

**EIGHTH SUNDAY AFTER THE HOLY CROSS
NOVEMBER 10, 2024**

*From the Divine Office for Our Father Among the Saints John Chrysostom (Nov. 13)
O venerable Father, the grace of God was poured out on your lips; thus the Lord has consecrated you as a hierarch for His people, to guide His flock in justice and holiness. Girding yourself with the sword of the powerful, you cut short the babbling of heretics. Now, O John Chrysostom, do not cease to intercede for peace in the world and great mercy for our souls.
(Vespers)*

Your words are golden rays, making the Church of Christ shine with joy; and you bring joy to the souls of the faithful as they glorify your sacred memory, O father Chrysostom. For, in preaching repentance, you have shown mankind the way to salvation.

Holy John is the herald who loudly announces repentance, the treasure of the needy, the mouth of the Church, the eloquent preacher with the golden words, the exegete of the Scriptures: let us all acclaim him as the pillar of our Faith. (Orthros)



THE GOOD SAMARITAN

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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 8) Pg. 42

You descended from on high O compassionate One, and consented to burial for three days that You might free us from suffering. O Lord, our life, and our resurrection, glory to You.!

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 Presentation of the Blessed Virgin (4th Tone)

The most pure Temple of our holy Savior, His most precious bridal chamber, the Virgin, sacred treasure of the glory of God, openly appears today in the Temple of the Lord, bringing with her the grace of the most Holy Spirit. Wherefore the angels of God are singing: “This is the heavenly tabernacle!”

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?”

“Think the same way about your fallen brothers; consider that tending his wounds is like finding a treasure. If you pour the word of instruction on his wounds like oil, if you bind them up with your mildness, and cure them with your patience, your wounded brother has made you a richer man than any treasure could. Jeremiah said: ‘He who has brought forth the precious from the vile will be as my mouth.’ What could we compare to that? No fasting, no sleeping on the ground, no watching and praying all night, nor anything else can do as much for you as saving your brother can accomplish.”

St John Chrysostom, *Eighth Homily against the Judaizers* 4: 1-3

DIVINE LITURGY INTENTIONS

Today +John & Souhaila Arraje, Paula Arraje Lewis. Requested by Susan Arraje
Next Sunday +George & Alice Joseph. Requested by Marilyn & Zenon Tencza and family

This morning's Coffee Hr. is hosted by Susan Arraje
Next Sunday's Coffee Hr. will be hosted by Marilyn & Zenon Tencza

Please remember in your prayers: George Arraj ,Jr., Peter Abraham, Mark Bashour, Robert Ghiz, Sadie Mirante, Charlotte Stockhaus, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Joe Najemy, Michael Mooradian, Dennis Desplaines, Thomas Houde, Michael McNeil, Jeff McNeil, Jeannine McNeil, Linda Gartner, Billy Rahall, Dan Rahall, Lauren Abraham, Nicholas Haddad, Nicholas Halal, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, Thomas Houde, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & the Middle East.
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

Weekly	\$1,224
Candles	\$ 43
Coffee Hr.	\$ 104
Dividends	\$ 37.50
Memorials	\$ 220
Stole	\$ 425
Charity	\$ 40
TOTAL	\$2,093.50



Welcome to any visitors we 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.

BISHOP'S APPEAL UPDATE

We seem to be stuck at \$2,790 of our \$8,000 goal. If you have already made a donation to the Bishop's Appeal, thank-you! If not, please prayerfully consider doing so. There are envelopes and reply cards available at the rear of the church. You may also donate online at: melkite.org/appeal or scan the QR code below.

Your donations help the Diocese fulfill the mission of the Church. Like the Good Samaritan, who tends to the injured man, we are called to do what we can to help. Your gift to the Appeal helps struggling parishes, our seminarians and our retired priests, among other things.

Remember that for every dollar we raise above our goal, 50 cents comes back to the parish.

God bless you for your generosity!

Fr. Bryan



THE GOOD SAMARITAN

WHEN PEOPLE READ THE SCRIPTURES 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 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 of His Church and continued to minister to him as the divine physician.

Prokimenon

Reader: Make vows to the Lord your God and fulfill them; let all round about him bring gifts to the awesome Lord.

People: Make vows to the Lord your God and fulfill them; let all round about him bring gifts to the awesome Lord.

Reader: God is renowned in Judah; in Israel, great is his name.

People: Make vows to the Lord your God and fulfill them; let all round about him bring gifts to the awesome Lord.

Reader: Make vows to the Lord your God and fulfill them;

People: Let all round about him bring gifts to the awesome Lord.

Epistle: Eph 4:1-7

Alleluia

Come, let us rejoice in the Lord; Let us sing joyfully to God our Savior!

Verse: Let us greet his presence with thanksgiving; let us joyfully sing psalms to him!

Gospel: Lk 10:25-37

THANKSGIVING FOOD DRIVE

This year, we will again be collecting food for Thanksgiving dinners and delivering them to Pernet Family Health Services. Please take a form from the back of the church. This is an opportunity to help our brothers and sisters who may be experiencing food insecurity during this time. We will deliver the food to Pernet House on Tuesday November 12.

Thanks in advance for your generosity!