November 3, 2019

21st Sunday after Pentecost
The Holy Martyrs Acepsimus, bishop; Joseph, priest; and Aithalas, deacon;
Commemoration of the Dedication of the Church of the Holy Great Martyr George in Lydda, wherein his precious body was placed
November 3, 2019

Schedule of services for the week of November 4 - November 10

We welcome our Father and Bishop, John!

It is a blessing to have Bishop John with us today to ordain to the diaconate our beloved subdeacon Jonathan Deane. Please join us in the church for a festive luncheon to honor Bishop John’s visit and Deacon Jonathan’s ordination.

God grant them many blessed years!

We welcome all visitors and guests.

Please join us in our hall for refreshments and fellowship after the Divine Liturgy!

St. Nectarios of Aegina

We have within us deeply rooted weaknesses, passions, and defects. This cannot all be cut out with one sharp motion, but patience, persistence, care and attention. The path leading to perfection is long. Pray to God so that he will strengthen you. Patiently accept your falls and, having stood up, immediately run to God, not remaining in that place where you have fallen. Do not despair if you keep falling into your old sins. Many of them are strong because they have received the force of habit. Only with the passage of time and with fervor will they be conquered. Don’t let anything deprive you of hope.

DON’T LET ANYTHING DEPRIVE YOU OF HOPE

God With Us ONLINE Upcoming Programs

Live webinars, free of charge.

Register at EasternCatholic.org/events

UNLOCKING THE MYSTERY: An introduction to Eastern Christian Bible Study by Joshua Mangels
Wednesdays, November 6 & 13 @ 5:00-6:00 pm PST

THE GIFT OF GOD: Preparing for the Feast of the Nativity by Fr. David Anderson
Wednesday, December 16 @ 5:00-6:00 pm PST

BAPTIZED INTO CHRIST: The Mystery of Initiation & Identity of the People of God by Fr. Sabastian Carnazzo
Wednesdays January 8, 15, & 22 @ 5:00-6:00 pm PST
The feast of the Archangel Michael and the holy Angels indicates to us the significant role the Angels play in our salvation. This feast also reminds us of our duties towards the Angels, especially toward our Guardian Angel. Throughout our entire life, at every moment and in every place our guardian angel watches over us, protects us, inspires us with good thoughts, warns us against sin, and intercedes for us before God.

Our Guardian Angel is our guide to heaven, our helper against temptation, our companion at the hour of death. He is the constant witness of our thoughts, our words, and our deeds. Only in heaven will we one day see how much we owe to our Guardian Angel. From this comes our duty to venerate the holy Angels, to praise them, and to thank them every day for their assistance and protection. “To glorify the Angels is our obligation,” we read in a sermon ascribed to St. John Chrysostom on the Synaxis of Archangels, “for they glorify the Creator, reveal his love and mercy toward man.”

Let us entrust our children to their Guardian Angels from the time they are in the cradle; let us teach our children to love their angels and pray to them every day. Church history records numerous instances in which the Guardian Angel miraculously protected children who were in danger. “The Angels are given to us,” says the servant of God Andrew Sheptytsky, “for Guardians and Protectors throughout our whole life; therefore, it goes without saying that the daily protection of our Guardian Angels should lead each and every one of us to sincerely venerate and thank our Guardian Angels.” (On the Veneration of Saints, 1941)

Devotion to our own Guardian Angel is pleasing to him, not only when we venerate and pray to him, but above all, when we imitate him. He gives us a beautiful example of holiness. He teaches us by his example how to love God, how to serve him and glorify him. Therefore let us strive to love God as our Angel loves him, with greater fervor, and zealously carry out God’s will, as he does and as do all the other Angels in heaven.
The diaconate has been a little understood ministry, in fact, often a misunderstood ministry. Although it is one of three ordained orders, most lay people have little or no contact with a deacon, no idea of the history of the diaconate or what it entails today. We hope to clarify some of the questions about deacons below.

Isn’t being a deacon just a stepping-stone to the priesthood?
No, a deacon doesn’t have to become a priest. In fact, deacons comprise a complete and distinct order of ordained ministry within the three expressions of ordained priesthood: the diaconate (i.e. deacons), the presbyterate (i.e. priests) and the episcopacy (i.e. bishops). While deacons may, and now often do, pass through to other orders (i.e. to the presbyterate and episcopacy), most deacons originally served Christ within the life of the Church as deacons the rest of their lives. Do not accept mistaken, common stereotypes of the deacon as “an apprentice priest,” a “liturgical decoration (or functionary)” or even worse yet, “a super-acolyte!” Over the years, misconceptions have developed regarding appreciation of the diaconate, partly because it has been used in the past as a “stepping-stone to the priesthood” in an imbalanced manner. It is hoped the resources made available through this website describe a more healthy and correct vision of the diaconate as a “full” or “complete and distinct order” within the ordained ministry of the Orthodox Church. This is the ministry through the activity of the Holy Spirit that brings forth in a special way, the ministry of “Christ, the one who serves.”

