:25-37***

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: *Liturgy Book p. 77*

Kinonikon: *Liturgy Book p. 83*

Post-Communion Hymn: *Liturgy Book p. 89*

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in November

Eighth Sunday after Holy Cross

Saturday Evening, November 14

Confessions: 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 15

Confessions: 9:45

Divine Liturgy: 10:00 a.m.

Potluck and Parish Meeting

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Friday evening, November 20

Presentation of the Theotokos

One of the Twelve Great Feasts

Vesperal Divine Liturgy 5:30 p.m.

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Ninth Sunday after Holy Cross

Saturday Evening, November 21

Confessions: 3:45 p.m.

Divine Liturgy: 4:00 p.m.

Sunday, November 22

Confessions: 9:45

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.

2026 WEEKLY COLLECTION

November 8

Offering:	**$329.00**
Candles:	**$ 11.00**
Total:	**$ 339.00**

Thank you for your support!

Divine Liturgy Intentions

15 November: ⁜Elizabeth Bachevski, by Michael and Bertha Milewski
22 November: H&S Seven and Vanessa Fitzpatrick, by the Prezzia Family
⁜Charles Lefler, by Lefler Family
28 November: ⁜ Catherine Hounsokou, by Lefler Family

THE GOOD SAMARITAN

WHEN PEOPLE READ THE S CRIPTURES they can often easily grasp the basic meaning of the passage. In the parable of the Good Samaritan, for instance, Christ is clearly exalting the compassion of the Samaritan over the lack of concern on the part of the priest and the Levite. The enmity that existed between Jews and Samaritans is also generally known, so people easily comprehend Christ's point that your enemy is your neighbor when he is compassionate. We can also easily – if grudgingly – realize that we are called to imitate the Samaritan, even in dealing with people not like ourselves.

When passages are not so easily explained, however, people turn to others for help. People may turn to their pastor or another clergyman or instructor. Many will surf the net to see what others say on the subject. As Eastern Christians we have another – and preferred – source for guidance in reading the Scriptures. We look to the tradition of the Church Fathers to explain the sacred texts.

Since the rise of academic, rather than pastoral, theology in its Middle Ages, the West has preferred contemporary scholarship to the Fathers' insights on the Scriptures. Academic scholarship first stressed the context of the Scriptural texts and then sought proof of their historic origins to determine their original literal meaning.

One of the approaches favored by the Fathers but out of favor in scholarly circles has been ***allegory,*** which sees many passages as a kind of extended metaphor for the entire Gospel. Allegory was virtually universal throughout early Christianity, which inherited from Judaism. It seeks to draw our attention through many well-known Scripture passages to the universal condition of mankind and the all-embracing love of God. It was used in various ways by Irenaeus, Clement of Alexandria, Origen, and John Chrysostom in the East, as well as Ambrose and Augustine in the West.

Chrysostom on the Good Samaritan

Using this method St John Chrysostom (feast: November 13) was able to help us see through this text God's constant and all-embracing love for us. This parable becomes a word-picture of the entire mystery of salvation:

A man went down from Jerusalem to Jericho – Adam, by trusting in himself instead of God, descended from Paradise into this world. Jericho, at 825 feet below sea level is the lowest city on earth, as far down as you can get.

He fell among robbers – Mankind apart from God is beset by the band of demonic powers led by the ruler of this age.

They stripped him of his raiment – the robe of immortality.

They departed, leaving him half dead – he was reduced to the half-life of this earth, subject to sin and death.

It happened that a priest …and a Levite came that way, but passed by on the other side – The people of Israel kept to themselves and did not aid mankind.

But a certain Samaritan, as he journeyed, came where he was: and when he saw him, he

had compassion on him, and went to him, and bound up his wounds, pouring on oil and wine – Christ, not from this world, who was accused of being a Samaritan (John 8:48), is that compassionate stranger. He doctors mankind by His teachings (the bandages), His anointing with the Holy Spirit (the oil), and the Eucharist (the wine) by which He begins our healing.

He set him on his own beast, brought him to an inn and took care of him - Christ joined mankind to His own human nature, brought him to the hospital which is His Church and continued to minister to him as the divine physician.

When he left on the next day he gave the innkeeper two dinars and said, 'Take care of him' – After His ascension Christ entrusted mankind to the Apostolic Synod personified by its great apostle to the Gentiles, St Paul, and "through Paul to the high priests and teachers and ministers of each church," saying: "Take care of the Gentiles whom I have given to you in the Church. Since men are sick, wounded by sin, heal them, putting on them a stone plaster, that is, the prophetic sayings and the gospel teachings, making them whole through the admonitions and exhortations of the Old and New Testaments." So according to St. John Chrysostom, Paul is the one who upholds the churches of God "and heals all men through spiritual admonitions, distributing the bread of offering to each one..."

