

ST. THOMAS ANTIOCHIAN ORTHODOX CHURCH

1201 N. Llano Street
Fredericksburg, Texas

SYNAXIS OF THE HOLY ARCHANGELS

SEVENTH SUNDAY OF LUKE

Sunday, November 8, 2026

TROPARION OF ST. THOMAS

Thou wast a disciple of Christ and a member of the divine choir of Apostles, by thine unbelief thou didst make known Christ's Resurrection, and by touch thou wast assured of His holy Passion, O all-glorious Thomas, and now pray that we be granted peace and great mercy.

MEGALYNARION OF ST. THOMAS

Doubting, thou did come forth to touch His side; yet the resurrection was confirmed by thine unbelief. Henceforth, all have been taught by thee to serve Christ, O Thomas, who did end thy course well by holy martyrdom.

Antiochian Diocese of Wichita and Mid-America

Primate
His Beatitude, the Patriarch of Antioch, JOHN X

Archbishop of New York and Metropolitan of All North America
His Eminence, Metropolitan Saba

Pastor: Rev. Fr. Methodios Ingalls

Pastor's Email: *methodios102@yahoo.com*

Pastor's Telephone (512) 632-8188

Website: stthomasorthodoxchurch.org

Current Events on page 4

Sunday, November 8, 2026; Synaxis of the Holy Archangels

THE FIRST EOTHINON GOSPEL

The Reading from the Holy Gospel according to Saint Matthew (28:16—20).

At that time, the eleven disciples went to Galilee to the mountain to which Jesus had directed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and said to them, "All power in heaven and on earth has been given to Me. Go therefore and make disciples of all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age." Amen.

THE SYNAXARION

On November 8 in the Holy Orthodox Church, we celebrate the Synaxis of the Supreme Commanders Michael, Gabriel and Raphael, and of the other bodiless and heavenly orders, the Seraphim, Cherubim, Thrones, Dominions, Powers, Authorities, Principalities, Archangels and Angels. Dionysius the Areopagite, a disciple of the Apostle Paul who was taken up into the third heaven (II Cor. 12:2), described the nine orders of angels in his book, *On the Celestial Hierarchies*. The Apostle Paul says all angels are ministering spirits to them who shall be heirs of salvation (Heb. 1:14). The Archangel Michael leads the angelic hosts. When Satan fell away from God and drew a third of the angels with him to destruction, Michael stood up and cried out before the faithful angels: "Let us stand aright! Let us stand with fear! Let us attend!" and all of the faithful angelic heavenly hosts cried out: "Holy! Holy! Holy! Lord God of Sabaoth! Heaven and earth are full of Thy glory!" The Archangel Gabriel proclaimed the news of the conceptions of John the Baptist and our Lord Jesus Christ to their mothers, Elizabeth and the Ever-virgin Mary (Luke 1). The Archangel Raphael healed Tobit of his blindness (Tobit 11) and freed his daughter-in-law, Sarah, from a demon (Tobit 6). Every nation and Christian has a guardian angel. We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel.

Verses

Fain a fitting song would I fitly sing thee, but a song immaterial I have not, O Michael.
Seeing thee, the great Angel of joy, O Gabriel, I greatly rejoice, and fly upon wings of longing.
Sent from on high as a minister of mercies, Raphael comforteth all them that invoke thee.
The eighth honoreth the Princes of the celestial orders.

THE FIRST EOTHINON EXAPOSTEILARION IN TONE TWO

Upon that mount in Galilee, let us join the disciples to look in faith on Christ, Who saith He hath received dominion o'er things on earth and in Heaven. Let us learn how He teacheth to baptize all the nations in the Name of the Father, and of the Son, and the Holy Spirit, and how He promised to be with His initiates until the end of all things.

EXAPOSTEILARION FOR ARCHANGEL MICHAEL IN TONE TWO

O Marshal passing glorious, O divine leader Michael, thou wast appointed by God's will to be the chief and foremost of the Authorities, Powers, Dominions, Thrones, and Angels, Archangels, Principalities; wherefore as thou now standest at that dread Throne, guard and keep and save and protect and shelter all them that honor thee with faith, who art the world's defender.

