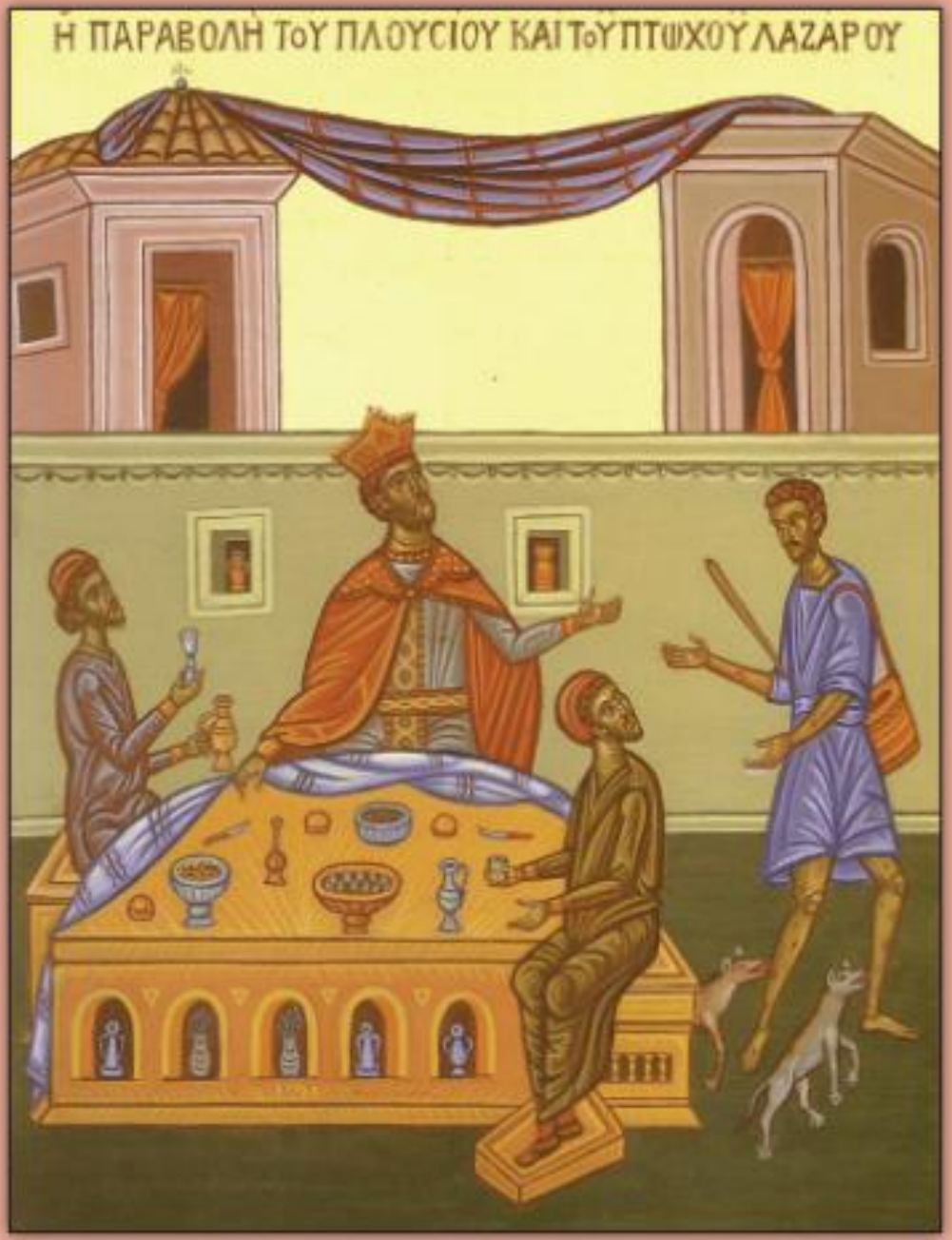
Twenty-Second Sunday After Pentecost



Icon of the Rich Man and Lazarus (Luke 16:19-31)

DIVINE LITURGY OF SAINT JOHN CHRYSOSTOM

8 NOVEMBER 2026 ♦ TONE 07 EOTHINON 02 ✝ SEVENTH SUNDAY AFTER HOLY CROSS ♦ SYNAXIS OF THE ANGELS

GREAT DOXOLOGY: *Liturgy Book p. 17*

ANTIPHONS:

FIRST: *Liturgy Book p. 29*

SECOND: *Liturgy Book p. 32*

THIRD *Liturgy Book p. 40/ p.44*

ENTRANCE HYMN: *Liturgy Book p. 38*

APOLYTIKIA:

Resurrection (Tone 7) *Liturgy Book p. 45*

Troparion of the Holy Angels (Tone 4)

Captains and Leaders of the armies of heaven, unworthy as we are, we beseech you without cease to surround us with your intercessions and cover us beneath the shelter of the glory of your ethereal wings. We bend out knee and cry out with perseverance: "Deliver us from danger, O Princes of the Powers on high!"

