

NOV. 6 ANNOUNCEMENTS: - Time change – “fall back” one hour to Eastern Standard Time

Meeting of ALL ladies immediately following Divine Liturgy – rear of church sanctuary

(last 2 rows of pews)

PARISH THANKSGIVING DINNER – Tickets \$15/person with children under 12

free. Tickets available from Mary Todoroff – FOLLOWING DIVINE LITURGY

If you would like to make a donation towards the purchase of ingredients needed for our

bake sale (Sat., December 10), please give to Karen.

OCT. 30 DONATIONS:

For Health of (FHO): FHO BLAGOJA JOSIFOVSKI (BJ) – BARBARA STOYEK;

FHO: ELENA KABROVICH (on her 90th birthday) – TOM KABROVICH;

FHO: FAMILY – JANN & PETE PETROFF;

FHO: FAMILY – KRIS & JOAN BRANOFF;

FHO: FAMILY – THE LAZAR FAMILY

In Memory of (IMO): JORDAN TANASOFF – LAZAR FAMILY, PETE & JANN PETROFF;

IMO: ROBERT JOHNS (my son-in-law who passed away 40 days ago) – SOPHIE TRICOFF;

IMO: DARWIN PETROFF (my twin brother who passed away 9 years ago) – PETE & JANN PETROFF

UPCOMING EVENTS

NOV. 13 – ODO Dinner @ 2 p.m. – St. Peter Paul Orthodox Cathedral
- **GENERAL MEMBERSHIP ANNUAL MEETING** – following divine liturgy

DEC. 3 – Saturday – Decorating church for the holidays

7 – Wednesday - All day preparation for Church Bake Sale (baking bread, nut rolls, cakes)

8 – Thursday - All day preparation for Church Bake Sale (baking triangles and pita)

10 – Church Bake Sale – 10-2

25 – Christmas Sunday

SAINT PAUL ORTHODOX CATHEDRAL

Rector: Rev. Fr. Robert J. Royer Email-robertjroyer@gmail.com
(810) 919-9485 Website: stpaulorthodoxcathedral.org

Sunday, November 6, 2016

20th Sunday after Pentecost, Tone 3



**TODAY WE WILL CELEBRATE THE DIVINE LITURGY OF
ST. JOHN CHRYSOSTOM**

SCRIPTURE READINGS

Epistle – Galatians 1:11-19

Brethren, 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.

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 [Nashville: Abingdon Press, 1962], 641-648.)