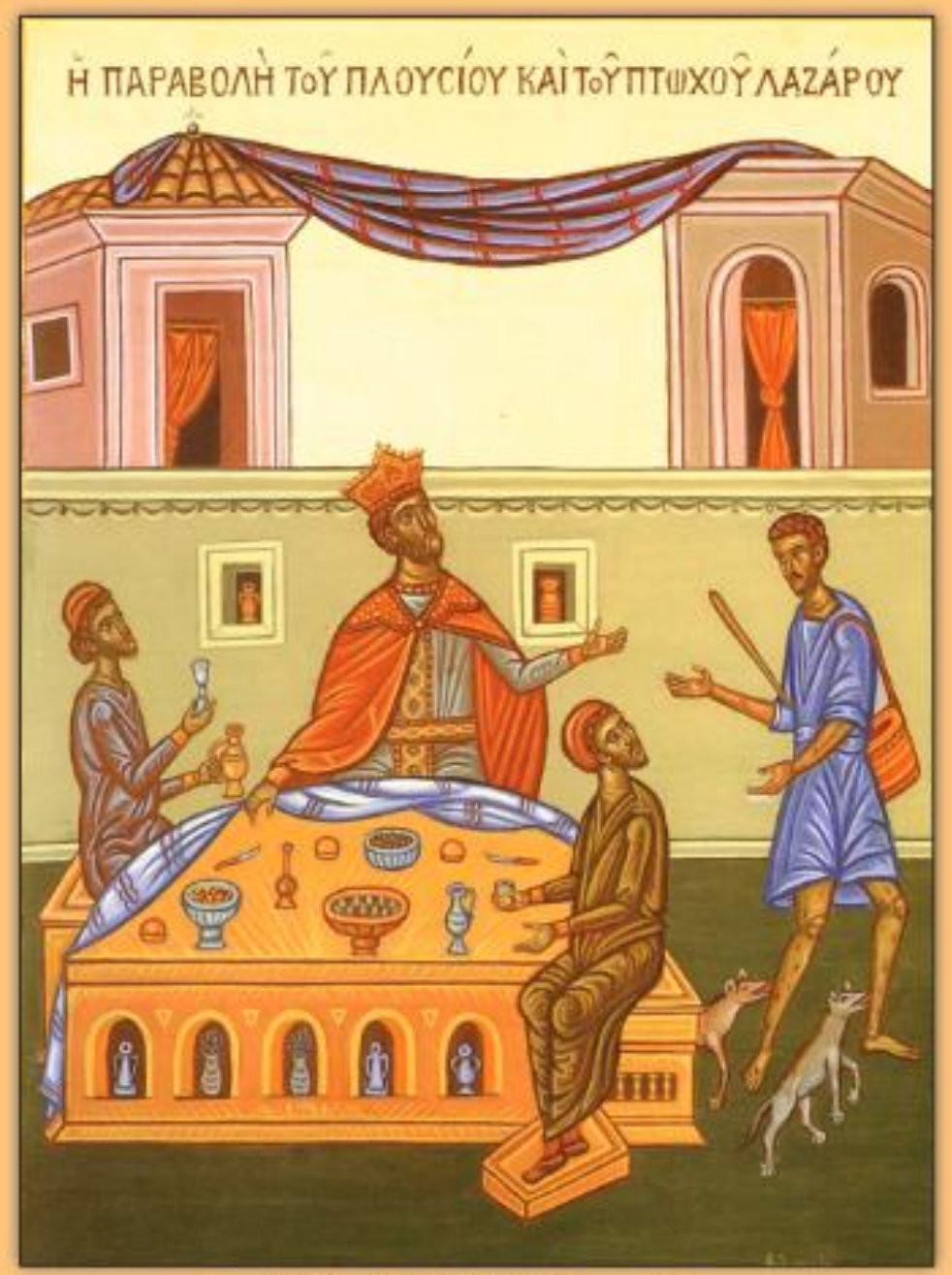
Twentieth Sunday after Pentecost



Icon of the Parable of the Rich Man and Lazarus

DIVINE LITURGY OF ST. JOHN CHRYSOSTOM

1 NOVEMBER 2026 ♦ TONE 06 EOTHINON 01 † FIFTH SUNDAY AFTER CROSS / COSMAS AND DAMIAN

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHON:

