

NATIVITY FAST 2018

A Spiritual Retreat & A Reader's Workshop

Saturday, November 17th

All Saints Church, 205 Scarborough St, Hartford, CT

Track I – Clergy & Laity Retreat

“The Little Hours of Prayer: An Invitation to Rest & Recharge!”

9:00am – Registration & Coffee/Refreshments

9:30am – Welcome & 1st Hour of Prayer

9:45am – **Talk I: The Daily Hours – An Invitation to Rest**

10:45am – 3rd & 6th Hour of Prayer

11:00pm – **Talk II: The Daily Hours – A New Perspective on Life**

12 Noon – 9th Hour, Lenten Lunch & Dismissal

Track II – Tonsured & Lay Reader's Workshop

1:30pm – Registration & Refreshments

2:00pm – **Reader's Workshop # 1 – Building Competence**

3:00pm – Break w/ Refreshments

3:15pm – **Reader's Workshop # 2 – Building Confidence**

4:30pm – Great Vespers

5:00pm – Individual Coaching & Practical Exercises

5:45pm – Lenten Supper

Registration Information

\$25 for Track 1 (includes Lunch) || **\$25 for Track 2** (includes Supper)

\$40 for Retreat + Workshop (20% off!)

Register online (w/ Paypal) at: <https://allsaintshartford.org/adventretreat.html>

Or

RSVP by 10 November: FrJames@AllSaintsHartford.org & Send Check or Cash to
All Saints Church, ATTN: Retreat, 205 Scarborough St, Hartford, CT 06105



St. Alexis of Wilkes-Barre Church

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Services Schedule

Please see our [online calendar](#) for dates and times of Feast Day services.

Bulletin for Sunday, November 04, 2018

Welcome



Jesus Christ taught us to love and serve all people, regardless of their ethnicity or nationality. To understand that, we need to look no further than to the Parable of the Good Samaritan (Luke 10:25-37). Every time we celebrate the Divine Liturgy, it is offered "on behalf of all, and for all." As Orthodox Christians

we stand against racism and bigotry. All human beings share one common identity as children of God.

"There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatian 3:28)

Weekly Services

Tuesdays at 8:30a - Daily Matins
Wednesdays at 6:00p - Daily Vespers (The Church is open at 4:30p for "Open Doors" - confession, meditation and reflection).
Thursday at 8:30a - Daily Matins
Saturday at 5:30p - Great Vespers
Sunday at 9:30a - Divine Liturgy

Members of our Parish Council are:

Susan Hayes - Council President
Susan Egan - Council Treasurer
Greg Jankura - Member at Large
Glenn PenkoffLedbeck - Council Secretary
James Peptone - Council Vice President
Vincent Melesko - Member at Large

Pastoral Care - General Information

- *Emergency Sick Calls* can be made at any time. Please call Fr Steven at (860) 866-5802, when a family member is admitted to the hospital.
- *Anointing in Sickness:* The Sacrament of Unction is available in Church, the hospital, or your home, for anyone who is sick and suffering, however severe. *Marrriages and Baptisms* require early planning, scheduling and selections of sponsors (crown bearers or godparents). See Father before booking dates and reception halls!
- *Funerals* are celebrated for practicing Orthodox Christians. Please see Father for details. The Church opposes cremation; we cannot celebrate funerals for cremations.

PenkoffLedbeck (or myself) this week so that they can be copied and presented to the parish by next Sunday. Anyone who wishes to put forth a resolution for the parish to consider should also present them, in writing, to a council member so that they too may be copied and provided to the parish next Sunday. If you are interested in serving on the council, or representing the parish at the Diocesan Assembly, please let a member of the nomination's committee (or a council member) know as soon as possible.

