

TWENTY-FOURTH SUNDAY AFTER PENTECOST
SYNAXIS OF THE HOLY ARCHANGEL MICHAEL & ALL ANGELIC POWERS



Icon of the Synaxis of the Holy Archangel Michael-- November 8th



November 8, 2015

24TH SUNDAY AFTER PENTECOST – TONE 7

SYNAXIS OF THE HOLY ARCHANGEL MICHAEL, COMMANDER OF THE HEAVENLY HOSTS;
ARCHANGELS GABRIEL, RAPHAEL, URIEL, SALAPHIEL, JEGUDIEL, BARACHIEL, JEREMIEL AND
THE OTHER INCORPOREAL POWERS

SCHEDULE OF SERVICES FOR THE WEEK OF NOVEMBER 9 – NOVEMBER 15

SATURDAY, NOVEMBER 14
6:00 PM – GREAT VESPERS

SUNDAY, NOVEMBER 15 – 25TH SUNDAY AFTER PENTECOST; THE HOLY MARTYRS AND CONFESSORS
GURIAS, SAMONAS AND ABIB
9:30 AM – Divine Liturgy For All Parishioners

*If you are reading the bulletin during the Liturgy (including the homily),
please **stop** and be attentive – будьмо уважні!*

HOLODOMOR COMMEMORATION



Next Sunday, November 15th at 12:00 Noon there will be a joint Ecumenical Panakhyda at:

Holy Protection Ukrainian Orthodox Church, 9558 Campo Road, Spring Valley, 91977.

Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

Cards for sale

Various Greeting Cards are available for sale in the church hall following each Divine Liturgy. See Mary Kitt to purchase.

If you want to attain salvation, learn and keep in your heart all that the holy Church teaches and, receiving heavenly power from the mysteries of the Church, walk the path of Christ's commandments, under the direction of lawful pastors, and you will undoubtedly attain the Heavenly Kingdom and be saved. All of this is naturally necessary in the matter of salvation, necessary in its entirety and for all. Whoever rejects or neglects any part of it has no salvation.

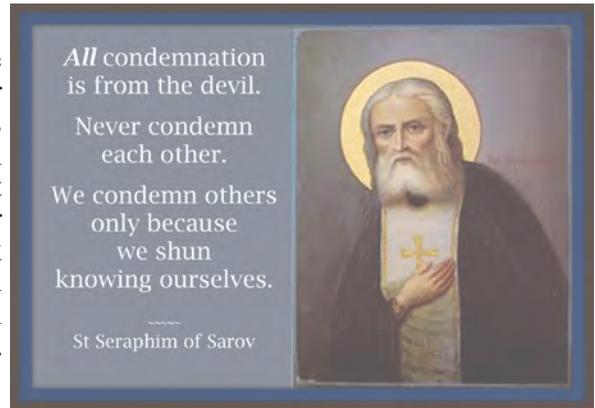
(St. Theophan the Recluse, Five Teachings on the Path to Salvation, 3)

Do not think that ignorance [of actual Christian teaching] is a defect of small importance - It is not. Its consequences can be fatal, especially now when any number of books with a satanic teaching are circulating under a Christian title. In ignorance of true Christian teaching, just like that you can take a false, blasphemous idea for a true one, appropriate it to yourself, and together with it appropriate eternal damnation as well... Do not play with your salvation! Do not play with it, or you will weep forever.

– St Ignatius Brianchaninov

THE NATIVITY FAST

begins November 15th, and concludes at the Divine Liturgy on Christmas day, December 25th. This 40 day fast is given to prepare us for the celebration of the Lord's birth in the flesh. During this time we should not only modify our diet so we can change our minds and hearts, but we should also seek to avail ourselves of God's forgiveness and grace in the Sacraments of Holy Confession and Communion. Questions? Please see Fr. James.



WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25th and by others on January 6th.

The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15th through Christmas.



From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.

THE FASTS IN THE ORTHODOX CHURCH

From the Catechism of St. Nikolai Velimirovich

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

Q. What is the aim of fasting?

A. The aim of fasting is to:

1. purify the body;
2. strengthen the will;
3. elevate the soul over the body;
4. glorify God and honor His saints.

Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In the application of greater prayer, alms giving and more strenuous exercising of all the Christian virtues.

ST. JOHN CHRYSOSTOM

Commemorated on November 13th / From OrthodoxWiki.org

He was born in Antioch of noble parents: his father was a high-ranking military officer. His father died soon after his birth and so he was brought up by his mother Anthusa. He was baptized in 370 and tonsured a reader (one of the minor orders of the Church). He began his education under a pagan teacher named Libanius, but went on to study theology under Diodore of Tarsus (one of the leaders of the later Antiochian School) while practising extreme asceticism. He was not satisfied, however, and became a hermit (circa 375) and remained so until poor health forced a return to Antioch.