FIRST: *Liturgy Book p. 29*

SECOND: *Liturgy Book p. 32*

THIRD: ***Beatitudes*** *Liturgy Book p. 125*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:

Resurrection (Tone 6) *Liturgy Book p. 44*

Unmercenary Physicians Cosmas and Damian Liturgy Book p. 114

St. Joseph *Liturgy Book p. 47*

KONDAKION: *Liturgy Book p. 48*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: ***Ps. 103: 24, 1*** ***(Tone 6)*** *Liturgy Book p. 59*

EPISTLE: *Ephesians 2:4-10*

Brethren, God, who is rich in mercy, by reason of his very great love with which he has loved us even when we were dead by reason of our sins, brought us to life together with Christ, and you have been saved by grace. [God] raised us up together, and enthroned us together in heaven in Christ Jesus, so that he might show in future ages the overflowing riches of his grace, through his kindness to us in Christ Jesus. For by grace, you have been saved through faith: and that, not on your own, for it is God's gift, and not the result of work which might have been a pretext for anyone to boast. For we are his workmanship, we who were created in Christ Jesus through good works which God has pre-planned so that we could walk in them.

ALLELUIA: ***(Tone 6)*** *Liturgy Book p. 59*

He who dwells in the shelter of the Most High abides in the shadow of the God of heaven.

Stichon: He will say to the Lord, "My wall, my refuge, my God in whom I will trust!"

GOSPEL: ***St. Luke 16:19-31***

At that time the Lord told this parable; "there was certain rich man who used to clothe himself in purple and fine linen, and who feasted every day in splendid fashion. And there was certain poor man, named Lazarus, who lay at his gate, covered with sores, and longing to be filled with the crumbs that fell from the rich man's table; even the dogs would come and lick his sores. And it came to pass that the poor man died and was borne away by the angels into Abraham's bosom; but the rich man also died and was buried in hell. And lifting up his eyes, being in torments, he saw Abraham far off and Lazarus in his bosom. And he cried out and said, 'Father Abraham have pity on me, and send Lazarus to dip the tip of his finger in water and cool my tongue, for I am tormented in this flame.' But Abraham said to him, 'Son, remember you in your lifetime have received your good things, and Lazarus in like manner evil things; but now here he is comforted whereas you are tormented. And besides all that, between us and you a great gulf is fixed, so that those who wish to pass over from this side to you cannot, and they cannot cross from your side to us.' And he said, 'Then, father, I pray you to send him to my father's house, for I have five brothers, that he may testify to them, lest they too come into this place of torments.' And Abraham said to him, 'They have Moses and the Prophets; let them listen to them.' But he answered, 'No father Abraham, but if someone from the dead goes to them, they will repent.' But he said to him, 'If they do not listen to Moses and the Prophets, they will not believe even if someone rises from the dead."

SAINT JOSEPH CHURCH ANNOUNCEMENTS

Events in October

Saturday Evening, October 31
Confessions: 3:45 p.m.
Divine Liturgy: 4:00 p.m.
Sunday, November 1
Confessions: 9:45 a.m.
Divine Liturgy: 10:00 a.m.

Seventh Sunday after Holy Cross

Saturday Evening, November 7th
Confessions: 3:45 p.m.
Divine Liturgy: 4:00 p.m.
Sunday, November 8th
Divine Liturgy: 10:00 a.m.

Eighth Sunday after Holy Cross

Saturday Evening, November 14th
Confessions: 3:45 p.m.
Divine Liturgy: 4:00 p.m.

2026 WEEKLY COLLECTION

October 25

Offering:	**$ 941.00**
Missions:	**$ 75.00**
Candles:	**$ 5.00**
Total:	**$ 1021**

Thank you for your support!

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

7 November: ✠All Departed by Franck Bauman
8 November: ✠Paul Morelli, by Lindy Morelli

THE RICH MAN IN HADES

WOULD WE BE AFFECTED if someone rose from the dead? We would probably say "Yes," but the Lord says "No." What does He know that we don't?