- Wednesday, Nov 21st, is the Feast of the Entrance of the Theotokos. This year, because (in part) of it's proximity to Thanksgiving, I am planning on celebrating Liturgy at 6:30a. If you are able to attend, I am also planning on following Liturgy with breakfast at the Coffee Break". Please let me know if you would like to join me.
- The Annual Parish Meeting will be held on Sunday, Nov 18th, following Liturgy. All members of the parish community are expected to attend. Any one who has a report to submit, should have to Glenn

Announcements

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October 30, 2018
10/028

To the Clergy, Monastics and Faithful of the Orthodox Church in America,

On Saturday, October 27, 2018, as congregants at the Tree of Life Synagogue in Pittsburgh were observing the Jewish Sabbath, a man of violence entered into their midst and murdered eleven men and women at worship. Before finishing his acts of horror, he wounded several others, including four brave police officers who had rushed to the scene. Reports indicate that this man had the sole intention of killing members of the Jewish community, and that he shouted "all Jews must be killed" while he committed this atrocity. The Orthodox Church in America grieves with the families of the murdered. We pray fervently to God for the healing of the wounded, and consolation for all who are affected.

The perpetrator of this barbarous crime sought to falsely justify his actions with a particular hatred for a Jewish organization that gives support to refugees and immigrants of diverse nationalities, races, and religions, thus fulfilling the command of God himself who said to the people of Israel through the Prophet Moses, "The stranger who sojourns with you shall be to you as the native among you, and you shall love him as yourself; for you were strangers in the land of Egypt (Leviticus 19:34)." Orthodox Christians have received this same teaching in the parable of the Good Samaritan,, in which our Lord teaches us that the "neighbor" we are enjoined by God to love is hidden in the "other," who is a human being of a different nationality, race, or religion.

We abhor and condemn this wicked deed, and reject its false justification. Instead, we offer the hope that can be found in God alone. In Him, we are free from the assault of attitudes and ideologies of prejudice and hatred, fear and anxiety about those who are indeed our neighbors. As we stagger under the impact of the murders in the Pittsburgh synagogue, and as we walk alongside the Jewish citizens of our nations while sharing their grief and their anxiety, we must turn to God, the source of mercy, consolation, and hope. May the grace and mercy of our Lord Jesus Christ comfort the victims and their families, strengthen the first responders, and bring peace and healing to our communities.

With love in Christ,

+ Tikhon
Archbishop of Washington
Metropolitan of All America and Canada

daughter is dead and gone. It is one thing to heal the sick, but quite another to believe that someone can raise the dead. But probably with a great deal of fear and all kinds of doubts going through his head, Jairus believes. He trusts as best he can. And through his faith, the Lord works a great miracle.

People are different. We have distinct personalities, occupations, interests, and spiritual strengths and weaknesses. But we can all have faith. When we open the wounds and sorrows of our lives to Christ as best we can, He will hear us. And He will respond in the way that is best for our salvation, for our growth in holiness. No two people have exactly the same journey to the Kingdom. No two people pray, fast, give alms, forgive, and serve in precisely the same way. Jairus and the woman with the flow of blood were very different people who approached Christ differently. But the one constant factor is the mercy of our Lord, which extends to all who call upon Him from their hearts with humble trust.

If you are prepared to receive Communion today, I urge you to approach the chalice with "the fear of God and faith and love." For we do not simply touch the hem of Christ's clothing in the Eucharist or ask him to heal our sick child. We do far more, for we eat His flesh and drink His blood. We commune in the most intimate way possible with the One Who has conquered sin and death. And we do so praying that Jesus Christ will heal the deepest wounds of our souls and make us participants in the eternal life of the Kingdom. We receive Communion by name, as unique individuals whose only hope is in our Lord. Jairus and the woman came to Him in faith as best

they could. We should do the same.

<http://easternchristianinsights.blogspot.com/20and-bleeding-woman-homily-for.html>

The Nativity (or Apostle Philip's Fast) begins on Thursday, Nov 15th. As this is one of the Church's four primary fasting seasons, you are encouraged to devote more time to your prayer life (both private and corporate), almsgiving, and, of course, fasting. We enter in to this Fast as a community, and we ought to fast as a community as well. We do so, not only to receive support, but to encourage one another as well. General Confession will be offered on Wednesday, Nov 7th at 6pm. This does NOT and should NOT replace your individual confession. Beginning Wed, Nov 28th, I begin a series of Nativity Reflections, which will be held on each subsequent Wednesday until the conclusion of the Fast.