Patron: St. Joseph *Liturgy Book p. 47*

Glory to the Father….

KONDAKION: ***Presentation*** *Liturgy Book p. 148*

TRISAGION: *Liturgy Book p. 50*

PROKIMENON: ***You make your spirits messengers*** ***(Tone 4)*** *Liturgy Book p. 37*

EPISTLE: *Heb 2:2-10*

Brethren, if the word spoken by angels proved to be valid, and every transgression and disobedience a just punishment, how shall we escape if we neglect so great a salvation? For it was first announced by the Lord and was confirmed to us by those who heard Him; God also, according to His own will, bearing them witness by signs and wonders, and by manifold powers, and by imparting of the Holy Spirit. For He has not subjected to angels the world to come, of which we speak. Rather, someone has testified somewhere, saying: *What is man that You are mindful of him, or the son of man that You visit him. You have made him a little lower than the angels, You have crowned him with glory and honor, and have set him over the works of Your hands, • You have put all things under his feet* (Ps. 8: *5-8).* For in subjecting all things to men, He left nothing that is not subject to Him. But now we do not see as yet all things subject to Him. But we do see Him who was made *a little lower than the angels,* namely, Jesus, crowned with glory and honor because of His having suffered death, that by the grace of God He might taste death for all. For it was fitting of the One for Whose sake all things were made and through Whom all things exist, Who had brought many sons into glory, that He perfect through sufferings the very author of their salvation.

ALLELUIA: ***(Tone 2)*** *Liturgy Book p. 62*

Give praise to the Lord from the heavens, give praise to Him in the heights!
Praise Him, all you His angels, praise Him, all you, His powers!

GOSPEL: *St. Luke 8:41-56*

At that time behold, there came a man named Jairus to Jesus, and he was a ruler of the synagogue; and falling at the feet of Jesus, he entreated Him to come to his house, for he had an only daughter about twelve years of age, and she was dying. And it happened as He went that He was pressed upon by the crowds. And a certain woman who for twelve years had had a hemorrhage, and had spent all her means on physicians, but could not be cured by anyone, came up behind Him and touched the tassel of His cloak; and at once her hemorrhage ceased. And Jesus said, "Who touched Me? But as all were denying it, Peter, and those who were with Him, said, "Master, the crowds throng and press upon You, and You say, 'Who touched Me?" But Jesus said, "Someone touched Me; for I perceived that power had gone forth from Me." But the woman, seeing that she had not escaped notice, came up trembling, and falling down at His feet, declared in the presence of all the people why she had touched Him, and how she had been healed instantly. And He said to her, "Daughter, your faith has saved thee; go in peace." While he was yet speaking, there came one from the house of the ruler of the synagogue, saying to him, "your daughter is dead; do not trouble Him.

SAINT JOSEPH CHURCH ANNOUNCEMENTS

But Jesus on hearing this word answered the father of the girl, "Do not be afraid; only have faith and she shall be saved." And when He came to the house, He allowed no one to enter with Him, except Peter and James and John, and the girl's father and mother. And all were weeping and mourning for her. But he said, "Do not weep; she is asleep, not dead." And they laughed at Him, knowing that she was dead. But He, taking her by the hand, cried out, saying, "Girl, arise! "And her spirit returned, and she rose up immediately. And He directed that something be given her to eat. And her parents were amazed, but He charged them to tell no one what had happened.

Events in November

Seventh Sunday after Holy Cross

Saturday Evening, November 7

Confessions: 3:15 p.m.

Divine Liturgy: 4:00 p.m.

Sunday Morning, November 8

Confessions:

Divine Liturgy: 10:00 a.m.

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

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 1

Offering:	**$ 1052.00**
Missions:	**$5.00**
Candles:	**$ 2.00**
Total:	**$ 1059.00**

Divine Liturgy Intentions

15 November: Elizabeth Bachevski, by Michael and Bertha Milewski

22 November: ✠Charles Lefler, by Lefler Family

28 November✠ Catherine Hounsokou, by Lefler Family

SEVENTH SATURDAY OF ST. LUKE:
LABORERS FOR THE HARVEST (LUKE9:1-6)

OVER THE NEXT FEW WEEKS we will hear a sequence of narratives that follow one after another in Luke, chapters 9 through 11. Christ gathers His first twelve followers and sends them forth "to preach the kingdom of God and to heal the sick" (Lk 9:1). In the next chapter the Lord sends seventy others in advance "*into every city and place where He Himself was about to go*" (Lk 10:1).