Throughout the centuries, and even today, many people have what might be called mystical experiences. They see visions and dream dreams, to quote the prophet Joel. Thus St. Paul experienced the risen Christ on the road to Damascus and it changed his life. Similarly St. Peter and the other disciples encountered Christ risen from the dead and proclaimed it throughout the world. These experiences energized their ministries and jump-started the spread of the Gospel throughout the ancient world.

Such experiences continued throughout Christian history right up to our own day. One well-known Christian thinker in the modern world, the Russian Orthodox bishop in London, Metropolitan Anthony Bloom (1914-2003) described his encounter with the Lord in these words:

"I met Christ as a Person at a moment when I needed Him in order to live, and at a moment when I was not in search of Him. I was found; I did not find Him."I was a teenager then. ... I could not accept aimless happiness. Hardships and suffering had to be overcome, there was something beyond them. Happiness seemed to be stale if it had no further meaning. ... I decided that I would give myself a year to see whether life had a meaning, and if I discovered it had none I would not live beyond the year. I had no use for Church. I did not believe in God."

Under duress, young Anthony attended a religious lecture at the Russian youth organization. He was greatly disturbed by the lecture and asked his mother for a copy of the New Testament to check the truth of what the speaker had been saying. He describes what happened:

"I expected nothing good from my reading, so I counted the chapters of the four Gospels to be sure that I read the shortest, not to waste time unnecessarily. And thus it was the Gospel according to St Mark which I began to read.

"I do not know how to tell you of what happened. I will put it quite simply and those of you who have gone through a similar experience will know what came to pass. While I was reading the beginning of St Mark's Gospel, before I reached the third chapter, I became aware of a Presence. I saw nothing. I heard nothing. It was no hallucination. It was a simple certainty that the Lord was standing there and that I was in the presence of Him whose life I had begun to read with such revulsion and such ill-will... This was my basic and essential meeting with the Lord. From then I knew that Christ did exist."

PBS commentator Frederica Mathewes-Green tells of a similar experience. She was a vocal agnostic who had dabbled in Hinduism. In Facing East *–A Pilgrim's Journey into the Mysteries of Orthodoxy* (San Francisco, 1997), she describes her husband Gary as "a political animal who just didn't think much about God." She then tells how that changed:

"Gary's shell began to crack when a professor required his philosophy class to read a Gospel. As he read the words of Jesus, he became convinced that here was one who 'speaks with authority.' Since Jesus said there was a God, Gary began to doubt his doubting."

Frederica's turn came on their honeymoon trip to Europe where the following took place:

"*One day in Dublin I looked at a statue of Jesus and was struck to my knees, hearing an interior voice say, 'I am your life.' I knew it was the One I had rejected and ridiculed, come at last to seize me forever."*

What was different about these people compared to the brothers of the rich man in Christ's parable?

Why "Few Are Chosen"

The apostles were religious people; they observed the precepts of Judaism as practiced in their day. Others were contemptuous of religion and had ridiculed it. Yet somewhere deep inside them was a search for meaning, a hidden disposition to faith, even if they were not practicing any religion at the moment. Thus, when these momentous experiences took place, they received them wholeheartedly and changed their entire way of life.

People who have no interest in God or in any kind of an interior life, who are content pursuing a materialist way of life might easily shrug off a spiritual experience as some kind of delusion. They might blame it on a touch of the flu or having too much to drink.

Similarly the rich man's brothers in the parable may have paid lip service to the Scriptures but the focus of their lives was far from the things of God. They would not even have heard a voice from the dead.

Christ's Alternative

A parable is a story with a moral, not a detailed history of an event. In this case, as in most, the moral is found at

the end of the story. When the rich man in the parable asks Abraham to send Lazarus to shake up his brothers, Abraham says, *"They have Moses and the prophets; let them hear them"* (Luke 16:29). In other words, they have the Scriptures – what we call the Old Testament – as their means of discerning the mind of God for them.

This saying, of course, is directed at us – it is the moral of the story. We are meant to base our faith on the mystery of Christ as revealed in the Scriptures rather than on some fantasy that the holy Virgin or an angel might visit us. Just as our daily life must be based on something more practical that a hope of winning the lottery, so our Christian life must have the solid foundation of the word of God to us.

We have not only the Law and the prophets, but the Gospels and Epistles. We have the witness of Christ and the apostles, the testimony of the martyrs and the ascetics. We have the power of the holy mysteries, the voice of our liturgical texts and the unspoken voice of the holy icons. These are the voice of the Lord to us – let us hear them in faith.

