SAINT LUKE THE EVANGELIST

NOVEMBER 8, 2026 — 7TH SUNDAY OF LUKE

SYNAXIS OF THE HOLY ARCHANGELS

Michael, the most glorious and most brilliant Chief Commander of the bodiless Powers, has shown much beneficence and grace to the human race, as much in the Old Testament as in the New due to the gospel. He first appeared to Patriarch Abraham. Then to Lot, when he rescued him with his daughters from the fire sent by God, and the destruction of Sodom. After this he appeared to Patriarch Jacob, when he rescued him from the murderous hands of his brother Esau. He went before the encampment of the children of Israel, when they were liberated from bondage in Egypt, and together with the pillar of fire and of cloud, he made easier the difficulty of their journey. He appeared to the seer Balaam, when he went to curse the Israelite people, frightening him and clearly preventing him from doing such a thing. He also appeared to Joshua the son of Nun, and responded: "As the Chief Commander of the army of the Lord have I now come." Also during the time of new grace he brought together the rivers which once were released by the impious against the holy spring of Chonae and against its divine church. And many other things are recorded about him in the divinely inspired Scriptures. For this reason we have him as a protector and guardian of our lives for our defense, and we celebrate today his all revered festival, for which reason it is called a Synaxis.

The devil, who out of supreme pride exalted himself against the Creator and Master of all, and boasted of placing his throne on the clouds of heaven, and become like the Highest, as it is written about him in Isaiah (Is. 14:14), he therefore, upon having put his mind to do this, fell from heavenly glory and his archangelic office. For this reason the Lord said in the Gospel: "I saw Satan fall as lightning from heaven" (Lk. 10:18). Together with him an order of Angels fell, who sprung away from God due to their pride, and fell with their leader the devil. And they were all darkened instead of illumined, becoming demons rather than Angels. Therefore it is said at that time the Chief Commander Michael, beholding the pitiful fall of the Angels, understood the cause of their fall. And through subjection and humility, which he showed as a grateful servant and faithful housekeeper towards his Master God, he carefully guarded his own glory and brilliance granted to him by God, as well as the glory of the other Angelic orders. Therefore by his subjection and courtesy, it was determined by God Almighty, that he should be the first among the Angelic orders.

Gathering together and uniting the choirs of Angels, he cried out: "Let us be attentive!" By

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HYMNS OF THE SMALL ENTRANCE

Resurrectional Apolytikion.

Mode pl. 2. Automelon.

When the angelic powers appeared at Your grave, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary who was seeking Your immaculate body. You devastated Hades, not afflicted by it. You went to meet the virgin, and granted eternal life. You resurrected from the dead. O Lord, glory to You.

Verse 2: Let heaven and earth praise Him.

When the angelic powers appeared at Your grave, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary who was seeking Your immaculate body. You devastated Hades, not afflicted by it. You went to meet the virgin, and granted eternal life. You resurrected from the dead. O Lord, glory to You.

Hymns after the Entrance.

Resurrectional Apolytikion.

Mode pl. 2. Automelon.

When the angelic powers appeared at Your grave, the soldiers guarding it feared and became as dead. And standing by the sepulcher was Mary who was seeking Your immaculate body. You devastated Hades, not afflicted by it. You went to meet the virgin, and granted eternal life. You resurrected from the dead. O Lord, glory to You.

For the Angels.

Mode 4. You who were lifted.

Supreme Commanders of the Hosts of the Heavens, * we, the unworthy, implore you and beseech you * that by your supplications you encircle us * in the shelter of the wings * of your immaterial glory; * guarding us who now fall down * and cry to you with fervor: * Deliver us from dangers of all kinds, * as the great marshals of the heavenly hosts on high.

Apolytikion of our Patron

Mode Pl. 1

The holy Apostle, the All-hymned Luke, * who is acknowledged by the Church of Christ * as the recorder of the Acts of the Apostles, * and the splendid author of the Gospel of Christ. * Let us praise with sacred hymns as a physician, * who heals the infirmities of man, * and the ailments of nature, * who cleanses spiritual wounds, and prays unceasingly for our souls.

Kontakion.

