

*From the Divine Office for the Apostle Philip (Nov. 14)*

*Illumined by the radiance of the great Light, O Philip, you shone as a lamp for the world. Having sought the Father of Lights in the Son, you have found Him, for in His Light, we see Light. He is the true Image, showing by His likeness the true model. O holy Apostle, entreat Him to save those who were marked by the divine seal of His blood. (Vespers)*

*O holy Apostle Philip, in this world your lips were like a chalice of myrrh, offering the faithful a life-giving refreshment. Having made action the stairway to divine contemplation, you became a companion of Christ. In Him, you have multiplied the children of the barren Church of the Gentiles, which you adorned with your teachings. Intercede now that it may be delivered from the constraint of misfortune, for you can do it in God, since you are close to Him. (Orthros)*



**EIGHTH SUNDAY AFTER THE HOLY CROSS  
NOVEMBER 13, 2022**



**ST. JOHN CHRYSOSTOM  
NOVEMBER 13**

**Our Lady of Perpetual Help Melkite Catholic Church**  
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Divine Liturgy: Sunday 10:00 AM

### **Antiphon (3rd)**

1: Come, let us sing joyfully to the Lord; let us shout with joy to God our Savior.

*O Son of God, who are risen from the dead, save us who sing to You, Alleluia*

2: Let us come into His presence with thanksgiving and let us joyfully sing psalms to Him.  
*Khallisna Ya-Bnallah, Ya Man qama min baynil-amwaat, nahnu muranneemeena Laka. Haleloueya.*

3: For God is a great Lord and a great King over all the earth.

*O Son of God, who are risen from the dead, save us who sing to You, Alleluia.*

### **Entrance Hymn**

**Priest: Come, let us worship and bow down before Christ!**

**People: O Son of God, who are risen from the dead, save us who sing to You. Alleluia!**

### **Troparion of the Resurrection (Tone 6) pg. 40**

The angelic powers were around Your tomb, and the guards became as dead, and Mary stood at the tomb, seeking Your spotless body; Then You despoiled Hades without being tried by it, and You met the Virgin O Bestower of life. O Lord, who rose from the dead, glory to You!

### **Troparion of St. John (Tone 8)**

The grace that shines forth from your mouth like a torch has enlightened the universe, bestowed treasures of generosity upon the world and shown us the depth of Your humility. While you teach us by your words, Father, pray to the Word, Christ our God that He may save our souls.

### **Patronal Troparion (Tone 1) Pg. 15**

In giving birth, you have preserved your virginity and in falling asleep you did not forsake the world, O Mother of God. You have passed to life being the Mother of Life. Through your intercession, save our souls from death.

### **Kontakion of the Presentation of the Blessed Virgin (Tone 4)**

The most pure Temple of the Savior, His most precious bridal chamber, the Virgin, sacred treasure of God's glory, enters today in the house of the Lord, bringing with her the grace of the divine Spirit. Wherefore the angels of God are singing: "Behold the heavenly tabernacle!"

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. In his 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, Theophilus 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 homilies could last for two or even three hours, it is not likely that the liturgical rite was as elaborate as it later became.



**DIVINE LITURGY INTENTIONS**

**Today**                    **Our families and friends, living and deceased**

**Nov 20**                    **+John &Souhaila Arraje, Paula Arraje Lewis.** Requested by Susan Arraje

**Nov 27**                    **+Aileen Abraham, Robert Abraham.** Requested by Ron Abraham

**Today's Coffee Hr. is hosted by Houda Daou**  
**Next week's Coffee Hr. will be hosted by Susan Arraje**

Please remember in your prayers: George Arraj, Jr., Ron Abraham, Peter Abraham, Vi Gazal, Robert Ghiz, Sadie Mirante, Archie Opatka, Katherine Thomas, Charlotte Stockhaus, Ruth Welsh, Richard Abraham, Sr., Daneil Sarrouf, Bob Lynch, Michael Mooradian, Michael McNeil, Jeff McNeil, Wyatt Willian Rahall, St. Patrick's Manor, and the people of Ukraine.

If there are people for whom you would like me to pray, please reach out and give me their names. Part of our vocation as Christians is to pray for each other, especially when someone is sick or suffering in any way.

**Last Week's Collection**

<b>Weekly</b>	<b>\$</b>
<b>Candles</b>	<b>\$</b>
<b>Coffee Hr.</b>	<b>\$</b>
<b>Other</b>	<b>\$</b>
<b>TOTAL</b>	<b>\$</b>

**God bless you for your generosity!**



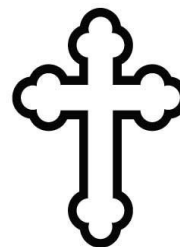
**Welcome to any visitors we may have with us this morning! We are happy to have you worship with us.**

**Please join us downstairs in the church hall for the coffee hour so that we can get to know each other better and answer any questions you may have about the parish or the Melkite Church.**

**THANKSGIVING FOOD DRIVE**

**We are having a Thanksgiving Food Drive again this year. You can participate by making a monetary donation or putting non-perishable food items (i.e. canned vegetables, cranberry sauce, stuffing mix, etc.) in the box in the narthex. We will use the monetary donations to purchase turkeys and anything else we need. We will donate food to a local food pantry on 11/21 so that our brothers and sisters who are struggling will be able to have Thanksgiving dinner for them and their families.**

**Thanks in advance for your generosity to those who need our help!**



**UPCOMING LITURGICAL SCHEDULE**

**Mon 11/21, 6PM - Divine Liturgy for the feast of the Entrance of the Theotokos**

**FINANCIALS**

<u>10.2022</u>		<u>YTD (10.2022-10.2022)</u>	
<b>Income</b>	<b>\$5,895</b>	<b>Income</b>	<b>\$5,895</b>
<b>Expenses</b>	<b>(\$3,761)</b>	<b>Expenses</b>	<b>(\$3,761)</b>
<b>Net</b>	<b>\$2,134</b>	<b>Net</b>	<b>\$2,134</b>



## November 13 – St John Chrysostom, Archbishop of Constantinople

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 the same 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 homilies 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.

### Prokimenon

**Reader:** My mouth shall speak wisdom, prudence shall be the utterance of my heart.

**People:** My mouth shall speak wisdom, prudence shall be the utterance of my heart.

**Reader:** Hear this, all you peoples; hearken, all who dwell in the world.

**People:** My mouth shall speak wisdom, prudence shall be the utterance of my heart.

**Reader:** My mouth shall speak wisdom,

**People:** Prudence shall be the utterance of my heart.

**Epistle:** Heb. 7:26-28; 8:1-2

### Alleluia Verses

The mouth of the just yields wisdom, but the perverse tongue will be cut off.

**Verse:** The law of his God is in his heart, and his steps shall not falter.

**Gospel:** Lk 10:25-37