What would a deacon do in my parish today?
In keeping with the diaconate’s tradition of the past, deacons may serve in many capacities as circumstances, needs and talents allow: assisting their bishop, assisting with liturgical worship, music and church order, teaching, preaching, pastoral care, philanthropy, theological education, spiritual direction, pastoral counseling, administration, monastic life, hospital, nursing home, and hospice chaplaincies, prison ministry, facilitating ministries to shut-ins,orphans, the poor and/or destitute (including being available to bring Holy Communion to these just mentioned groups of people), etc.

Do not expect the deacons’ ministry to be exactly the same from one pastoral context to the next, even within the same diocese. Deacons traditionally and in a special way are ambassadors of their bishop. Through the course of history, deacons in particular, have served in many, many ways. Today as always, it is the bishop who delineates the limits and responsibilities assigned to their deacons based upon specific pastoral needs and opportunities, spiritual strengths, pastoral
abilities and theological training required of the deacon serving under his authority, in fact, as an emissary, on his behalf. As with every other domain of Christian ministry, deacons are called to serve only within their assigned responsibilities and within the limits of the specific charism of their ordination, as well as their personal formation, training and abilities, nothing more nothing less. While any Christian, lay or ordained, of course, may be called to any one or more of these above-mentioned ministries, persons who are called to serve as deacons within these and other ministries, do so as servants who are called to bring forth “Christ, the one who serves.”

Why don’t we have many deacons serving in our parishes?
The diaconate has not been serving at its full potential for centuries, so many people neither know deacons nor the invaluable service they can give the community. This has been the situation for so long that, until recently, a man did not normally aspire to be a deacon, only a priest or bishop. The “Golden Age” for male deacons was before the First Ecumenical Council in 325, and for women the fourth through seventh centuries. The end of the Golden Age for male deacons began with a canon written at the First Ecumenical Council in 325. The text of Canon 18 illustrates the growing tension among deacons, priests and bishops: “. . . let deacons remain within their proper place,” a symptom of growing clericalism in the church. John Chryssavgis in Remembering and Reclaiming Diakonia explains that this canon “. . . marks both the historical climax of diaconal development and the commencement of a decline in the diaconal order.” Other local and ecumenical councils promulgated rules and regulations regarding deacons throughout the centuries. The reasons for the decline of women deacons include the rise of infant baptism (in the early church women deacons assisted with the educating and baptizing of adult women) and other issues addressed under “Frequently Asked Questions — Were women deacons banned in the Orthodox Church?”

Gradually the scope of the ministry of the diaconate narrowed, with more emphasis on the liturgical role for men at the expense of more diverse responsibilities, perhaps a consequence of incorrect assumptions related to the deacon’s ministry in worship as being more “cultic” and a “superfluous decoration.” Despite these developments, many deacons throughout the centuries gave invaluable service to the church and community in many areas, including: education, pastoral care and counseling, chaplaincy ministries, writing, assisting the poor, founding monastic communities, spiritual guidance, preaching, administration, philanthropy, ecumenical witness, missions and social service. They can do the same today, and the proliferation of diaconal training programs at various Orthodox theological schools is encouraging. Our priests and communities need their help, and their call is special. While any Christian, lay or ordained, of course, may be called to any one or more of these above-mentioned ministries, persons who are called to serve as deacons within these and other ministries, do so as servants to bring forth “Christ, the one who serves.”

What do I call a deacon?
It is correct to refer to him as “Father” or when introduced as “the Reverend Father Deacon” (so as to avoid confusion to which order of ministry he is ordained). The appellation “Father” in the Orthodox
tradition acknowledges with respect the spiritual responsibilities of the person addressed. Do not call a deacon “deacon” as the normal manner of address (even if this is the usual custom in western Christian circles today), as the deacon is called to share in interpersonally intimate, loving, pastoral care corresponding in relationship to their spiritual responsibilities on behalf of the faithful. We are aware of the ancient custom of calling non-ordained schema monks as “Father” as a way of acknowledging this kind of respect for them. While referring to the deacon as “Deacon [name]” is not incorrect, this is not unlike referring to the ordained presbyter as “priest [name]” or the hierarch as “bishop [name].” None of these appellations are incorrect; nevertheless using these expressions as the normal ways of addressing these ordained ministers of the church, tends to be too casual and familiar (hence, disrespectful). Similarly, honoring the living history of the church and bearing in mind the witness and intercession of the many female saints who were also deacons, whenever God calls deaconesses to be ordained to serve within the life of Orthodox communities, in like manner, they would be addressed as: “Mother” or perhaps more formally introduced as “Reverend Mother Deacon.”

How are the deacon’s vestments different from a priest’s?