Most Christians know the Twelve as "apostles" and the Seventy as "disciples," but the Gospel makes no such distinction here. Luke calls the first group simply "the Twelve" whom the Lord "sends forth" (in Greek, apesteilen). In Matthew's Gospel they are called dodeka mathetais (twelve disciples) in one verse and dodeka apostolon (twelve apostles) in the next (Mt 10:1, 2).

Luke speaks of "seventy others" (Lk 10:1) whom He "sends forth" (in Greek, apesteilen – the same word used for the Twelve). They were evidence that the total number of Christ's followers was growing to the extent that a second circle of more committed followers could be formed. Matthew does not mention the Seventy at all.

Luke's Gospel does not identify the Seventy and the early Christians speculated on who they might be. Several early Christians are called apostles in other New Testament books, however, including Barnabas (Acts 14:14), Andronicus, Junia, Silas, and Timothy (St Paul's Epistles). Paul considered himself an Apostle called by the risen Christ as were the apostles in the Gospels. The evangelists Mark and Luke, not numbered among the Twelve, were considered by many early Christians to be among the Seventy.

In the Byzantine Churches both the Twelve – with Paul – and the Seventy are called Apostles. Many of them are commemorated individually throughout the year. The Twelve are celebrated together on a common feast day (June 30) while the Seventy are remembered on January 4.

The Disciples' Mission

Luke is very specific about the mission of these respective groups. The Twelve, who were the first and closest followers of the Lord, were given "power and authority over all demons, and to cure diseases" and were sent forth "to preach the kingdom of God and to heal the sick" (Lk 9:1, 2). On the other hand, Jesus sent the Seventy "*two by two before His face into every city and place where He Himself was about to go... heal the sick there, and say to them, 'The kingdom of God has come near to you'*" (Lk 10:1, 9).

The Twelve may have been well known as Jesus closest followers, while the Seventy were not. This may explain why the Seventy were specifically sent out in pairs. At least two people were required to confirm the truth in serious matters (see Dt 17:6).

The Seventy were given the role of advance men, preparing the way for Christ's immanent visits. According to the first-century Jewish historian Josephus, there were over 200 villages in Galilee at the time. To spend a few days in each one would have taken the better part of

a year.

Some early writers saw the mission of these disciples as foreshadowing the role of Church in proclaiming the Kingdom of God by its preaching and in healing the sick by its sacramental ministry. By the sixth century many had come to see the Twelve as prefiguring the Church's bishops and the Seventy as images of the presbyters.

Others stressed the continuity between the ministry of Christ's disciples and the Church of their own day. Thus St Cyril of Alexandria wrote, "…these are things we see ourselves possessing. Blessed are our eyes and the eyes of all who love Him, We have heard His wonderful teaching. He has given us the knowledge of God the Father, and He has shown Him to us in His own nature. The things done by Moses were only types and symbols. Christ has revealed the truth to us: that not by blood and smoke but by spiritual sacrifices we must honor Him who is spiritual, immaterial, and beyond all understanding" (Homily 76, On Luke).

Instructions for the Mission

In sending forth the Twelve, Christ gave them some specific instructions." *"Take nothing for the journey, neither staffs nor bag nor bread nor money; and do not have two tunics apiece. Whatever house you enter, stay there, and from there depart"* Lk 9:3, 4). The Apostles from the larger towns along the Sea of Galilee were sent to the out-of-the-way villages in Galilee's interior. The Lord insists that they first of all share their hearers' way of life, dressing simply and eating what they eat. They were to accept whatever hospitality was offered, not to look around for better accommodations. As St Ephrem the Syrian commented, they were to be perceived as heralds and evangelists, not merchants or opportunists.

Christ gives similar instructions to the Seventy when they are sent forth, adding "*greet no one along the road*" (Lk 10:4). They were on a spiritual mission, not going to socialize.

God's Love for All

Christ sent His followers throughout Galilee to preach that the kingdom of God was at hand. The coming of the kingdom was an act of love on God's part and everyone was welcome to respond to that love. Not everyone will be open to God, but everyone must have the chance to respond.

He tells the Seventy, "*But whatever house you enter, first say, 'Peace to this house.' And if a son of peace is there, your peace will rest on it; if not, it will return to you*" (Lk 10:5, 6). As St Augustine of Hippo commented, it is not for us to decide in advance who should be invited into the Kingdom : "Since we do not know who is a son of peace, it is our part to leave no one out, to set no one aside, but to desire that all to whom we preach this peace be saved" (*Admonition and Grace* 15, 46).

For those who would not, the Lord's response was uncompromising: "*Whoever will not receive you, when you go out of that city, shake off the very dust from your feet as a testimony against them"* (Lk 9:5). To the Seventy He added, *"I say to you that it will be more tolerable in that Day* [when the kingdom comes to pass] *for Sodom than for that city"* (Lk 10:12).