Saints and Feasts



November 04

Joannicius the Great

Saint Joannicius was born in Bithynia about the year 740. His father was named Myritrikes and his mother Anastaso. When he had reached maturity, he excelled in soldiery and was counted worthy of royal honours for his bravery. He had been brought up an iconoclast, but while yet a soldier, he was converted to Orthodoxy by a certain holy elder. He later forsook all things and departed for Mount Olympus, where he spent the remainder of his life

in asceticism. Becoming great in virtue, he reposed in the Lord in the year 834, having lived some ninety-four years. To this Saint is ascribed the brief prayer, "My hope is the Father"



November 04

The Holy Hieromartyrs Nicander, Bishop of Myra, and Hermias the Presbyter

The holy Martyrs Nikandros and Hermias were ordained by the holy Apostle Titus. When they had drawn many to the Faith of Christ, they were accused to Libanios, the Count of the city of Myra, where, after suffering many torments, they were enclosed in a tomb alive, and thus surrendered their spirits into the hands of God.

Lives of the Saints

Synaxis of the Archangel Michael and the Other Bodiless Powers

Commemorated on [November 8](#)

We may feel cut off from the Lord and separated from family and friends.

If that's the case, we should follow this woman's example of touching the hem of His garment, of reaching out to Christ for mercy, healing, strength, and forgiveness as best we can. He will not embarrass us or send us away. Instead, He will respond graciously, as He always did to humble, sincere people who came to Him with faith, love, and repentance.

We won't make Him unclean, instead, He will make us His beloved sons and daughters. Jairus approached Jesus Christ differently, openly asking Him to heal his dying daughter. But his faith is then put to a very hard test. For the girl dies, but the Lord says that she is only sleeping. Everyone ridicules the Savior for this. But Jairus somehow believed the astonishing word of the Lord: "Do not be afraid; only believe, and she will be made well."

Can you imagine how hard it must have been for Jairus and his wife to hear this news and to believe in the Lord's promise? Their daughter had just died and the mourning had begun. It was time to start getting ready for the funeral, and here was Christ saying that the girl would soon be alive again. Their faith was put to the test, but they did believe. And the Lord did as He said: He gave them back their daughter alive and healthy.

This healing was not as simple as Jairus had hoped. He was probably used to getting what he wanted. Surely if anyone deserved the help of the Messiah, it was an upstanding leader of the synagogue. But just as Abraham's faith was tested by the command to sacrifice Isaac, his faith is tested when—to all appearances—

hope, and enough courage to do that. And when she did, she was healed. She had not made Him unclean; instead, He had made her well. But she was scared to death when Jesus Christ asked, "Who touched me?" She knelt down before the Lord in humility, and trembling with fear, confessed to Him-- and to the rest of the crowd—that she was the one. Yes, she said out loud why she had touched Him and how she was healed immediately.

And then the Lord said, "Daughter, be of good cheer; your faith has made you well. Go in peace." This story shows the tremendous mercy of our Lord. This woman had not said a word to Christ and had not even identified herself to Him. She didn't ask Him to make a decision to help her. She was probably too afraid and humble to do those things. But she did what she could, reaching out to Christ in faith. The Son of God knew who had touched Him, of course, but asked who it was in order to give her an opportunity to confess her faith, to make clear to herself and to those in the crowd that our Lord's healing mercy extended even to her, that His mercy overcomes all the uncleanness and misery of those who come to Him in humble repentance.

At different times in our lives, we will all identify this woman. Perhaps we have a long-term struggle, a weakness or cross that we have borne for years. Perhaps we wrestle with some deep embarrassment or humiliation in our lives that we are afraid to acknowledge even to God, let alone other people. Maybe we have done or suffered something that makes us feel unclean or unworthy in our relationship. Maybe we can't find the words to express our pain even to God in prayer, much less to others.

The Highest Hierarchy includes: the Seraphim, Cherubim and Thrones.

The six-winged SERAPHIM (Flaming, Fiery) (Is 6:12) stand closest of all to the Most Holy Trinity. They blaze with love for God and kindle such love in others.

