DAY	EVENT	TIME
Sunday	Orthros	9:15AM
Sunday	Divine Liturgy	`10:00AM

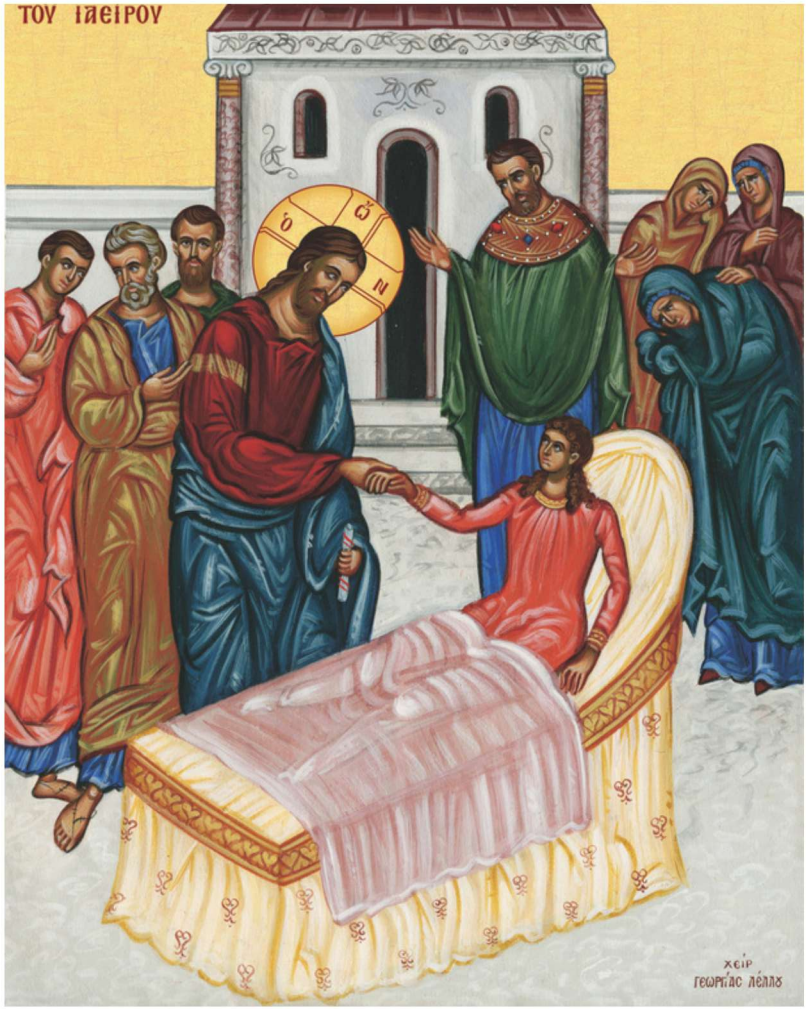
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7TH SUNDAY AFTER THE HOLY CROSS

November 8, 2026

Antiphon (1st)

1: Shout joyfully to the Lord, all the earth, and sing praise to His Name.
R:Through the prayers of the Mother of God, O Savior, save us.
2: Say to God: How awesome are Your deeds! So great is Your power that Your enemies cringe before You.
R:Be shafa'ati Walidatil Eelah, ya Mukhallisu, khallisna.
3: Let all the earth worship You and sing praises to You; let it sing praises to Your Name, O Most High!
R:Through the prayers of the Mother of God, O Savior, save us.

Entrance Hymn

P: Come, let us worship and bow down before Christ,
All: O Son of God, who are risen from the dead, save us who sing to You: Alleluia!

Troparion of the Resurrection (Tone 7), Pg. 42

.You destroyed Death by Your cross. You opened paradise to the thief. You changed the weeping of the myrrh bearers, and commanded Your apostles to proclaim that You, O Christ God, have risen, granting to the world great mercy.

Troparion of the Holy Archangels (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!"

Patronal Troparion (Tone 1, Pg. 15)

In giving birth, you have preserved your virginity, and in falling asleep, you did not forsake the word, 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 (Tone 4)

The most-pure Temple of our holy Savior, the 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!"