Mode 4. You who were lifted.

The Savior's most pure and immaculate temple, the very precious bridal chamber and Virgin, who is the sacred treasure of the glory of God, on this day is introduced into the House of the Lord, and with herself she brings the grace in the divine Spirit. She is extolled by the Angels of God. A heavenly tabernacle is she.

READINGS

The Epistle
Hebrews 2:2–10

Brethren, if the word spoken through angels proved reliable and every transgression and disobedience received a just penalty,how will we escape if we neglect so great a salvation! It was first announced by the Lord himself, and it is confirmed to us by those who heard him.God also bore witness with them, both by signs and wonders, by various works of power and by gifts of the Holy Spirit, according to his own will.Indeed, God did not subject the world to come (which we proclaim) to angels,but there is a place {in Scripture} where someone has testified: What is man that you should be concerned for him? Or the son of man, that you care for him? You made him a little lower than the angels. You crowned him with glory and honor. You have put all things in subjection under his feet. Since God has subjected all things to him, he has left nothing that is not subject to him! But now, we do not see all things subjected to him, [at least not] yet.However, we see him who has been made a little lower than the angels, [that is] Jesus, crowned with glory and honor because of the suffering of death, so that by the grace of God he should taste death for everyone. Indeed, it was fitting for God, (for whom are all things and through whom are all things), in bringing many children to glory, to make the author of their salvation perfect through sufferings.

The Gospel
Lk. 8:41 – 56

And behold, a man named Jairus came, and he was a ruler of the synagogue. He fell down at Jesus' feet and begged him to come to his house because he had an only daughter, about twelve years old, who was dying. But as Jesus went, the crowd pressed against him. There was a woman who had a flow of blood for twelve years and who had spent all she had on physicians, but she could not be healed by any. She came behind him and touched the fringe of his cloak. Immediately, the flow of her blood stopped. Jesus said, "Who touched me?" As everyone was denying it, Peter and those with him said, "Master, the people are crowding and pressing against you, and you ask, 'Who touched me?'" But Jesus said, "Someone has touched me, for I perceived that power has gone out from me." When the woman saw that she was not hidden, she came forth trembling. Falling down before Jesus, in the presence of all the people, she confessed to him why she had touched him, and how she had immediately been healed. He said to her, "Daughter, be of good cheer! Your faith has made you well. Go in peace." While Jesus was still speaking, someone came from the ruler of the synagogue's house, saying to him, "Your daughter is dead. Do not trouble the Teacher." But when Jesus heard it, he answered him, "Do not be afraid! Only believe, and she will be healed." When Jesus arrived at the house, he did not allow anyone to enter in, except Peter, John, and James, as well as the father of the child and her mother. All were weeping and mourning the girl, but Jesus said, "Do not weep! She is not dead, but sleeping." But they mocked him, knowing that she was dead. Jesus put them all outside, and taking the girl by the hand, he called, "Child, arise!" Her spirit returned, and she immediately got up. He ordered that something to eat should be given to her. Her parents were amazed, but he commanded them to tell no one what had been done.

UPCOMING SERVICES

SUNDAY, November 8, Vigil for St. Nektarios, 6pm
FRIDAY, November 13, Saint John Chrysostom, Orthros / Divine Liturgy, 8:30am
SATURDAY, November 14, Great Vespers, 5pm

ANNOUNCEMENTS

THANK YOU, VETERANS!

Please join us today for Coffee Hour as we honor our Veterans. Thank you for your service!

GENERAL ASSEMBLY

There will be a General Assembly next Sunday, Nov. 15 after Divine services. All stewards in good standing are invited to attend. Please bring a Vegan (fast friendly) snack to share before the meeting.

FOOD BANK

Thank you to all who continue to generously donate items for the Food Bank. We recently donated 117 pounds for our neighbors facing food insecurity.

CHRISTMAS CARD FUNDRAISER

Please donate to the annual Philoptochos Christmas card fundraiser. See flyer for details.

ANGEL WREATH GIFTS

Our parish is sponsoring a single parent family for the Holidays. Please take a tag (or two) from the wreath. Purchase the item listed on tag. Do not wrap gifts. Deadline to return gifts is November 29.