'And when I come again I will repay you' – At my second coming I will reward you.

In his important work, *Orthodox Psychotherapy*, the contemporary Greek Metropolitan Hierotheos Vlachos expresses the life of the Church in terms of this imagery. "So in the Church we are divided into the sick, those undergoing treatment, and those – the saints – who have already been healed. … The Fathers do not categorize people as moral and immoral or good and bad on the basis of moral laws. This division is superficial. At depth humanity is differentiated into the sick in soul, those being healed, and those healed. All who are not in a state of illumination are sick in soul... It is not only good will, good resolve, moral practice and devotion to the Orthodox Tradition which make an Orthodox, but also purification, illumination and deification." These stages of healing are the purpose of the Orthodox way of life."

In another place St John Chrysostom taught that ministering to the spiritually ill in the hospital of the Church is for us all:

"Let us not overlook such a tragedy as that. Let us not hurry past so pitiable a sight without taking pity. Even if others do so, you must not. Do not say to yourself: 'I am no priest or monk; I have a wife and children. This is a work for the priests; this is work for the monks.' The Samaritan did not say: 'Where are the priests now? Where are the Pharisees now? Where are the teachers of the Jews?' But the Samaritan is like a man who found some great store of booty and got the profit.

"Therefore, when you see someone in need of treatment for some ailment of the body or soul, do not say to yourself: 'Why did so-and-so or so-and-so not take care of him?' You free him from his sickness; do not demand an accounting from others for their negligence. Tell me this. If you find a gold coin lying on the ground, do you say to yourself: 'Why didn't so-and-so pick it up?' Do you not rush to snatch it up before somebody else does?

NOVEMBER 13: SAINT JOHN CHRYSOSTOM

OF ALL THE SAINTS on our Church calendar there is none – apart from the Theotokos and some biblical figures – with the name recognition of St. John Chrysostom. Since the Divine Liturgy bearing his name is our most frequently served eucharistic rite, most Byzantine Christians, Catholic and Orthodox, know his name, even if they know little else about him.

John was born in 349 to a well-placed family in Antioch, then the capital both of the province of Syria and of the imperial diocese called "the East." His mother was certainly a Christian; historians are not so sure about his father. In any event, John's father died shortly after the boy's birth and he was raised by his mother as a Christian. He was given the usual classical education of his day and was apprenticed to a noted orator, Libanius, probably to prepare him for entering the civil service like his father. Libanius would later call John his most apt pupil.

John and the Church of Antioch

In fourth-century Antioch the children of Christians were considered catechumens from birth, but often baptized only later in life. John was baptized after completing his studies and attached himself, not to the civil service but to the household of the bishop, Meletios of Antioch. At thesame time he frequented the ascetic school (asketerion) of Diodoros as did many serious young Christians. After about three years in the bishop's household, John was ordained as a reader. The ideals of monasticism had made a great impact on the Church in Syria, including John. When it seemed that the bishop was intent on making John a priest, he left the city and lived among the ascetics in the mountains. John felt that he was unworthy of the priesthood, as he would describe in his essay On the Priesthood. Since the Church of Antioch was at that time divided among rival groups and theologies, John may have felt that his priesthood would have been bogged down by these controversies and rivalries. John spent about two years as a hermit (375-377) but his ascetical rigors affected his health and he was obliged to return to the city.

Back in Antioch John resumed his place among the clergy, eventually becoming a deacon (381) and then a priest (386). Over the next twelve years John became widely known as a preacher, delivering lengthy Scriptural commentaries which earned him the nickname Chrysostomos (golden-mouthed). John became responsible for the catechumenate; many of the instructions he delivered have been preserved. John also preached regular series of homilies commenting on biblical books verse-by-verse. It may be that the Antiochian Church did not have prescribed readings for every day leaving John free to choose his own texts. In any case most of these homiies were preached in the time between Pentecost and the Nativity Fast, when the absence of Church feasts meant that he could focus more freely on the book he had chosen.

Archbishop of Constantinople

In October, 397 John was summoned by the Count of the East and Governor of Antioch to meet him at a martyr's shrine outside the city. Driving toward Tarsus the governor informed John that he had been chosen as archbishop of the imperial capital. The emperor had ordered that John be taken from Antioch quietly lest the people try to prevent him from leaving. The emperor had also convoked a synod to formally elect and then ordain John, but it was clear that John was the emperor's choice.

John's years in Constantinople were filled with strife. John saw himself as the bishop of the people, who grew to love him, rather than as the bishop of the imperial court. Attempting to energize the clergy, he aroused the resentment of many who were content with the status quo. Inhis concern for the poor he pressured the leading citizens to live more simply so that they could contribute to his works. He infuriated some when he sought to build a leprosarium near their estates and angered others when he sold some treasures which his predecessors had accumulated in order to assist the needy.