DIVINE LITURGY INTENTIONS

Today - **Deceased Members of Filewicz & Harayda Families**. Requested by Maria Filewicz

Next Sunday

This morning's Coffee Hr. is hosted by Maria Filewicz
Next Sunday's Coffee Hr. will be hosted by Sam, Hiam & Mary Francis

Please remember in your prayers: Zenon Tencza, Robert Ghiz, Sadie Mirante, Richard Abraham, Sr., Frank Boyda, Carol Boyda, Bob Lynch, Michael Mooradian, Dennis Desplaines, Thomas Houde, Ken Jordan, Mary Rizk, Michael McNeil, Jeff McNeil, Jeannine McNeil, Joyce Kfoury, Neil Gartner, Linda Gartner, Arthur Hill, Houda Daou, Lauren Abraham, Nicholas Haddad, Elaine Foley, David Ahlin, Elio Kanaan, Susan Bailey, Jacqueline Ventriglia, those affected by the natural disasters throughout the world, the people of Gaza, and for peace in Ukraine & the Middle East. Let us also pray for the repose of the souls of Zakeya Assaf, Genvieve Hatem, Hanna Francis, Saddalh Alkateb. 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	**$1,576**
Candles	**$ 29**
Coffee Hr.	**$ 29**
Stole	**$ 50**
Icons	**$ 68**
TOTAL	**$1,752**

God bless you for your generosity!

FYE 9.30.206

Income	**$136,523.09**
Expenses	**($112,491.28)**
Net	**$ 24,031.81**

God bless you for yor generosity and hard work!

From the Divine Office for the Archangels Michael, Gabriel and all the Heavenly Powers (Nov. 8)

O Michael, Captain of the Archangels, your appearance is that of a blazing fire, and your holiness is awesome. In your bodiless nature, you can pass rapidly all over the world, carrying out the commands of the Creator. You are mighty in power, and you are a source of healing power within the Church. (Vespers)

Hovering around the spiritual throne, O Intelligent beings, divine bodiless angels, you sing the thrice-holy hymn to God the Lord with flaming lips: Holy is God the Father, the unbegotten! Holy Mighty One, the Lord, who has no beginning! Holy Immortal One, the Spirit, one in Essence and glorified with the Father and the Son!" (Lete)



Prokimenon

Reader: You make spirits your messengers and flaming fires you attendants.
People: You make spirits your messengers and flaming fires you attendants.
Reader: Bless the Lord, O my soul! May all that is in me bless his holy name!
People: You make spirits your messengers and flaming fires you attendants.
Reader: You make spirits your messengers
People: And flaming fires you attendants.

Epistle: Heb 2:2-10

Alleluia

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

Gospel: **Lk 8:41-56**

PASTORAL APPEAL UPDATE

As of November 4, OLPH has donated $2,385 to the Pastoral Appeal (Formerly the Bishop's Appeal.) If you have not yet donated to the Appeal, please prayerfully consider doing so. The Appeal helps support our seminarians and our struggling parishes and missions among other priorities. God bless you for your generosity to the Appeal!

A FEW YEARS AGO, a Greek pilot had this harrowing experience. In mid-air his plane experienced system failure. The instruments disengaged, the engines cut out and there was nowhere to go but down. Suddenly the pilot saw the holy archangel Michael appear beneath the wings, holding them aloft. He couldn't believe it. St. Michael guided the plane to safety, then vanished.

In our culture there is no room for incorporeal powers such as angels. We class them as myths, along with Santa Claus and the Tooth Fairy. Their tales may provide pleasantly distracting entertainment, but we "know" that only the corporeal, the physical is real.

The Church, based on the witness of the Holy Spirit in the Scriptures, insists that incorporeal powers – angels – are very real, although generally unseen. They are created, as we are, but with none of the limitations our physical nature imposes on us. The angels are the invisible creation we mention in the Nicene Creed; yet they are not faceless forces: they are individuals differing according to their rank and function.

The great number of human beings who inhabit only this planet is nothing compared to the number of angels who inhabit the universe. As St Cyril of Jerusalem writes, "Imagine how great in number is the Roman people. Imagine how great in number are the other peoples who now exist and how many more must have died! Imagine how many have been buried in a century or in a thousand years. Imagine all mankind from Adam to the present day. Great is their number, but it is small in comparison with the angels."

We find the presence of angels recorded throughout the Old and the New Testaments. The prophet Isaiah saw seraphim before God's throne (Isaiah 6:2) and the prophet Ezechiel saw the cherubim (Ezechiel 10:8). The prophet Daniel saw a thousand thousand ministering to God with ten thousand times ten thousand standing before God (Daniel 9 and 10). As we say in the Divine Liturgy, "There stand before You thousands of archangels and myriads of angels, cherubim and seraphim... singing, proclaiming, shouting the hymn of victory and saying 'Holy!'"