The most distinctive vestments of the deacon are the orarion (a narrow stole) and the epimanik(i) (detachable cuffs for the wrists). According to John Chryssavgis in Remembering and Reclaiming Diakonia, the orarion is “often embroidered and covered either with the word Agios (the Holy One) or with crosses. It is fixed on the left shoulder and rests there, passing under the right arm and hanging down in the front as well as the back. The deacon lifts the orarion to the height of the face as he calls the congregation to prayer, leading the faithful through the intonation of various petitions. Immediately before Holy Communion, the deacon changes the position of the oriarion , crossing it in the front and back as a symbol of the seraphim covering their face in the presence of the Holy One. [Thus the oriarion is sometimes referred to as the wings of angels.] The functional reason for this particular change during the Eucharist is the preparation of the deacon in a practical manner to divide and distribute the Body and Blood of Christ. . . . The epimanik(i) are . . . worn over and cover the normal clerical dress. The cuffs further facilitate the movement of the hands during the Divine Liturgy; indeed, they are only worn in the Divine Liturgy and on Holy Friday, when the deacons handle the Body of Christ. Each of the cuffs bears an embroidered cross.” The orarion and the epimanik(i) are worn over the stikharion, the long garment worn by all the orders which symbolizes the grace of baptism conferred upon all baptized Christians, except the deacon’s has shorter sleeves than that of the bishop and priest.
Pro-Life Training

Friday, November 8, 6-9 PM
in the Church Hall.

Does talking about abortion always leave you mad, frustrated, or ruminating over what you’ve said?

If so, this training is for you. Talking about abortion doesn’t have to be so hard. There’s a method of dialogue that Trent and Laura Horn are trained to teach, and you’re invited to learn. If you want to start feeling confident talking about this issue with anyone, come and learn. Get your questions answered, learn to cool down and ask the right questions, and discover how Trent stays so calm on the air while talking about such a difficult issue.

Please pre-register at:
https://holyangels-pro-life.eventbrite.com

Because of the mature subject matter, please only babies in arms or children / teens old enough to understand the subject of abortion.

ON JUDGING OTHERS

From “Unseen Warfare” by Saint Theophan the Recluse

Since the enemy watches you constantly, waiting for an opportunity to sow evil in you, be doubly watchful over yourself, lest you fall in the nets spread for you.

As soon as he shows you some fault in your neighbor, hasten to repel this thought, lest it take root in you and grow. Cast it out, so that no trace is left in you, and replace it by the thought of the good qualities you know your neighbor to possess, or of those people generally should have. If you still feel the impulse to pass judgment, add to this the truth, that you are given no authority for this and that the moment you assume this authority you thereby make yourself worthy of judgment and condemnation, not before powerless men, but before God, the all-powerful Judge of all. This reversal of thoughts is the strongest means, not only for repelling accidental critical thoughts, but also for completely freeing yourself of this Vice...

Even if a person’s sin is not only obvious, but very grievous and comes from a hardened and unrepentant heart, do not condemn him, but raise your eyes to the wondrous and incomprehensible judgments of God; then you will see that many people, formerly full of iniquity, later repented and reached a high degree of sanctity, and that, on the other hand, others, who were on a high level of perfection, fell into a deep abyss. Take care, lest you also suffer this calamity through judging others.

A PRAYER FOR ONE WHO IS ILL

O holy Father, heavenly Physician of our souls and bodies, who hast sent Thine Only-begotten Son our Lord Jesus Christ to heal all our ailments and deliver us from death: do Thou visit and heal Thy servant _____, granting him (her) release from pain and restoration to health and vigor, that he (she) may give thanks unto Thee and bless Thy holy Name, of the Father, and of the Son, and of the Holy Spirit: now and ever, and unto the ages of ages. Amen.
Bless, O Lord, the worship and Stewardship of your faithful servants:
October 27 – attendance: 76; Adult Tithes: $1580.00; Candles: $226.51; Priests’ Insurance: $175.00 Loose change: $241.00; Non-parishioner donations: $222.00; Reimbursement from Eparchy: $64.00; Total: $2508.51

Vocation Icon: This week (November 3): Espedal Family
Next week (November 10): Bankston Family
Please sign up in the narthex to host the vocation icon.

All those requesting Holy Mysteries must be parishioners for at least six months.

Mysteries of Initiation: Requires Pre-Baptismal instruction. The Mysteries of Initiation are celebrated on Saturdays or Sundays within the Divine Liturgy. At least one sponsor must be a Catholic and the other a practicing Christian. Both sponsors must present documentation that they are in good standing with their church.

Mystery of Crowning: Requires Pre-Marriage instruction. Consult Fr. James at least six months prior to making wedding plans. Marriages cannot be celebrated during the fasting seasons of the Church.

Funerals: Contact Fr. James.

Liturgy, Panachyda and Eternal Lamp Intentions: Schedule with Fr. James. It is “holy and wholesome thought to pray for the dead” (2 Maccabees 12:46) especially on the 9th and 40th days, and on the anniversary of their falling asleep in the Lord.

Holy Mystery of Confession: First Wednesday of the month from 7PM - 8PM. Also available before all services or by appointment. Confessions end 15 minutes prior to services.

Sick calls / Holy Anointing / Hospital Visits: Requested by parishioner, friend, or family.

Please submit all Bulletin announcements to Fr. James for approval by Wednesday of each week.

Last Sunday’s bulletin is available in the Narthex or on our website.

Office Hours: Tuesday, Wednesday, Friday from 10:AM - 5PM. Please call ahead to make sure Fr. James is on-site. Call anytime in case of an emergency.