

Saint Paul Orthodox Cathedral

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Sunday, November 3, 2019

20th Sunday after Pentecost, Tone 3

Today we will celebrate the Divine
Liturgy of
St. John Chrysostom

Tone 3 Troparion (Resurrection)

Let the heavens rejoice!
Let the earth be glad!
For the Lord has shown strength with His arm.
He has trampled down death by death.
He has become the first born of the dead.
He has delivered us from the depths of hell,
and has granted to the world//
great mercy.

Tone 3 Kontakion (Resurrection)

On this day You rose from the tomb, O Merciful
One,
leading us from the gates of death.
On this day Adam exults as Eve rejoices;
with the Prophets and Patriarchs//
they unceasingly praise the divine majesty of Your
power.

Tone 3 Prokeimenon (Resurrection)

Sing praises to our God, sing praises! Sing praises to
our King, sing
praises! (Ps 46/47:6)

*v: Clap your hands, all peoples! Shout to
God with loud songs of joy!
(Ps 46/47:1)*

Epistle – Galatians 1:11-19

Brothers and sisters, I would have you know that
the gospel which was preached by me is not man's

gospel. For I did not receive it from man, nor was I
taught it, but it came through a revelation of Jesus
Christ. For you have heard of my former life in
Judaism, how I persecuted the church of God
violently and tried to destroy it; and I advanced in
Judaism beyond many of my own age among my
people, so extremely zealous was I for the traditions
of my fathers. But when he who had set me apart
before I was born, and had called me through his
grace, was pleased to reveal his Son to me, in order
that I might preach him among the Gentiles, I did
not confer with flesh and blood, nor did I go up to
Jerusalem to those who were apostles before me,
but I went away into Arabia; and again I returned to
Damascus. Then after three years I went up to
Jerusalem to visit Cephas, and remained with him
fifteen days. But I saw none of the other apostles
except James the Lord's brother.

Tone 3

Alleluia, Alleluia, Alleluia!

*v: In You, O Lord, have I hoped; let me never
be put to shame! (Ps 30/31:1)*

*v: Be a God of protection for me, a house of
refuge in order to save me!
(Ps 30/31:2)*

Gospel – Luke 8:41-56

At that time, a certain man came to Jesus named
Jairus, who was a ruler of the synagogue; and falling
at Jesus' feet he besought Him to come to his
house, for he had an only daughter, about twelve
years of age, and she was dying. As He went, the
people pressed round Him. And a woman who had
had a flow of blood for twelve years and had spent
all her living upon physicians and could not be
healed by any one, came up behind Him, and
touched the fringe of his garment; and immediately
her flow of blood ceased. And Jesus said, "Who was
it that touched Me?" When all denied it, Peter and
those who were with him said, "Master, the
multitudes surround Thee and press upon Thee!"
But Jesus said, "Some one touched me; for I
perceive that power has gone forth from Me." And
when the woman saw that she was not hidden, she
came trembling, and falling down before Him
declared in the presence of all the people why she
had touched Him, and how she had been
immediately healed. And He said to her, "Daughter,
your faith has made you well; go in peace." While

He was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when He came to the house, He permitted no one to enter with Him, except Peter and John and James, and the father and mother of the child. And all were weeping and bewailing her; but He said, "Do not weep; for she is not dead but sleeping." And they laughed at Him, knowing that she was dead. But taking her by the hand He called, saying, "Child, arise." And her spirit returned, and she got up at once; and He directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

"Uncleanness"??

The idea of uncleanness seems to have been a development of primitive taboos imposed on places, things, actions, and people that were considered potentially destructive to a group, a clan, a tribe. So laws of uncleanness are, first of all, related to a sense of self-preservation. Second, laws of uncleanness, especially those around issues of sexuality, life, and death arise from a sense that potent and mysterious forces are at work and "anything repulsive, abnormal, or distorted was likely to be regarded as unclean." The third step seems to happen once the idea of deities has developed. Uncleanness is then related to the will of the gods: the unclean is repulsive to or prohibited by the gods (Isaiah 35:8; 52:1; Ezekiel 39:24; Revelation 21:27), or belongs to the sphere of the demonic powers opposed to the gods (Zechariah 13:2; Mark 1:23; Luke 4:33; Acts 5:16). Fourth, the laws governing cleanness and uncleanness are developed and rituals of purification are set and prescribed. In priestly thought uncleanness was considered to be contagious, so one could become unclean by contact with an unclean person or thing. "A woman's menstrual flow, because of its cyclic occurrence analogous to such important cosmic rhythms as the phases of the moon, its connection with fertility, and its relationship to the life forces contained in the blood, was a potent source of uncleanness....Analogous to, but more serious than, menstrual impurity was a persistent discharge of blood from a woman." (L.E. Toombs, "Clean and Unclean," in *The Interpreter's Dictionary of the Bible*, Volume 1, edited by George Arthur Buttrick