



On Friday we commemorate our **Father among the Saints John Chrysostom**. He was born to pious parents in Antioch around 345 and after a good secular education decided to dedicate his life to God as a monk. He lived in very strict asceticism in a cave near Antioch, eventually ruining his health so that he had to return to the city where he was ordained a priest. There he became known for his great gifts as a preacher and was called the “Golden-mouth.” He was made Patriarch of Constantinople in 398 where he continued to preach eloquently. However, he soon gained enemies as he was not afraid to speak out against the corrupt morals and luxurious living of the nobility, including of the Empress Eudoxia who had him exiled to Pontus in 403. After being allowed back for a short time, he was again exiled to the Caucasus. However, the journey was so difficult and his health so frail that he died en-route in 407. His last words were “Glory be to God for all things.” Saint John Chrysostom left us many sermons and biblical commentaries.

Readings and saints for this week:

- Monday:** John 10:1-9; 1 Thessalonians 2:20-3:8; Luke 12:13-15, 22-31
Nectarius the Wonderworker; Martyrs Onesiphorus & Porphyrius
- Tuesday:** 1 Corinthians 4:9-16; Luke 12:42-48
Olympas & Companions of the 70; Arsenius of Cappadocia
- Wednesday:** 2 Corinthians 4:6-15; Luke 12:48-59
Martyr Menas; Martyrs Victor and Stephanie
- Thursday:** 2 Corinthians 9:6-11; Matthew 5:14-19
John the Merciful; Nilus the Ascetic
- Friday:** John 10:1-9; Hebrews 7:26-28; 8:1-2; John 10:9-16
John Chrysostom, Abp. Of Constantinople; Damaskinos of Mount Athos
- Saturday:** 1 Corinthians 4:9-16; John 1:43-51
Apostle Philip; Gregory Palamas, Abp. Of Thessalonica



**8 November 2015 is the
Seventh Sunday of Luke**

Matins Gospel: Matthew 28:16-20

Epistle: Hebrews 2:2-10

Gospel: Luke 8:41-56

Resurrectional Apolytikion:

Angelic powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Seasonal Kontakion:

Today, the most pure temple of the Savior, the precious bridal chamber and Virgin, the sacred treasure of God, enters the house of the Lord, bringing the grace of the Divine Spirit. The Angels of God praise her. She is the heavenly tabernacle.



Evangelion

A Bulletin of Orthodox Christian Faith

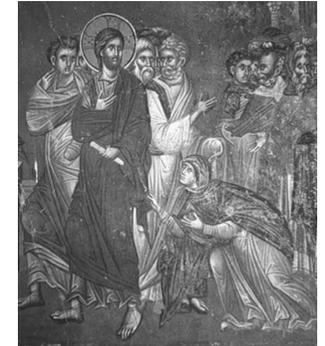
8 November 2015

**Archbishopric of Good Hope
Patriarchate of Alexandria & All Africa**

Your Faith has Made You Well

Today we hear two remarkable accounts of healing miracles. Jairus, a ruler of the synagogue, came looking for Jesus, begging Him to come and heal his daughter who was dying. But before they could reach his house Jesus was approached by a woman who touched the fringe of His cloak and was healed. No sooner had this happened, than Jairus received a message that his daughter had died. Undeterred, Jesus proceeded to the house, took the child by the hand, and raised her to life, demonstrating that He has power over life and death.

This account of Jairus’ daughter is interrupted by the healing of the woman with a flow of blood. This is an important healing in itself, for this woman had been suffering from an ailment that made her ritually unclean according to Jewish law. At her wits ends, she dared to reach out to Christ and touch the fringe of His cloak and was instantly healed. And, significantly, we are told that Jesus Christ knew that power had gone out of Him. In healing her, Christ revealed His divinity and His true identity. He is the One with power over life and death, the Saviour who is able to heal us.



We too suffer under the power of sin and death and need Christ’s healing. But in order for Jesus Christ to heal us, we have to reach out to Him and acknowledge our need for Him. This often requires courage and we may be more inclined to think that we should be able to manage on our own. But true faith – the faith that heals us – is the faith that has learnt that we need a Saviour and that dares to call out to Jesus Christ for help.