The many-eyed CHERUBIM (outpouring of wisdom, enlightenment) (Gen 3:24) stand before the Lord after the Seraphim. They are radiant with the light of knowledge of God, and knowledge of the mysteries of God. Through them wisdom is poured forth, and people's minds are enlightened so they may know God and behold His glory.

The THRONES (Col 1:16) stand after the Cherubim, mysteriously and incomprehensibly bearing God through the grace given them for their service. They are ministers of God's justice, giving to tribunals, kings, etc. the capacity for righteous judgment.

The Middle Angelic Hierarchy consists of three Ranks: Dominions, Powers, and Authorities:

DOMINIONS (Col 1:16) hold dominion over the angels subject to them. They instruct the earthly authorities, established by God,



Troparion & Kontakion

The Synaxis of the Chief of the Heavenly Hosts, Archangel Michael and the Other Heavenly Bodiless Powers: Archangels Gabriel, Raphael, Uriel, Selaphiel, Jehudiel, Barachiel, and Jeremiel was established at the beginning of the fourth century at the Council of Laodicea, which met several years before the First Ecumenical Council. The 35th Canon of the Council of Laodicea condemned and denounced as heretical the worship of angels as gods and rulers of the world, but affirmed their proper veneration.

A Feastday was established in November, the ninth month after March (with which the year began in ancient times) since there are Nine Ranks of Angels. The eighth day of the month was chosen for the Synaxis of all the Bodiless Powers of Heaven since the Day of the Dread Last Judgment is called the Eighth Day by the holy Fathers. After the end of this age (characterized by its seven days of Creation) will come the Eighth Day, and then "the Son of Man shall come in His Glory and all the holy Angels with Him" (Mt. 25:31).

The Angelic Ranks are divided into three Hierarchies: highest, middle, and lowest.

There are a great many mysteries in nature which my mind cannot grasp, although they have concrete forms, yet they exist, with their mysteries. So also, is this Sacrament of the life-giving Body and Blood, it is a mystery for me, how the bread and wine are made into the Body and Blood of the Lord Himself - but the mystery of the Body and Blood really exists, although it is incomprehensible to me.

St. John of Kronstadt

My Life in Christ, Part 1; Holy Trinity Monastery, pg. 13, 19th century

Reflection



Jairus and the Bleeding Woman: Homily for the 21st Sunday After Pentecost in the Orthodox Church

Luke 8:41-56
Sometimes we think that everyone has to

approach God in exactly the same way. After all, we are Orthodox Christians. The Divine Liturgy and other services are set; they don't change and are celebrated in by the Orthodox around the world. Our beliefs were defined through ancient councils. Our spiritual practices have been passed down over the centuries by countless generations. The Holy Spirit has preserved our church in a

unity that is unique among Christians. But that unity doesn't mean complete uniformity in the sense that we all must or should do exactly the same thing. We are all distinct, free persons; and it's as such that we will find God's blessing and salvation in our lives.

We read in today's gospel passage about two very different people who approached Jesus Christ in different ways. One was Jairus, a ruler of the synagogue. He was an upstanding man in the Jewish community. His position indicates that he had a good reputation and was thought to be a righteous man. The other person was very different. She was a woman who had been bleeding for twelve years, and had spent all her money on treatments that did not work. Not only was she now poor, she was also considered unclean because of the flow of blood. She was isolated: anyone who had physical contact with her would also become unclean. She could not even enter the Temple or have a normal social life. She had been treated for twelve years as though she was cut off from God and everyone else. Jairus sought out the Lord and asked Him to heal his daughter, who was dying. But the woman—whose name we do not know—could not bring herself to do even that. She knew her place: a poor, isolated, unclean woman not worthy of the attention of the Messiah. She couldn't ask Him to lay hands on her for healing, for that would make Him unclean also. She was surely embarrassed to discuss her medical condition with Him in the midst of a large crowd. All that she could find the courage to do was to reach out anonymously and touch the hem of His clothing. She had enough faith, enough

to rule wisely, and to govern their lands well. The Dominions teach us to subdue sinful impulses, to subject the flesh to the spirit, to master our will, and to conquer temptation.