John ran afoul of the second-ranking bishop in the empire, Theophilos of Alexandria, for supporting the Egyptian's theological opponents. Finally he lost the favor of the emperor and empress, and a synod arranged by John's enemies sent him into exile in 403 for a number of offenses. He was almost immediately reinstated as the people threatened revolt. John would be exiled again in 404, sent to Abkhazia in the Caucasus, where he died during a forced march under military guard on September 14, 407.

Many in Constantinople refused to accept John's removal and maintained separate communities for 30 years. The schism was finally healed in 438 when, with the emperor's permission, John's relics were brought back to Constantinople and enshrined in the Church of the Holy Apostles. The relics remained there until the Crusaders' sack of Constantinople in 1204 when most of them were taken to Rome. On November 27, 2004 Pope John Paul II returned a number of these relics to the Patriarch of Constantinople. They are enshrined in the Patriarchal Church of St George.

Chrysostom's Liturgy

Most people in today's Byzantine Churches know Chrysostom for two texts. His catechetical homily on the resurrection is read every year on Pascha in Byzantine churches throughout the world. The Divine Liturgy which bears his name was probably the Liturgy used in Antioch when St John was a priest there. Its most important elements – the anaphora and the priest's prayers – are probably Chrysostom's. Other parts like the litanies and troparia are likely of later origin. We know that Chrysostom encouraged antiphonal singing, such as our antiphons today; this may have taken place before the actual Eucharistic Liturgy as the people waited for the bishop to arrive.

Since St John's homililes could last for two or ever three hours, it is not likely that the liturgical rite was as elaborate as it later became.

On the Divine Liturgy

One of St John Chrysostom's most popular works is the Six Books on the Priesthood, written while he was a deacon in Antioch. It presents his exalted view of the priesthood and why he felt unworthy of it.

"Would you also learn from another miracle the exceeding sanctity of this office? Picture Elijah and the vast multitude standing around him, and the sacrifice laid upon the altar of stones, and all the rest of the people hushed into a deep silence while the prophet alone offers up prayer: then the sudden rush of fire from Heaven upon the sacrifice: — these are marvelous things, charged with terror. Now then pass from this scene to the rites which

St. Joseph the Betrothed

Melkite Greek- Catholic Church

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Prayer Intentions

P. H. S.: Rev. Dn. Jos. Daratony. Mich. Abda. Marie Barron. Nikki Boudreaux. George Bales Sr. Lucille Bales. Jayne Buckley. Chris Carey. John Coury. Maryann Nappi Donahue. Carol Downer. Dav. Fairclough, Sr. Rob. Fairclough, Sr. Sara Gomez. Niko Mayashairo. Mary McNeilly. Jos. Ed. Bartnicki. Sue Solsman. SusVieselmeyer. Dean & Sherry Yockey.

MEMORY ETERNAL: ✠Rev. Char. Aboody.✠Rev. Mich. Jolly.✠Rev. Jos. Francavilla.✠Rev. Theo. Leonarczyk✠Rev. Frank Milienewicz✠Dn. John Karam.✠Marie Abda.✠ Charlotte & James Abda.✠Marie Abda.✠Nancy Abda.✠Paul Bauman.✠A.J. Bolus. ✠Jos. Bolus. ✠Gary Bolus.✠Nich. Cianci. ✠Patricia Cimakosky.✠Ann Coury.✠Mary Sue Betress.✠ Cecilia Davidson✠Margt. Dillenburg✠Eric Jolly.✠Jos. King ✠ Blakely Landell. ✠Elaine Manuele.✠Frank Milewski, Sr.✠ Frank Milewski, Jr.✠Mary L.Mooty.✠Karen Murray.✠Marie Patchoski.✠Anth. Simon.✠Bill Simon.✠Ruth Sirgany. ✠Mary A. Walsh.✠Gen. Zaydon

Clergy:

Rev. Christopher Manuele, Presbyter

Divine Services:

Tuesday :
Compline …….. 0:00 P.M
Saturday:
Great Vespers: ……..... 3:15 P.M
Sunday:
Orthros ……..…..…… 9:00 A.M.
Divine Liturgy: ……. 10:00 A.M.
Holy Days:
Eve: Great Vespers: …. 5:30 P.M.
Day: Divine Liturgy … 5:30 P.M

Holy Mystery of Confession:

Before Vespers at 3:00 P.M.; following any service; or by appointment.

Holy Anointing of the Sick:

Following services /call the Rectory.

Holy Mystery of Crowning:

Call rectory at earliest convenience.

Victim Assistance Coordinator:

Report Sexual Abuse: 1.800.479.5910