A Missed Opportunity

When people think about violating God's law they think about sins of commission: doing something prohibited like stealing, harming another, or the like. We often forget that sins of omission – things that we neglect to do – are often even more damaging.

The rich man in Christ's parable is not accused of any sin of commission. He is not blamed for being rich any more than Lazarus is praised for being poor: in itself having money is not a sin. We are not told how he made his money. He is not accused of defrauding people as Zacchaeus claimed to have done. The only thing he is accused of is not giving alms.

The poor man, Christ says, lay at the rich man's gate, hoping for scraps. It may be easy to ignore a panhandler on the street; it is not so easy to ignore him when he is at your doorstep day afterday. Yet this is what the rich man did. He did not overlook abstract appeals from far-away charities; he passed by a flesh-and-blood person in need on his own doorstep, "the living creature," as St John Chrysostom describes him, "for whom God cares" (*On Wealth and Poverty*).

The Purpose of Wealth

One of the ultimate questions behind this parable is, "What is money for?" In the ethics of the world the answer is clear: money is there for us to buy more and bigger and newer and better. According to the Scriptures, however, though we walk in the flesh, we do not live according to the flesh. We know that our money is the Lord's, however we may have gathered it.

The purpose of money according to the vision of the kingdom of God depicted in the parable of the rich man and Lazarus is set forth directly in St Paul's Second Epistle to the Corinthians. He writes, *"God is able to make all grace abound toward you; that you, always having all sufficiency in all things, may have an abundance for every good work"* (2 Cor 9:8). Our resources as meant to provide us with "all sufficiency," meaning everything that we truly need, and "an abundance" – everything more than we need – for doing good. Does having multiple cars and homes or a TV in every room fall under the heading of "sufficiency"?

The rich man in Christ's parable may have felt that he "needed" every scrap he had acquired but, as St. John Chrysostom affirmed, he did not know what he needed it for: "If a person enjoys luxury in moderation and distributes the rest to the stomachs of the poor, then his wealth does him good. But if he is going to give himself up to luxury and profligacy, not only does it not help him at all, but it even leads him down to the great pit. This is what happened to this rich man" (On Wealth and Poverty).

Where Do We Encounter God?

Devout believers are convinced that they encounter God in worship – in the words of the Bible, in the Eucharistic presence. The Lord taught the very thing: *"Where two or three are gathered together in my name, I am there in the midst of them"* (Mt 18:20). When the Body of Christ comes together in worship – particularly in the Divine Liturgy – the Head is surely there as well.

But Christ also indicates another instance of His presence in our midst. He affirms that He is present in the needy of this world. In His parable of the last judgment Christ rewards those who fed and clothed Him, who welcomed Him or visited Him when He was sick or in prison. *"Assuredly I say to you," He tells them, "inasmuch as you did it to one of the least of these my brethren you did it to Me"* (Mt 25:40).

In the Liturgy we truly encounter the glorious Christ: the candles, the singing, the incense and the icons all point to Him as He is now: at the right hand of the Father, praised by the saints and angels. But in the poor we encounter the Christ who put aside His glory and took on our broken humanity that we

The Holy Unmercemaries

O N THE FIRST SUNDAY in November a number of Byzantine Churches keep a special remembrance (Synaxis) for All the Unmercenary Healers: those who cared for the sick or aged in the spirit of Christ, without concern for gain. These physicians and other medical workers understood their skills in the spirit of St Paul's teaching on spiritual gifts *("To each is given a manifestation of the Spirit for the common good"* – 1 Cor 12:7).

A Christian's skills are given, according to Paul, not simply to enhance the person who receives them but chiefly to benefit the entire Body of Christ. St Paul lists several of these spiritual gifts: *"To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues. All these are inspired by one and the same Spirit, who apportions to each one individually as he wills"* (1 Cor 12:8-11). Any of these gifts – and of the countless others manifested in the Church – is God's gift to the entire Church given through the one who manifests them.