POWERS (1 Pet 3:22) fulfill the will of God without hesitation. They work great miracles and give the grace of wonderworking and clairvoyance to saints pleasing to God. The Powers assist people in fulfilling obediences. They also encourage them to be patient, and give them spiritual strength and fortitude.

AUTHORITIES (1 Pet 3:22, Col 1:16) have authority over the devil. They protect people from demonic temptations, and prevent demons from harming people as they would wish. They also uphold ascetics and guard them, helping people in the struggle with evil thoughts.

The Lowest Hierarchy includes the three Ranks: Principalities, Archangels, and Angels:

PRINCIPALITIES (Col 1:16) have command over the lower angels, instructing them in the fulfilling of God's commands. They watch over the world and protect lands, nations and peoples. Principalities instruct people to render proper honor to those in authority, as befits their station. They teach those

in authority to use their position, not for personal glory and gain, but to honor God, and to spread word of Him, for the benefit of those under them.

ARCHANGELS (1 Thess 4:16) are messengers of great and wondrous tidings. They reveal prophecies and the mysteries of the faith. They enlighten people to know and understand the will of God, they spread faith in God among the people, illuminating their minds with the light of the Holy Gospel.

ANGELS (1 Pet 3:22) are in the lowest rank of the heavenly hierarchy, and closest to people. They reveal the lesser mysteries of God and His intentions, guiding people to virtuous and holy life. They support those who remain steadfast, and they raise up the fallen. They never abandon us and they are always prepared to help us, if we desire it.

All the Ranks of the Heavenly Powers are called angels, although each has its own name and position by virtue of their service. The Lord reveals His will to the highest ranks of the angels, and they in turn inform the others.

Over all the Nine Ranks, the Lord appointed the Holy Archangel Michael (his name in Hebrew means "who is like unto God"), the faithful servitor of God, as Chief Commander. He cast down from Heaven

the arrogantly proud Lucifer and the other fallen spirits when they rebelled against God. Michael summoned the ranks of angels and cried out, "Let us attend! Let us stand aright before our Creator and do not consider doing what is displeasing unto God!"

According to Church Tradition, and in the church services to the Archangel Michael, he participated in many other Old Testament events.

He appeared to Joshua Son of Navi and revealed the will of the Lord at the taking of Jericho (Josh 5:13-16). The power of the great Chief Commander of God was manifest in the annihilation of 185,000 soldiers of the Assyrian emperor Sennacherib (4/2 Kings 19:35); also in the smiting of the impious leader Heliiodorus (2 Macc. 3:24-26); and in the protection of the Three Holy Youths: Ananias, Azarias and Misail, thrown into the fiery furnace for their refusal to worship an idol (Dan 3:22-25).

Through the will of God, the Chief Commander Michael transported the Prophet Habbakuk (December 2) from Judea to Babylon, to give food to Daniel in the lions' den (Dan. 14:33-37).

The Archangel Michael disputed with the devil over the body of the holy Prophet Moses (Jude 1:9).

The holy Archangel Michael showed his power when he miraculously saved a young man, cast into the sea by robbers with a stone about his neck on the shores of Mt Athos. This story is found in the Athonite Paterikon, and in the Life of Saint Neophytus of Docheiariou (November 9).

From ancient times the Archangel Michael was famed for his miracles in Rus. In the Volokolamsk Paterikon is a narrative of Saint Paphnutius of Borov with an account of Tatar tax-gatherers concerning the miraculous saving of Novgorod the Great: "Therefore Great Novgorod was never taken by the Hagarenes... when... for our sins the goddess Hagarene emperor Batu devoured and set the Russian land aflame and came to Novgorod, and God and the Most Holy Theotokos shielded it with an appearance of Michael the Archangel, who forbade him to enter into it. He [Batu] was come to the Lithuanian city and came toward Kiev and saw the stone church, over

○ Lord, save your people and bless your

inheritance.

Verse: To you, ○ Lord, I have cried, ○ my God.

The reading is from St. Paul's Letter to the Ephesians 2:4-10.