THE EPISTLE

The Reading from the Epistle of St. Paul to the Hebrews. (2:2—10)

Brethren, if the message declared by angels was valid and every transgression or disobedience received a just retribution, how shall we escape if we neglect such a great salvation? It was declared at first by the Lord, and it was attested to us by those who heard Him, while God also bore witness by signs and wonders and various miracles and by gifts of the Holy Spirit distributed according to His own Will. For it was not to angels that God subjected the world to come, of which we are speaking. It has been testified somewhere, "What is man that Thou art mindful of him, or the Son of man, that Thou carest for Him? Thou didst make Him for a little while lower than the angels; Thou hast crowned Him with glory and honor, putting everything in subjection under His feet." Now in putting everything in subjection to Him, He left nothing outside His control. As it is, we do not yet see everything in subjection to Him. But we see Jesus, Who for a little while was made lower than the angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death for everyone. For it was fitting that He, for whom and by whom all things exist, in bringing many sons to glory, should make the Pioneer of their salvation perfect through suffering.

THE GOSPEL

The Reading from the Holy Gospel according to St. Luke (8:41—56)

At that time, there came to Jesus a man 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 Jesus 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 anyone, 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 said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone 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 Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher anymore." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus 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 Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus 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.

Lord, Jesus Christ, Son of God, have mercy on me a sinner.
Most holy Theotokos, save us.

WELCOME TO VISITORS

If you are visiting with us today, we are glad you joined with us in prayer today. Please leave your email address with Fr. Methodios if you would like to receive this bulletin and the services. If you are interested in studying the Orthodox faith systematically, please come to the catechumen classes, and speak to Fr. Methodios at 512-632-8188, or contact him at methodios102@yahoo.com.

REGULAR SERVICES

WEDNESDAY	(7:00 p.m.) — Paraklesis
SATURDAY	(6:00 p.m.) — Great Vespers
SUNDAY	(9:00 a.m.) — Orthros
	(10:00 a.m.)— Divine Liturgy

Sunday School — 2nd & 4th Sunday following Liturgy
Catechism Class — 1st & 3rd Sunday following Liturgy

Confessions by appointment — contact the Pastor.

NATIVITY LENT BEGINS NEXT SUNDAY

Nativity Lent always begins on November 15, and continues until the Christmas Day Liturgy. Abstain from meat, dairy, and eggs (fish, wine, and oil allowed) on all days except Wednesday and Friday. Full fast on Wednesday and Friday.

BOOK STUDY

The book study is On the Acquisition of the Holy Spirit by St. Seraphim of Sarov, available on Amazon. Meeting Wednesday, 8 pm, in the hall and on Zoom. Zoom Meeting ID 303 479 4823; Passcode 878497.

ADOPT-A-FAMILY & A-SENIOR

Once again, St. Thomas will Adopt-a-Family and a senior through the Needs Council for Christmas. Usually, the drop-off is the first Sunday of December. Wish lists will be provided when available.

ON THE ANGELS

The [angels'] wings reveal the lofty natures of the powers above; the eyes show how clear-sighted they are; their closeness to the throne and their unceasing chanting of hymns signify that they are ever wakeful and never sleep. The name of one choir shows its wisdom; the name of another, its purity. For what is the meaning of Cherubim? Knowledge which has become full. And what is the meaning of Seraphim? Mounts of fire. Do you see how their names mean the wisdom of the one choir and the purity of the other? Still, a heavenly power in which knowledge has become full cannot look upon God's accommodation of condescension without fear. If the [heretics] knowledge is limited, and Paul says, "We know in part … as in a mirror in a dark manner" –how great would their folly be if they think that they clearly see and understand what the heavenly powers cannot even look upon? You must understand here that the "sight" of the powers above is their knowledge. The powers above are spirits and do not have pupils or eyes or eyelids. What is sight for us is knowledge for them. So when you hear that, "No one has ever seen God," you must understand that the words you hear mean that no one knows God in his essence with complete exactness. As for the Seraphim, when they turned away their eyes and covered up their faces, and the Cherubim did the same thing, you must not understand that they have eyes or pupils. Such a form and appearance belongs to bodies. What you must believe is that the prophet was hinting at the knowledge of these powers above.–St. John Chrysostom, *On the Incomprehensible Nature of God*, Catholic University Press, 1982, p. 108, 124