The Unmercenary Physicians adopted this teaching as the guiding principle of their professional lives to a heroic degree. In an age when health care, as rudimentary as it often was, was exclusively for those who could afford it, the Unmercenaries stood out by their compassionate attention to the sick poor. When Christians were still suspect in the pagan Roman Empire, the witness of Holy Unmercenaries led people to see that Christians were living by a higher standard than the leaders of their own culture. Not surprisingly, Unmercenaries took the occasion of caring for the sick as opportunities for preaching the Gospel as well. The ideal of physicians serving without pay for Christ inspired many in the Church to follow their example.

The Great Martyr Panteleimon

Front and center in the icon of the Holy Unmercenaries is the most revered of these saints in the Christian East, St Panteleimon. He was converted to the Christian faith by St Hermolaus, one of the survivors of the great persecution in Nicomedia. Panteleimon achieved renown by tending without expecting payment to wounded and imprisoned Christians in Nicomedia during the last Great Persecution of Christians in the fourth century. Panteleimon effected many cures by prayer alone which brought him the love of his fellow-Christians and the unwanted attention of the imperial authorities. Executed by order of Emperor Maximian on July 27, 305 St Panteleimon is remembered on that day in the Byzantine calendar.

Cosmas and Damian

The hymns for our feast of the Unmercenaries speak of "three pairs of divinely wise saints Cosmas and Damian, who shared the same names and the same ways" (Verse at the Lamplighting Psalms). Two of these pairs of brothers were martyred, one at Rome and the other at Aegea (Ajass today) in the region of Cilicia.

The other Cosmas and Damian, who lived in the third century, came from Asia Minor but lived and ministered to the poor in Mesopotamia where they reposed in peace. After their pagan

father's death, their Christian mother Theodotia raised them in the faith and saw to their medical education. Under her guidance they used their medical knowledge to heal the sick without expecting any payment. Miracles accompanied their activity in this life and were frequently said
to take place at their tomb in the city of Cyrrhus, capital of the Roman province. An imposing basilica was built over their tomb; its ruins may still be seen there.
In the sixth century Emperor Justinian sumptuously restored the city in the saints' honor and erected an important church in Constantinople dedicated to them, which became a celebrated place for pilgrimage.

About the same time a basilica was constructed in Rome in honor of the Unmercenaries Cosmas and Damian of Rome (July 1). This church still exists and contains some remarkable mosaics and frescos from before the era of iconoclasm. Raised in a Christian family, these brothers flourished in the late third century at Rome, where they became known for their skill at healing the sick. Since they cared for Christians and non-Christians alike, they became known in the wider community and attracted many to the Church. Accused of sorcery before Emperor Carinus (282-285), they rejected the charge: "We have done evil to no one, we are not involved with the magic or sorcery of which you accuse us. We treat the infirm by the power of our Lord and Savior Jesus Christ and we take no payment for rendering aid to the sick, because our Lord commanded His disciples, *'Freely you have received, freely give'* (Mt. 10: 8)." These saints are commemorated in the Canon of the Roman Mass and in the Litany of the Saints, some of the oldest Western prayers still in use.

The last set of brothers came from the Roman province of Arabia (parts of Jordan, Syria and Saudi Arabia today). They practiced their art in Aegea on what is now the coast of Turkey. They were executed along with their brothers Anthimus, Leontius, and Euprepius during the persecution of Diocletian at the end of the third century.

Devotion to all these Unmercenaries spread from the place of their death throughout the empire.

Other Unmercenaries

Among the twenty saints honored on this feast are St Sampson the Hospitable (June 27), an Unmercenary Healer, who on his parents' deaths, began taking in the poor, sick and homeless. The patriarch of Constantinople ordained him a priest and the emperor established a hospice for the sick poor and entrusted it to him.

Other saints commemorated today include martyred physicians Luke the Evangelist (October 18) and Diomedes of Tarsus (August 16). Other saints whose tombs became sources of miraculous healings like St Antipas (April 11) and St Spyridon (December 12) are also commemorated.

God continues to be glorified by unmercenary healers. Some of them, like the sainted Mother Theresa of Kalikut, are known all over the world. Others, like St Luke of Simferopol, the unmercenary physician who became a Ukrainian Orthodox bishop during the worst days of Communist persecutions, are not as widely known. They all have received gifts of healing and all have shared these gifts as freely as they had received them from God.

ST. JOSEPH THE BETROTHED