Brethren, God who is rich in mercy, out of the great love with which he loved us, even when we were dead through our trespasses, made us alive together with Christ (by grace you have been saved), and raised us up with him, and made us sit with him in the heavenly places in Christ Jesus, that in the coming ages he might show the immeasurable riches of his grace in kindness toward us in Christ Jesus. For by grace you have been saved through faith; and this is not your own doing, it is the gift of God; not because of works, lest any man should boast. For we are his workmanship, created in Christ Jesus for good works, which God prepared beforehand, that we should walk in them.

Gospel Reading

The Reading is from 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 he 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

Wisdom of the Fathers

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

All those who have perished due to hatred and intolerance and all those departed this life in the hope of the Resurrection.

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Today we commemorate:

Synaxis of the Holy Unmercenaries. Ven. Joannicius the Great (846). Hieromartyrs Nicander, Bishop of Myra, and Hermas, Presbyter (1st c.). Ven. Merkúry, FASTER, of the Kiev Caves (Far Caves—14th c.). Ven. Nikander, Abbot of Gorodénsk (Novgorod—16th c.).

Hymns of the Day

Tone 6 Troparion (Resurrection)

The angelic powers were at Your tomb;
the guards became as dead men.
Mary stood by Your grave,
seeking Your most pure body.
You took captive hell,
not being tempted by it.
You came to the Virgin, granting life.
O Lord, Who rose from the dead, glory to You.

Tone 8 Troparion (Venerable Joannicius)

By a flood of tears you made the desert fertile,
and your longing for God brought forth fruits
in abundance.
By the radiance of miracles you illumined the
whole universe.
Our Father Joannicius pray to Christ God to
save our souls!

Tone 4 Troparion (Hieromartyr Nicander)

By sharing in the ways of the Apostles,
you became a successor to their throne.
Through the practice of virtue, you found the
way to divine
contemplation, O inspired one of God;
by teaching the word of truth without error,
you defended
the faith, even to the shedding of your blood.
Hieromartyr Nicander, entreat Christ God to
save our souls!

Tone 6 Kontakion (Resurrection)

When Christ God the Giver of Life,
raised all of the dead from the valleys of
misery with His mighty hand,
He bestowed resurrection on the human
race.
He is the Savior of all, the Resurrection, the
Life, and the God of all.

Tone 4 Kontakion (Venerable Joannicius)

We, the faithful, gather today
to honor your memory, venerable Joannicius,
and we implore you to obtain mercy for us
from the Lord.

Gospel and Epistle Readings

Epistle Reading

Prokeimenon. 6th Tone. Psalm 27.9,1.

the doors of which the great Archangel Michael had written and spoken to the prince his allotted fate, 'By this we have forbidden you entry into Great Novgorod'."

Intercession for Russian cities by the Most Holy Queen of Heaven always involved Her appearances with the Heavenly Hosts, under the leadership of the Archangel Michael. Grateful Rus acclaimed the Most Pure Mother of God and the Archangel Michael in church hymns. Many monasteries, cathedrals, court and merchant churches are dedicated to the Chief Commander Michael.

In old Kiev at the time of the accepting of Christianity, a cathedral of the Archangel was built, and a monastery also was named for him. Archangel cathedrals are found at Smolensk, Nizhni Novgorod, Staritsa, at Great Ustiug (beginning of the thirteenth century), and a cathedral at Sviyazhsk. In Rus there was not a city where there was not a church or chapel dedicated to the Archangel Michael.

One of the chief temples of the city of Moscow, the burial church in the Kremlin, is dedicated to him. Numerous and beautiful icons of the Chief Commander of the Heavenly Hosts are also in his Cathedral. One of these, the Icon "Blessed Soldier," was painted in the Dormition

Cathedral of the Moscow Kremlin. The saintly soldiers, Russian princes, are depicted under the leadership of the Archangel Michael.

We invoke Saint Michael for protection from invasion by enemies and from civil war, and for the defeat of adversaries on the field of battle. He conquers all spiritual enemies.

Holy Scripture and Tradition give us the names of the Archangels:

Gabriel: strength (power) of God, herald and servitor of Divine omnipotence (Dan 8:16, Luke 1:26). He announces the mysteries of God.

Raphael: the healing of God, the curer of human infirmities (Tobit 3:16, 12:15)

Uriel: the fire or light of God, enlightener (3 Ezdras 5:20). We pray for him to enlighten those with darkened minds.