Reactions to the Mission When the Lord's followers returned from their mission they were overjoyed: "Lord, even the demons are subject to us in Your name." But He said to them, *"Do not rejoice in this, that the spirits are subject to you, but rather rejoice because your names are written in heaven"* (Lk 10:17, 20). It is too easy for the successful apostle (or pastor or teacher) to become overly proud of any seeming accomplishments they have achieved when

EXPLANATION OF THE DIVINE LITURGY - VI

By Rt. Rev. Philip Rączka, PhD

The Lord's Prayer

The Lord's Prayer is inserted at this point in the Divine Liturgy as a collective prayer in preparation for Holy Communion. The Early Church understood *daily bread* as not only the food for our bodies, but the food for our souls as well. The sacred Body and Blood of Christ nourish both our soul and body in preparation for eternal life. Jesus said quite plainly in St. John's Gospel:

I am the Bread of Life (John 6: 35). He also said, I am the living Bread that came down from Heaven; whoever eats this Bread will live forever; and the Bread that I will give is my flesh for the life of the world (John 6: 51).

There is also an early Christian translation of the Lord's Prayer that rendered *daily bread* as *divine bread*. So, during the Lord's Prayer we pray together that we may receive Holy Communion, and that the fullness of the Lord's Kingdom will come. Our reception of the Body and Blood of Christ is already a foretaste of the Messianic Banquet in the Age to Come (*Revelations Chaps. 19-22*).

The Prayer after the Our Father

This is the second presbyteral prayer in preparation for Holy Communion, when we bow our heads and ask Jesus to go forth from the church with us. It is perhaps the most ancient preparatory prayer, predating St. John Chrysostom (350-407 AD). When we receive Holy Communion, the Body and Blood of Christ become part of our own body by being absorbed into us. Christ truly becomes physically part of us as well as spiritually part of us. Thus, He leaves the Church with us to be with us in whatever we may do or need. Therefore, we ask Him to protect us as we travel and heal us if we are sick. St. Ignatius of Antioch (d. 110 AD) calls Holy Communion the *Medicine of Immortality* echoing the words of Christ, *Whoever eats this Bread will live forever (John 6: 58).* The Holy Fathers said that when Jesus comes back to raise our bodies from the dead, He will do so looking for His own Body which has become part of us in Holy Communion.

The Rites of Holy Communion: The Fraction of the Bread

When the priest says, *Holy Gifts for the Holy*, the Rite of the reception of Holy Communion begins. The first action that he performs is to break the *Lamb* (short for Lamb of God) into four pieces. This *Lamb* is a large piece of Bread imprinted with a Cross, and the Greek words for: *Jesus Christ Conquers* (IC XC NIKA).

This symbol is found in several places in a church including the altar. One piece of the Lamb is placed in the chalice, the priest receives the second for Holy Communion, and the other two are used for the communion of the other clergy, or the congregation. This act of breaking the Lamb goes back to the Early Church when one large loaf of bread was used for the Liturgy. This loaf was not cut ahead of time, but broken apart by the deacons at Communion time. Now we cut the bread at the Prothesis before the Liturgy starts, only the Lamb is now broken. The bread from which the particles are cut is usually only one loaf, if possible, and placed on only one discos, if possible. This is done to show the unity of the Church as St. Paul says:
The bread that we break, is it not a participation in the body of Christ? Because the loaf of bread is one, we, though many, are one body, for we all partake of the one loaf (I Corinthians 10:16 & 17).

Our Byzantine way of preparing the bread for Holy Communion is close to that of the Early Church. If possible only one chalice is used for the Liturgy also, again to show the unity of the Church. If more chalices are needed they are limited in number, and frequently the sacred Blood is only poured into them from one large chalice at this time.

The Rites of Holy Communion: The Prepatory Prayers

After the singing of the Kinonikon, which is a Psalm verse (*Praise the Lord…* in honor of the resurrection of Christ on Sunday), everyone prays together the Prayers before Holy Communion. These prayers were originally said only by the clergy. They started to be prayed by the laity first in the Slavic Byzantine Churches, and since 1968 they have been prayed by the laity in the Melkite Church. The first prayer, *I believe Lord and profess...* tells us how to approach Holy Communion. First, we believe that Christ is the Son of the Living God, and He is our Savior. In this we echo the faith of St. Peter (*Matthew 16:16*). Second, we admit that we are sinners, just as St. Paul did (*I Timothy 1:15*). Third, we profess that the Bread and Wine are truly the Body and Blood of Jesus Christ as He stated at the Last Supper (*Matthew 26:26-30*). Finally, we admit

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