

ANNOUNCEMENTS ~ November 5, 2017

Sunday of the Holy Unmercenary Healers

TROPARION OF THE RESURRECTION, Tone Five:

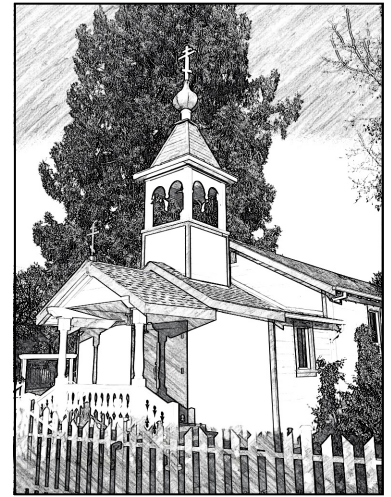
Let us the faithful praise and worship the Word, co-eternal with the Father and the Spirit, born for our salvation from the Virgin; for He willed to be lifted up on the Cross in the flesh, to endure death and to raise the dead, by His glorious Resurrection.

• TROPARION OF THE HOLY UNMERCENARIES, Tone Eight:

O Holy Unmercenary Physicians and wonderworkers, visit our infirmities. Freely have ye received; freely give unto us.

• KONTAKION OF THE HOLY UNMERCENARIES, Tone Two:

Having received the grace of healing, ye extend health to those in need, O glorious and wonderworking physicians. Hence, by your visitation, cast down the audacity of our enemies, and by your miracles, heal the world.



ACTIVITIES & EVENTS THIS WEEK

- Saturday, Nov. 4:
 - 9:30 AM, Liturgy at Kazan Skete for the Monastery Feast Day
 - 3:30 PM, Catechism, *On the Human Being*
 - 4 PM, Children's Choir Rehearsal
 - 5 PM, Great Vespers/Confessions
- Sunday, Nov. 5:
 - 9–9:50 AM, Confessions
 - 10 AM, Divine Liturgy
 - 11:45 AM, Church School
 - Noon, Agape Meal
- Tuesday, Nov. 7:
 - 6 PM, Great Vespers, Feast of the Archangels
- Wednesday, Nov. 8:
 - 9 AM, Divine Liturgy, Feast of the Archangels
 - 5 PM, Redwood Empire Food Bank
 - 6 PM, Vespers, Potluck and Talk #2 by Fr. Edward Henderson: *the Russian Orthodox Old Ritualists*
- Thursday, Nov. 9:
 - Noon, Senior Lunch

• USHERS TODAY:
Martin Thong and Elsie Avalon.

• MEMORY ETERNAL:

Our sister-in-Christ Berchiko (Akbar's mother) reposed peacefully last Sunday evening. Her funeral, which we served on Thursday, was attended by over 230 friends and relatives. 500 or so came to the cemetery to pray for her soul and commit her body to the earth. Most of the worshippers then came back to the Church for a memorial meal and remembrances. I thank the members of our parish, the Eritrean community, and Berchiko's family that came to participate in what was an extraordinarily special and blessed day.

- WELCOME:

Our dear friend Hieromonk Tryphon, abbot of the Monastery of the Merciful Saviour on Vashon Island, WA. will join us at the Divine Liturgy. Fr. Tryphon is a long-time friend of this parish, and we warmly welcome him back.

- RECEPTION OF CATECHUMENS:

Sonya Elm and her two children and Sarah Stewart will be received as catechumens on Sunday, November 19, rather than Sunday, November 5.

- CONGRATULATIONS:

We congratulate Abbess Susanna and the Sisters of the Kazan Skete on the celebration of the Monastery Feast Day (Kazan Icon of the Theotokos) Saturday, November 4. Many Years to them.

- BAZAAR:

Saints Peter and Paul Russian Orthodox Church, on Stony Point Road, will hold its Pre-Christmas Bazaar on Saturday and Sunday, Nov. 11/12.

- FIFTH ANNUAL FAMILIES TO FAMILIES THANKSGIVING DINNER:

Help provide Thanksgiving dinner for 100 Sonoma County families living in poverty. \$50.00 provides for a full Thanksgiving Dinner Food Box. If you, or your family, are not able to sponsor a full box, please consider sharing a box with other church members! In an effort to make this charity effort efficient we will be accepting monetary donations only (checks can be made out to St. Seraphim Church/charity). Help will be needed in putting together individual boxes (times to be announced). This effort is extremely appreciated and impactful. ***If you have any questions please contact*** Amy Ramirez Margitich at fosasquatch@gmail.com or Serge Anderson at s.anderson4990@sbcglobal.net.