THANK YOU

Thank you to all who donated for the flowers for tonight's vigil.

ADVENT TREAT EXCHANGE

Save the date: Sunday, Dec. 6 for our annual Advent treat exchange. More info will be forthcoming.

REMINDERS ABOUT PROPER ATTIRE

1. Wear modest clothing that does not distract others from worship. 2. WOMEN: Dresses and skirts (of at least knee-length) are the traditional Church clothing for women. Blouses / tops should cover the shoulder and the stomach. Lipstick or lip balm should not be worn, and makeup is strongly discouraged. 3. MEN: Men should wear dress pants and polo / button-down shirts – no tshirts, including no shirts with writing or images. Denim pants are acceptable, work jeans are discouraged. 4. CHILDREN should be dressed for Church in their best clothing. Sloppy dress and play-clothes sends the wrong message to youngsters. 5. EVERYONE: Please wear closed toe shoes. Sandals should be worn with socks. Please do not wear brightly colored sneakers, or shoes with lights in them. No bare feet in Church. Shorts are never permitted, even for children. Tattoos should be covered, as much as possible. Hats are not worn inside the Church. REMEMBER: We come to Church to worship the Living God.

this was meant that we should take care and be mindful of what happened with the fallen demons due to their pride, who not long ago were among us Angels. And let us consider what God is, and what Angels are. God is the Master and Creator of us Angels. We Angels are servants and creatures of God. In this way he sang hymns and glorified the God of all, surely crying out that divine and angelic hymn to all the Angels: "Holy, Holy, Holy Lord Sabaoth, heaven and earth are full of Your glory." This mystery which we received from an ancient tradition, we presently celebrate. It is called a Synaxis of the Angels due to their carefulness, harmony and unity.

Together with the Archangel Michael we celebrate today the most beautiful and graceful Archangel Gabriel. For he also showed much beneficence to the human race, as much in the Old as in the New Testament. The prophecy of Daniel gives us his name, when Daniel explained the vision of the King of the Medes and Persians and Greeks: "Gabriel, tell this man [namely Daniel] the meaning of the vision" (Dan. 8:16). Gabriel also revealed to Daniel that after seventy weeks of years, which is four hundred and ninety-seven years, Christ would come, as it says: "While I was still in prayer, Gabriel, the man I had seen in the earlier vision, came to me in swift flight about the time of the evening sacrifice..." (Dan. 9:21). It is he who proclaimed the good news to the wife of Manoah, that she would give birth to Samson. And he also proclaimed the good news to Joachim and Anna that they would give birth to the maiden and Lady Theotokos.

In the New Testament he proclaimed the good news to Zechariah, standing to the right of the altar of incense, that he would give birth to the great John the Forerunner. He fed the Ever-Virgin Mariam for twelve years in the Holy of Holies with heavenly food. No one would dispute that it was he who proclaimed the good news to the Theotokos, that she would give birth by the Holy Spirit to the Son and Word of God. He appeared in a vision to Joseph, and told him to not be afraid, but to take Mariam as his wife, for that which will be born from her is from the Holy Spirit. He also appeared and evangelized to the shepherds, that Christ the Savior of the world was born. And in a vision he told Joseph to take the Child and His Mother and flee to Egypt. Then he himself told them to return to the land of Israel. Many sacred teachers and hymnographers think that it was the divine Gabriel who was the Angel clad in white, that came down from heaven and moved the stone from the door of the tomb of the life-giver Jesus and sat upon it. And he evangelized the Myrrhbearers regarding the resurrection of the Lord. We will say in general, that the most divine Gabriel served in the mystery of the incarnate economy of God the Word from beginning to end. For this reason the Church of Christ has received to celebrate him together with the Archangel Michael, and to call upon him for grace and help.

ON THE CREATION OF THE ANGELS (CATECHISM OF ST. NEKTARIOS OF AEGINA)

By St. Nektarios of Aegina

1. Did God create, apart from the creation of the sensible cosmos and the creation of man, any other rational beings?

Yes. He did. God created another super sensible and spiritual world, and other intelligent beings, reason-endowed and self-determined.