Selaphiel: the prayer of God, impelling to prayer (3 Ezdras 5:16). He prays to God for mankind.

Jehudiel: the glorifying of God, encouraging exertion for the glory of the Lord and interceding for the reward of efforts.

Barachiel: distributor of the blessings of God for good deeds,

William, Sophia, Robert, Ann, Evelyn, Nina, John, Alex, Luke, Kathryn, Anastasia, Malcolm, Veronica, Darilyn, Irene, Nancy, Elena, Jevon, the new born Stella Anna, Ivan and Joscean.

And for... Sofie, Katrina, Olena, Valery, Olga, Tatiana, Dimitri, Alexander and Maxim.

All of our College Students: Alex, Kaitlyn, Jack, Sam, Connor, Nadia, Isaac and Matthew.



Many Years! to:

Joyous Feast to all those who take the Archangels as their patrons.

Pray for: All those confined to hospitals, nursing homes, and their own homes due to illness; for all those who serve in the armed forces; widows, orphans, prisoners, victims of violence, and refugees;

All those suffering chronic illness, financial hardship, loneliness, addiction, abuse, abandonment and despair; those who are homeless, those who are institutionalized, those who have no one to pray for them; All Orthodox seminarians & families; all Orthodox monks and nuns, and all those considering monastic life; all Orthodox missionaries and their families.

33 Martyrs of Melitene
4:30PM Open Doors
6:00PM General Confession

Thursday, November 8

Repose of Mother Olga
Synaxis of the Archangel Michael & the other Bodiless Powers: Gabriel, Raphael, Uriel, Salaphiel, Jegudiel, & Barachiel
Akathist to Holy Archangel Michael
8:30AM Akathist to Mother Olga
7:00PM Book Study

Friday, November 9

Stetson Bray - B
Akathist to St Nectarius
Onesiphorus and Porphyrius of Ephesus
St. Nectarius of Pentapolis

Saturday, November 10

Erastus, Olympas, Rodion, Sosipater, Quartus, and Tertios, Apostles of the 70
5:30PM Great Vespers

Sunday, November 11

8th Sunday of Luke
Fellowship and Stewardship Ministry
Dana Andrews - B
9:30AM Divine Liturgy

Monday, November 12

John the Merciful, Patriarch of Alexandria

Prayers, Intersessions and Commemorations

of three red (or black) thongs.

Barachiel is shown with a white rose on his breast.

Jeremiel holds balance-scales in his hand.

Each person has a guardian angel, and every nation also receives its own guardian angel from God (Dan. 10:13). When a church is consecrated, it also receives a guardian angel (Falladius, Dial. Ch. 10).

Parish Calendar

Service and Events

November 4 to November 12, 2018

Sunday, November 4

5th Sunday of Luke
Daylight Savings Time Ends
Liturgical and Education Ministry meeting
9:30AM Divine Liturgy

Monday, November 5

Galaktion & his wife Episteme, the Martyrs of Emesa
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Tuesday, November 6

Paul the Confessor, Patriarch of Constantinople
8:30AM Daily Matins
9:00AM Book Study
3:00PM Deaneery Retreat

Wednesday, November 7

entreats the mercy of God for people.

Jeremiel: the raising up to God (3 Ezdras 4:36)

On icons the Archangels are depicted in accordance to the character of their service:

Michael tramples the devil underfoot, and in his left hand holds a green date-tree branch, and in his right hand a spear with a white banner on which is outlined a scarlet cross, or sometimes a fiery sword.

Gabriel with a branch from Paradise, presented by him to the Most Holy Virgin, or with a shining lantern in his right hand and with a mirror made of Jasper in his left.

Raphael holds a vessel with healing medications in his left hand, and with his right hand leads Tobias, carrying a fish for healing (Tobit 5-8).

Uriel in his raised right hand holds a naked sword at the level of his chest, and in his lowered left hand "a fiery flame."

Selaphiel in a prayerful posture, gazing downwards, hands folded on the chest. Jehudiel holds a golden crown in his right hand, in his left, a whip