Jesus took the girl's hand, healed her, and ordered that she should be given something to eat. This is evidence of life, so that not an apparition but the truth may be believed. Blessed is he whose hand Wisdom holds. I wish that righteousness held my acts and my hands. I want the Word of God to hold me, bring me into His closet, turn away the spirit of error, replace it with that of salvation, and order that I be given something to eat! The Word of God is the Bread of heaven. The Wisdom that filled the holy altar with the nourishment of the divine Body and Blood says, “Come, eat of my bread, and drink the wine that I have mixed for you.”

Saint Ambrose of Milan

A Life Centred on Christ Alone

A series on the meaning of Monasticism

We have seen something of how monasticism developed the history of the Church. Those called to monasticism share the same Christian identity as all the baptized faithful. However, while all Christians are called to follow the commandments, monastics also choose of their own free will to follow the counsels of Christ, which we find Him alluding to alluding to in Matthew 19: 21 when He said: "If you would be perfect, go, sell what you possess and give to the poor, and you will have treasure in heaven; and come, follow me."



These counsels are expressed in the monastic vows of poverty, chastity, obedience, and stability.

Poverty

Poverty means that monastics own nothing personally, but own all things in common with their brothers or sisters in the monastery. In this they imitate Christ who had "nowhere to lay His head." (Luke 9: 58; Matthew 8:20)

Chastity

Chastity includes a commitment to celibacy, or the unmarried state that is central to monasticism. But chastity is not simply a negative commitment, but is rather a

commitment to seeking integrity in which one's whole life is orientated to God.

Obedience

Obedience involves the laying aside of one's own will in imitation of Christ who sought to do not His own will but that of His Father. (John 6:38) This too is something positive rather than negative, for obedience enables one to overcome one's ego, which is necessary in order to be able to truly listen to God.

Stability

Finally, stability is a commitment to persevere in one place and not to leave the monastery one has entered. While monks to sometimes move to another monastery for legitimate reasons and with the blessing of their abbot, this cannot be undertaken lightly. Part of the monastic ascesis involves living in community with people whom one would not have chosen oneself and this requires a commitment to putting down roots in one place.



In the beginning there are a great many battles and a good deal of suffering for those who are advancing towards God and, afterwards, ineffable joy. It is like those who wish to light a fire. At first they are choked with smoke and cry, until they obtain what they seek. As it is written, "Our God is a consuming fire" (Hebrews 12:24); so we also must kindle the divine fire in ourselves through tears and hard work.

Saint Syncletica of Alexandria

The Synaxis of the Holy Archangels

Today we celebrate the Synaxis of the Holy Archangels, Michael, Gabriel and the other Bodiless Powers of Heaven.



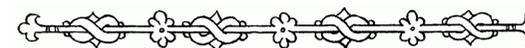
In the Creed we confess that we believe that God is the Creator of "all things visible and invisible." In addition to the visible, material world, there is an invisible world that God has created. The Bible sometimes refers to it as "heaven" or "above the heavens" and it is not part of the physical, material universe. It does not exist in space. However, this does not make it any less real.

According to Scripture and Holy Tradition, there are nine ranks of bodiless powers. Closest to God are the Cherubim and Seraphim who are described as offering continual adoration and praise to God. (See Isaiah 6:3 and Revelation 4:8) In the middle of the ranking are the Principalities, Powers, Virtues, Dominions and Thrones, whom we are not told much about. And closest to human beings are the Angels and Archangels who are seen as the active workers, warriors and messengers of God in our world.

Angels and Archangels are seen to struggle against spiritual evil and to mediate between God and the world. They appear to human beings in various forms in both the Old and the New Testaments as well as in the life of the Church. They bring God's message to the world, but also mediate His power and His presence.

The Archangels Michael and Gabriel are the best known of the angels. "Michael" means "Who is like God?" and is shown in the Scriptures to be the chief warrior of the spiritual armies (Daniel 11:13; 12:1; Jude 9; Revelation 12:7), while Gabriel, whose name means "God is mighty" is shown as the bearer of the good news of Christ's birth (Daniel 8:16; 9:21; Luke 1:19,26).

The appearances of the bodiless powers to human beings are described in a physical way, but this is a purely symbolic description for the angels are by nature immaterial.



Where Christ is, there are the angels too, and where Christ and the angels are, there is Heaven.

Saint John Chrysostom