- PARISH NEED:

The area around the solar panels needs to be mowed, and the panels washed. See Fr. Lawrence for more info.

- THANKSGIVING DAY:

The best way to begin Thanksgiving Day is with the Divine Liturgy (in the Protection Church), 9:30 AM. We will conclude with an excerpt of the Akathist “Glory to God for All Things.”

- FEAST OF ST. MICHAEL AND THE ARCHANGELS:

Great Vespers for the Feast of the Holy Archangels will be served on Tuesday evening at 6 PM, and the Divine Liturgy on Wednesday at 9 AM, in St. Seraphim Church. We will be praying for all those named after the Holy Angels and Archangels.

- SYNAXIS OF THE ARCHANGEL MICHAEL AND THE OTHER BODILESS POWERS:

Father Stephen Freeman, in his book *Everywhere Present* presents an image of a two-story universe as an analogy to understand the secular mindset. In this analogy, he discusses the two floors: “...we live on the first floor while (our metaphor would have it) God lives on the second floor. The great unspoken fear for all on the first floor is that no one actually lives on the second floor.” (<https://blogs.ancientfaith.com/glory2godforallthings/christianity-in-a-one-storey-universe/>) In this model, the mystical is separated from the “everyday.” We see this in the popular rendition of the separation of church and state, and in the separation in discussion of “spiritual” things vs. everyday things. This way of thinking is wholly antithetical to the Christian life. For one, it denies the power of the Incarnation. Christ enters into creation, into humanity, to redeem not just man but the whole world. We experience this in the grace of God every day and in moments of special grace and gifts as well. We pray to a saint to find a lost item, to our Guardian Angel for protection and to give us strength. We give thanks, as well. Occasionally, in safe environments, we share our stories of intervention with one another. However, people feel vulnerable and worry about others’ reactions. “Apparently if you live in a two-story universe and you tell about an encounter with a second-floor creature, some people are afraid of the consequences. Thus we have the strange phenomenon of living in a one-story universe where God is everywhere present,

where the holy angels surround us moment by moment, and at the same time, we have a great conspiracy of silence not to tell anyone about how things really are. Secularism is just one large myth.” (*Father Stephen*) The OCA website has a wonderful reading on the history of the *Synaxis of Archangel Michael and the other Bodiless Powers*, including the hierarchy of the heavenly host and the titles of the nine higher angels. There is a grandeur of the unseen world represented in this hierarchy, like looking through a telescope and finding the depth and height and splendor of a star viewed through magnification. An entire architecture of orders and structure is there revealed and also the call to prayer, to humility, to step again and again out of the two-story universe and into the universe where God is everywhere present. The hymnography surrounding the liturgical hymns of the *Feast of the Synaxis of the Archangel Michael* is full of triumphal language, light, and glory. Archangel Michael’s name means “like unto God” — he is an image of God’s glory, light and strength. As we listen to these hymns at the Vespers celebration on November 7, let us treasure them and take in their words that as we leave through the church doors into the world, we will not forget that these powers are everywhere present, and look eagerly to the Church to find her faithful and humbly crying out for aid. —*Garret Paul Hamner*

PRAYER TO THE GUARDIAN ANGEL

O Holy Angel, attendant of my wretched soul and of mine afflicted life, forsake me not, a sinner, neither depart from me for mine incontinency. Give no place to the evil demon to subdue me with the oppression of this mortal body; but take me by my wretched and outstretched hand, and lead me in the way of salvation. Yea, O holy Angel of God, the guardian and protector of my hapless soul and body, forgive me all things whatsoever wherewith I have troubled thee, all the days of my life, and if I have sinned in anything this day. Shelter me in this present night, and keep me from every affront of the enemy, lest I anger God by any sin; and intercede with the Lord in my behalf, that He might strengthen me in the fear of Him, and make me a worthy servant of His goodness. Amen.