He was then ordained a deacon in 381 by St. Meletius of Antioch, and was ordained a presbyter in 386 by Bishop Flavian I of Antioch. It seems this was the happiest period of his life. Over about twelve years, he gained much popularity for the eloquence of his public speaking. Notable are his insightful expositions of Bible passages and moral teaching. The most valuable of his works are his Homilies on various books of the Bible. He particularly emphasized almsgiving. He was also most concerned with the spiritual and temporal needs of the

poor. He spoke out against abuse of wealth and personal property. In many respects, the following he amassed was no surprise. His straightforward understanding of the Scriptures (in contrast to the Alexandrian tendency towards allegorical interpretation) meant that the themes of his talks were eminently social, explaining the Christian's conduct in life.

One incident that happened during his service in Antioch perhaps illustrates the influence of his sermons best. Around the time he arrived in Antioch, the bishop had to intervene with the Emperor St. Theodosius I on behalf of citizens who had gone on a riotous rampage in which statues of the Emperor and his family were mutilated.

During the weeks of Lent in 397, John preached 21 sermons in which he entreated the people to see the error of their ways. These apparently had a lasting impression on the people: many pagans reportedly converted to Christianity as a result of them. In the event, Theodosius' vengeance was not as severe as it might have been, merely changing the legal standing of the city.



In 398 he was called (somewhat against his will) to be the bishop of Constantinople. He deplored the fact that Imperial court protocol would now assign to him access to privileges greater than the highest state officials. During his time as bishop he adamantly refused to host lavish entertainments. This meant he was popular with the common people, but unpopular with the wealthy and the clergy. In a sermon soon after his arrival he said, “people praise the predecessor to disparage the successor.” His reforms of the clergy were also unpopular with these groups. He told visiting regional preachers to return to the churches they were meant to be serving—without any pay out.

His time there was to be far less at ease than in Antioch. Theophilus, the Pope of Alexandria, wanted to bring Constantinople under his sway and opposed John’s appointment to Constantinople. Being an opponent of Origen’s teachings, he accused John of being too partial to the teachings of that master. Theophilus had disciplined four Egyptian monks (known as “the Tall Brothers”) over their support of Origen’s teachings. They fled to and were welcomed by John. He made another enemy in Aelia Eudoxia, the wife of the eastern Emperor Arcadius, who assumed (perhaps with justification) that his denunciations of extravagance in feminine dress were aimed at herself.

St. John was fearless when denouncing offences in high places. An alliance was soon formed against him by Eudoxia,

Theophilus and other enemies of his. They held a synod in 403 to charge John, in which the accusation of Origenism was used against him. It resulted in his deposition and banishment. He was called back by Arcadius almost immediately, however, for the people of the city were very angry about his departure. There was also a “quaking” in the Imperial bedroom (thought to be either an actual earthquake or perhaps as a stillbirth or miscarriage for the empress) which was seen as a sign of God’s anger. Peace was short-lived. A silver statue of Eudoxia was erected near the cathedral of Hagia Sophia. John denounced the dedication ceremonies. He spoke against her in harsh terms: “Again Herodias rages; again she is confounded; again she demands the head of John on a charger” (an allusion to the events surrounding the death of John the Forerunner). Once again he was banished, this time to Caucasus in Georgia.

The pope in Rome (Innocent I at this time) protested at this banishment, but to no avail. John wrote letters which still held great influence in Constantinople. As a result of this, he was further exiled to Pityus (on the eastern edge of the Black Sea). However, he never reached this destination, as he died during the journey. His final words were “Glory be to God for all things!”



THE HOLY ARCHANGEL MICHAEL AND ALL THE BODILESS POWERS OF HEAVEN

Commemorated on November 8th – From the Prologue of St. Nikolai Velimirovich

The angels of God were celebrated by men from earliest times but this celebration was often turned into the divinization of angels (II Kings 23:5). The heretics wove all sorts of fables concerning the angels. Some of them looked upon angels as gods; others, although they did not consider them gods, called them the creators of the whole visible world. The local Council of Laodicea (four or five years before the First Ecumenical Council) rejected the worship of angels as gods and established the proper veneration of angels in its Thirty-fifth Canon.