2. Whence do we know about the super sensible cosmos?

We know from the Scriptures of the Old and the New Testament of the existence of the Angels.

3. Where does the Old Testament refer to the existence of Angels?

a) The first reference occurs in Gen. 16:78, etc., where it relates, that an Angel appeared to Hagar, but thenceforth Angels are mentioned in several chapters of the book of Genesis.

b) Then, there are references to Angels in the book of Deuteronomy, where Moses states, that "when the Most High separated nations as he dispersed the sons of Adam, He placed boundaries for nations according to the numbers of the Angels of God" (Deut. 32:8-9).

c) Likewise, Angels are mentioned in all the books of the Holy Scripture and in the book of Job, where we read: "Behold the Angels of the Lord came to stand before the Lord; and the devil came with them" (Job 1:6). There too we read, that "when stars were made, all my Angels praised me with a loud voice" (Job 38:7, cf. 40:14). Similar references are also in the book of the Kings, of Numbers, etc.[14]

4. Where does the New Testament refer to the creation of the super sensible cosmos?

There are many places in the New Testament which refer to angels, or good spirits, as well as evil angels, i.e. devils and evil spirits. In regard to the creation of angels the Apostle Paul relates the following: that "in Him [the Son of God] all things were created, things in heaven and things on earth, whether visible and invisible, whether thrones, or dominions, whether principalities or authorities; all things were made for Him and to Him" (Col. 1:16).

5. Why are angels called spirits?

They are called so because of their spiritual nature and because they are immaterial and incorporeal.

6. Where in Holy Scripture do we read about the incorporeal nature of the angels?

Luke the Evangelist relates the following: "Touch me and see for spirits do not have flesh and bones as you see me having" (24:39). Also the Apostle Paul, admonishing the Ephesians to put on the whole armor of God so that they might withstanding the scheming of the devil, says that the "fight is not against blood and flesh, but against the principalities and authorities, the cosmic rulers of the darkness of the present age, the spiritual beings of evil in the heavenly places" (Eph. 6:12-13).

7. What do the Fathers of the Church say about the spiritual nature of the angels?

The Fathers of the Church say that the angels do not participate in solid earthly mater. This opinion of the Fathers was also formulated at the Seventh Ecumenical Council at Nicaea in the following way: "These precious and sacred icons, as it was already said, we honor and kiss and venerate as a matter of attributing honor to the holy and incorporeal angels" (See the relevant Canon). St. Basil attributes to angels a body that is ethereal and fiery. In chapter 16 of his treatise On the Holy Spirit he says: "For the angels have a very fine body, and are not totally incorporeal, as God is; hence they are in a place, and they become visible to those who are worthy according to the species of their own bodies." St. Gregory the Theologian and John of Damascus regard the angels as incorporeal beings in relation to humanity: "an angel is called immaterial in contrast to us; for whatever is

compared to God who alone is incomparable, is found to be solid and material; for indeed, only the divine being is immaterial and incorporeal".[15] The divine Hilary says that every created being is by necessity corporeal.[16] Origen too, took the Angels as having ethereal bodies[17] and so did many other Fathers.[18]

8. Were the Angels liable to sin?

Yes indeed; because every rational and morally free creation that freely chooses the good is liable to sin; consequently, the angels too. John Damascene says: "there is also a nature [that of the angels] which is rational, mindful and freely-determined, changeable with respect to choice, i.e. free to change; for everything created is also changeable".[19]

9. What does Scripture say about this?

Holy Scripture says that some of the angelic orders fell into sin. The Apostle Jude says: "and the angels that did not keep their own rule, but left their proper dwelling, have been kept by Him in a dark place with eternal chains to be judged on the great day" (Jude 6). Also, our Lord Jesus Christ says that He saw "Satan[20] falling from heaven like lightening" (Luke 4:18).

10. How are the angels called who did keep their own rule?

They are called good spirits, in contrast to those that did not do so and are called devils.