• SECOND PRESENTATION ON THE OLD RITUALISTS:

Last Wednesday evening, Fr. Edward Henderson, rector of St. John the Baptist Orthodox Church in Berkeley (OCA), gave an engaging, informative and stimulating talk on the history of the Orthodox Church in Russia leading up to the 16th century schism involving what we call the “Old Ritualists.” His remarks and the history he covered are extremely relevant. He will give the second lecture on this topic Wednesday, November 8, after Vespers, at about 6:30 PM or so. We have a potluck during the talk, so bring a dish to share. I was disappointed at how few people attended the talk last week. These Wednesday evening talks—on diverse and interesting topics—are opportunities to deepen our understanding of the faith, our history and theology, and I encourage all of us to attend these mini-retreats. —*Fr. Lawrence*

• FAITHFUL TO CHRIST:

There is a dynamic relationship between obeying Jesus and righteousness: “Do you not know that when you present yourselves to someone as slaves for obedience, you are slaves of the one whom you obey, either of sin resulting in death, or of obedience resulting in righteousness?” (6:16) That faith in Jesus entails our behavior was clear to Felix ([see Acts 24], who “sent for Paul and heard him speak about faith in Christ Jesus. But as he was discussing righteousness, self-control and the judgment to come, Felix became frightened and said, ‘Go away for the present, and when I find time I will summon you.’” (Acts 24:24-25) Felix did not fear Paul’s theology of justification, but its *moral implications*. Formed by a culture with a strong “no-one-can-tell-me-what-to-do” attitude, some prefer motivational prods like “what would Jesus do?” rather than “what did Jesus command?” But Paul’s “obedience of the Gentiles” flows directly from the Gospel’s Great Commission: “Go therefore, and make disciples of all the nations, baptizing them... teaching them to observe all that I commanded you...” Why this obedience? Because “all authority has been given to me in heaven and on earth.” He is the World’s Boss, or in Old English, *Lord*. “Jesus is Lord” has lost its meaning today. Perhaps the Epistle of James wasn’t the need of the hour in the 16th century. Might it not be a neglected Epistle we most need today? Or at least read it with Paul, who agrees with James: “For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand so that we would walk in them.” (2:11) —*James Kushiner, Fellowship of St. James*

• WORK PARTY AT HOLY ASSUMPTION MONASTERY, CALISTOGA:

The Orthodox Church of the Redeemer in Los Altos is organizing a work party on Saturday, November 25, at the Monastery in Calistoga. Fr Deacon John Dibs, from the Redeemer parish, sent me an invitation for this work party, which coincides with the olive harvest at the monastery. The schedule is as follows:

- 9 to 11 AM: Morning work shift (open to volunteers)
- 11 AM to 1 PM: Mid-day service, lunch, and a talk by Abbess Melania (for all pilgrims)
- 1 to 3 PM: Afternoon work shift
- 5 PM: Vigil for those who wish to stay

Bring gloves and rakes. Lunch will be provided by the Monastery Sisterhood. You can optionally bring a dish to share. Contact: To sign up, call the monastery at 707-942-6244.

• HEALING OF BODY AND SOUL—THE WORK OF THE UNMERCENARY PHYSICIANS:

...in the early period of Christianity, Christ was thought of as the supreme physician, not just of souls but of bodies too. This concern of Christ's, and then of his apostles, for the sick and infirm was surprising at a time when the dominant philosophies and religions tended rather to be concerned with those in good health, attaching importance to the salvation of the soul alone. Christ, however, expressing God's love for mankind, shows that he has come to save man as a whole, both soul and body, and not only in this life, in which he invites us to experience in both body and soul the first fruits of the divine blessings, but also after death in the next world where, after raising our body and making incorruptible, he intends us to enjoy these blessings in all their fullness with our whole being. In other words, with our whole spirit, our whole soul, and our whole body for all eternity. The bodily healings performed by Christ are themselves most often signs and symbols of the healing he has come to bring to our whole being, and in the first place, of our spiritual healing. Here once again we see that the human body must not be understood as being simply one constituent part of human nature—admittedly, inseparable from the other two (soul and spirit—but also as a dimension of the person, something that gives expression to the total person and reflects it in its entirety. Thus, just as to harm the body is to harm the whole person, even so to tend to and heal the body is to take care of the whole person. —Jean Claude Larchet, "Theology of the Body"

Sunday, November 5, 2017

Pan-Orthodox Vespers 4:30 pm
Reception 5:30 pm • Dinner & Entertainment 6:30 pm

Resurrection Greek Orthodox Church
20104 Center Street • Castro Valley, CA 94546

~ FEATURED GUESTS ~

Mark Stavropoulos
IOCC Chairman of the Board

Constantine M. Triantafilou
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at \$65 per person are available at:

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Questions? Contact the church office at office@coresurrection.org