The highest in rank of the heavenly powers who minister among us are the holy archangels Michael and Gabriel. Mentioned in several books of the Bible, they are referred to in our Church as the "captains" or "commanders" of the heavenly hosts. In the apocalyptic Book of Daniel Gabriel is described as coming to Daniel "*in rapid flight at the time of the evening sacrifice*" (Daniel 9:21). He prophesied that in the last days Michael, "*the guardian of your people*" (Dan 12:1) would defend and deliver from their enemies "*everyone who is found written in the book*." Thus in icons Gabriel is usually depicted as winged while Michael is clothed in a military uniform.

The angel Gabriel appears before Zechariah to announce the birth of John the Forerunner and before the Theotokos to announce the birth of Christ. There are angels at His birth in Bethlehem and at His tomb in Jerusalem. Angels populate the garden in the Book of Genesis (Genesis 3:24) and the heavens in the Book of Revelation. We call on them in the psalms to protect and help us and to lead us in blessing the Lord.

A Synaxis for the Heavenly Powers

On November 8 the Byzantine Churches celebrate a synaxis (assembly) in honor of the assembly of the heavenly hosts: Michael, and Gabriel, along with all the heavenly powers. This feast was first observed in a church at the thermal baths of the Emperor Arcadius in Constantinople and spread from there throughout the Christian East as the principal commemoration of the incorporeal powers.

Another feast of St. Michael is kept on September 6 remembering the miraculous spring at Chonae in Asia Minor. A sanctuary dedicated to the Archangel had been erected by local Christians. Pagans sought to destroy it by diverting a stream from a nearby gorge against it; however a lightning strike split a massive rock diverting the stream again and preserving the shrine. Believers attributed the lightning to St Michael and considered the diverted waters forever sanctified.

Other Angels in the Tradition

There are a number of other angels named in Christian tradition, not to mention those in Jewish or Islamic lore. The Book of Tobit, found in the Greek Septuagint, but not in the Hebrew Masoretic text, speaks of the angel Raphael, who identifies himself as "one of the seven angels who enter and serve before the glory of the Lord" (Tobit 12:15). Thus seven angels are often depicted in icons wearing priestly vestments.

The seven are named in 1 Enoch 20, a book highly esteemed by first-century Christians and still regarded as canonical Scripture in the Ethiopian Church. Besides Michael, Gabriel and Raphael it lists Uriel, Remiel (Jeremiel), Sariel (Selaphiel) and Raguel. Uriel and Remiel are also mentioned in 2 Esdras 4, another early work held to be canonical in some Churches. Uriel and Remiel were sent to explain to Ezra the signs of the times in which he lived. The presence of the archangels in our world was generally thought to indicate an approaching apocalyptic age.

Hail, Gabriel, announcer of the Incarnation of God! Hail, Michael, chief Captain of the bodiless hierarchies, who cry aloud, "Holy, holy, holy are You, O our Mighty God!" From the Canon, November 8

Dionysius and the Angels

In the late sixth century a certain Dionysios, thought to be a Syrian pupil of the Greek philosopher Proclus, composed a number of works systematizing Scriptural teaching in a philosophical framework. For centuries he was confused with Dionysius the Areopagite, an Athenian convert of St Paul, and even St Denys of Paris. Since the nineteenth century he has been called by scholars Pseudo-Dionysius.

Dionysios' Celestial Hierarchies arranged the Scriptural names for the incorporeal powers in a specific order, the nine "ranks" of spiritual beings in three "choirs": those closest to God (thrones, cherubim and seraphim), those closest to us (angels, archangels and principalities) and those in between (authorities, dominions and powers). The names are found in Scripture:

- Cherubim (Genesis 3; Ps 80 & 99; Ezra 10)
- Seraphim (Isaiah 6)
- Archangels (1 Thessalonians 4; Jude)
- Angels (Romans 8; 1 Pt 3)
- Thrones, Authorities, Principalities and Dominions (Ephesians 1, 3; Colossians 1)
- Powers (Romans 8; Ephesians 1).

Dionysios felt that this list was far from exhaustive. "How many ranks of heavenly beings there are, what their nature is and how the mystery of holy authority is ordered among them only God can know in detail.... All that we can say about this is what God has revealed to us through them themselves."