In the fourth century, during the time of Sylvester, Pope of Rome, and Alexander, Patriarch of Alexandria, the present Feast of Archangel Michael and all the other heavenly powers was instituted for celebration in the month of November. Why precisely in November? Because November is the ninth month after March, and March is considered to be the month in which the world was created. Also, as the ninth month after March, November was chosen for the nine orders of angels who were created first. St. Dionysius the Areopagite, a disciple of the Apostle Paul (who was taken up into the third heaven), described these nine orders of angels in his book, *On the Celestial Hierarchies*, as follows: six-winged Seraphim, many-eyed Cherubim, God-bearing Thrones,

Dominions, Powers, Virtues, Principalities, Archangels, and Angels.

The leader of all the angelic hosts is the Archangel Michael. When Satan, Lucifer, fell away from God and drew a part of the angels with him to destruction, then Michael stood up and cried out before the faithful angels: "Let us attend! Let us stand aright!

Let us stand with fear!" 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!" Concerning the Archangel Michael, see Joshua 5:13-15 and Jude 1:9.

Among the angels there reign perfect oneness of mind, oneness of soul, and love. The lower orders also show complete obedience to the higher orders, and all of them together to the holy will of God. Every nation has its guardian angel, as does every Christian

We must always remember that whatever we do, in open or in secret, we do in the presence of our guardian angel. On the day of the Dread Judgment, the multitude of the hosts of the holy angels of heaven will gather around the throne of Christ, and the deeds, words, and thoughts of every man will be revealed before all. May God have mercy on us and save us by the prayers of the Archangel Michael and all the bodiless heavenly powers. Amen.



QUOTES FROM ST. JOHN CHRYSOSTOM

“Almsgiving above all else requires money, but even this shines with a brighter luster when the alms are given from our poverty. The widow who paid in the two mites was poorer than any human, but she outdid them all.”

“As a moth gnaws a garment, so doth envy consume a man.”

"For Christians above all men are forbidden to correct the stumbling of sinners by force...it is necessary to make a man better not by force but by persuasion. We neither have authority granted us by law to restrain sinners, nor, if it were, should we know how to use it, since God gives the crown to those who are kept from evil, not by force, but by choice."

“The rich man is not one who is in possession of much, but one who gives much.”

“If there was no tribulation, there would be no rest; if there was no winter, there would be no summer.”

“When an archer desires to shoot his arrows successfully, he first takes great pains over his posture and aligns himself accurately with his mark. It should be the same for you who are about to shoot the head of the wicked devil. Let us be concerned first for the good order of sensations and then for the good posture of inner thoughts.”

“Even if we have thousands of acts of great virtue to our credit, our confidence in being heard must be based on God's mercy and His love for men. Even if we stand at the very summit of virtue, it is by mercy that we shall be saved.”

Sunday offering for November 1

Amount	Number
\$16.00	1 (loose)
\$20.00	2
\$25.00	1
\$40.00	1
\$50.00	3
\$80.00	1
\$150.00	1
\$160.00	1
\$200.00	1
\$300.00	1
\$400.00	1
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\$1561.00	

Parishioner Total: \$1561.00

Average / parish household (42): \$18.81

Weekly Stewardship Goal: \$2200.00

Deficit: (\$564.00)

Year-to-date deficit: (\$43,335.00)



Pastor:

Fr. James Bankston: (619) 905-5278

Pastoral Council:

Vladimir Bachynsky: (619) 865-1279

Mark Hartman: (619) 446-6357

Luke Miller: (858) 354-2008

Social Committee Chair:

Megan Hartman (619) 540-4291

Finance Committee:

Bohdan Knianicky: (619) 303-9698



**Українська Греко-Католицька Церква
Святого Йоана Хрестителя
St. John the Baptizer
Ukrainian Greco-Catholic Church**

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Parish Office: (619) 697-5085

Website: stjohnthebaptizer.org

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Fr. James' cell phone: (619) 905-5278

Heavenly Angelic Powers

Because you have the Lord for your refuge and have made the Most High your stronghold, no evil shall befall you, no affliction come near your tent. For he commands his angels with regard to you, to guard you wherever you go. With their hands they shall support you, lest you strike your foot against a stone.

Psalm 91:9ff

When you close the doors to your dwelling and are alone you should know that there is present with you the angel whom God has appointed for each person. ... This angel, who is sleepless and cannot be deceived, is always present with you; he sees all things and is not hindered by darkness. You should know, too, that with him is God, who is in every place; for there is no place and nothing material in which God

is not, since He is greater than all things and holds all people in His hand.

St. Antony the Great

In the presence of an invisible spirit, the body becomes afraid; but in the presence of an angel, the soul of the humble is filled with joy. Therefore, when we recognize the presence from the effect, let us quickly hasten to prayer, for our good guardian has come to pray with us.

St. John Climacus

For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us beseech the Lord.

(from the Divine Liturgy)

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