11. Are the good angels liable anymore to fall into sin?

No; because their persistence in love for God and communion, and their free proclivity and choice have become, as it were, a natural and moral necessity, and so they do not decide for anything else but for the good, which is God Himself, who sanctifies them and preserves them in a state of eternal goodness; hence their being rendered unchangeable. Dionysius the Areopagite says: "The angels, not being inclined to move toward evil, but not being motionless, have become totally motionless after the resurrection of Christ not by nature but by grace, for immutability would be to them salvation, since they would no longer fear the change into what is worse and the loss that is thereby incurred." So the Angels have now received the ability to remain unchangeable, having practically learned from the Master the way of salvation and exaltation and assimilation to Him, not by way of pride or conceitedness but of humility or soberness.

12. Are the evil spirits anymore able to return to God?

No! Firstly because their will has been identified with evil and, as a result, they always choose evil; secondly, because they became and have continued to be enemies to God; and thirdly, because they divorced themselves from God, and to be separated from God is eternal death. Indeed, what is death to the sinner is identical with the fall of the evil angels from their rule.

13. How many are the angelic orders, that is, the orders of the heavenly Hierarchy?

The angelic orders are nine, and are divided into three triadic arrangements. The first triad into: Seraphim, Cherubim and Thrones; the second triad into: Dominions, Powers and Authorities; and the third triad into: Principalities, Archangels and Angels.

14. What do the Scriptures say about the number of the Angels?

The Scriptures say, that the number of the Angels is very great: "thousands of thousands," and "myriads of myriads" (Dan. 7:10), "more

than ten legions of Angels" (Matth. 6:33), "a multitude of heavenly armies" (Luke 2:13) and "myriads of Angels" (Heb. 12:22).

15. What do the Scriptures say about the power of the Angels?

They say that it is supreme and operates in the spiritual and material cosmos; hence their being called in Scripture "mighty angels" and "excelling in might" (II Thess. 1:7, Ps. 103:20 and II Kings 19:35).

16. What are the occupations of the Angels?

They see the face of God and worship Him, and they also minister to the decisions of Divine Providence (Matt. 18:10, Rev. 5:11, I Pet. 1:12, Gen. 28:12, Acts 12:7,23, Ps. 91:10-12, II Kings 19:35, I Chronicles 16, Matt. 13:30-39 and 25:17).

17. Are the Angels immortal by nature?

No. They are such by grace, because they are creatures of God. John Damascene says, "an angel is a mindful being that is immortal not by nature, but by grace; because whatever being has a beginning also has an end by nature; and only God who is everlasting and transcends all everlastingness, etc., is immortal".[21]

18. What are the different meanings that the term "angel" has in Scripture?

It means Common Envoys (Job 1:14, Luke 7:24, 9:52), Prophets (Is. 42:19, Mal. 3:1), Priests (Mal. 2:7), sacred preachers of the New Covenant (Rev. 1:20), Impersonal Agencies as, for instance, a pillar of cloud (Ex. 14:9), a Plague (II Sam. 24:16,17), Winds (Ps. 104:4), Pestilence is a name give to the evil angels (Ps. 78:49), a thorn in the flesh of Paul, an angel of Satan (II Cor. 12:7), the second Person of the Holy Trinity is: an Angel before Him or an Angel of the Covenant (Is. 63:9, Mal. 3:1). But the word is applied to the heavenly rational beings (Matt. 25: 31).

19. What are the Cherubim?

They are some ideal beings, consisting of four parts, i.e. of man, ox, lion and eagle; the superior face was that of man, but the number of the faces, feet and hands differed according to circumstances (Ezek. 1:6; cf. Ezek. 41:18-19, and Ex. 25:20).

20. What is the etymology of the word Seraphim and what do the Scriptures teach about them?

The word Seraphim denotes something that burns, or glitters, or dazzles, and it appears in Scripture only once (Is. 6:2, 6).

21. Is there any proof that angels belong to different classes?

Yes indeed; 1) from the language of Scripture; Gabriel is distinguished by the fact that he stands before God (Luke 1:19) in some kind of lofty sense; and Michael is referred to as being one of the first archons (Dan. 10:13). In addition, the adjectives: archangels, thrones, principalities, dominions, powers (Jude 9 and Eph. 1:21) bear witness to a variety of classes.