

THE FORERUNNER

October-November 2017

St. John the Baptist Serbian Orthodox Mission Parish
Chapel: 3835 Glen St., Reno, NV 89502
Mailing: 1011 Cour de la Celedon, Sparks, NV 89434
(775) 786-7328, www.theorthodoxmissionreno.com
Fr. James Barfield, Parish Priest

Dear brothers and sisters,

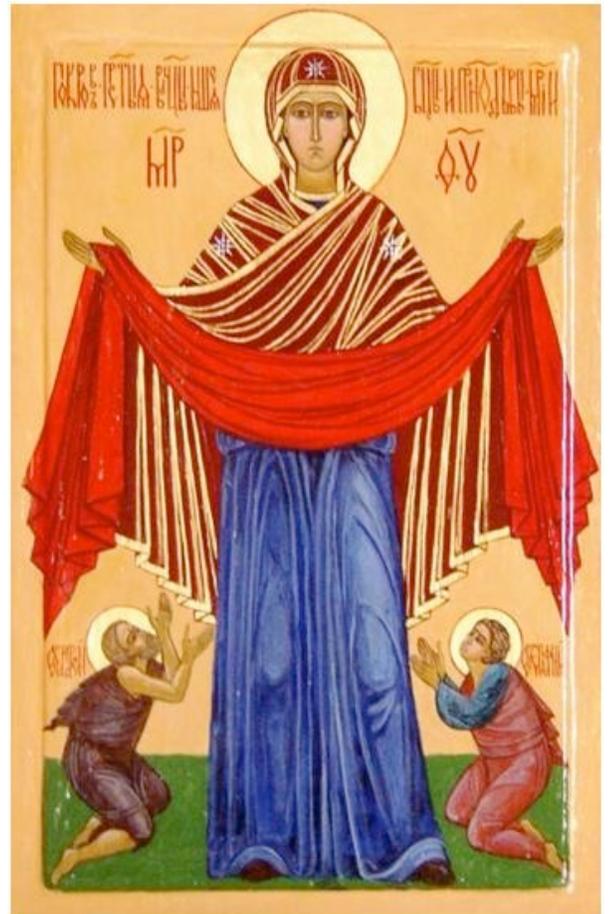
As we enter the pre-Lent time of the Nativity Fast, we are surrounded by such examples of the prophets, great martyrs, saints and the Protection of the Theotokos over all the children of Christ's Holy Church — leading up to, by God's providence, the American Thanksgiving Day. We enter into the Nativity Fast with, hopefully, a thankful heart for especially the blessings of God in our life. Even the very civil society in free America which comes from its Judeo-Christian roots.

This very civil society is threatened by the promotion of ungodliness in popular culture in our modern era, from kids' toys to so-called "adult" entertainment and the legalization of "recreational" drugs and normalization of real perversion.

We must grasp this apprehension and restore the real "civil" society based on Christian principles that it will resurrect, at least in some, before all descend into such expressions of terror and rage (as the Las Vegas shootings).

Let us magnify goodness each moment, each day, while we have the opportunities in our God-blessed Church! Seek to be thankful, seek to love and do good!

Much love in Christ
— Fr. James



ANNOUNCEMENTS

Happy birthday to:

Eli Frishman, Oct 1
Tia St. Pierre, Oct 29
Hilarion Frakes, Nov 3
Barbara Labosky, Nov 6
Steven Bonham, Nov 12

Happy name day to:

Ceolfrith Gifford, Oct 8
Thomas Johnson, Oct 19
Hilarion Frakes, Nov 3
Fr James Barfield, Nov 5
Winnie Johnson, Nov 16
Mikhaila M, Nov 21
Andrew Frishman, Nov 30

Happy anniversary to:

Nicki and Andrew F, Oct 9
Victor and Sara H, Oct 13
Percy and Mary D, Oct 26

Memory eternal:

Alec Gacic, Oct 22, 2005
Mark Tierney, Nov 29, 2010

*Please send your important events, dates, etc.
for our database! Call Nina, 775-786-7328*

PRAYER REQUESTS

Julie Taylor for health
Gabriel Mason for health
Nicholas Wright for health
Mary Lillian for financial help

ARCHANGEL MICHAEL'S FOOD AND CLOTHING MISSION

Seeking to make Christ the cause and foundation of Our Mission, has allowed a most blessed fulfillment of His command to love and serve the poor and hungry. And, in so doing, we find that the lifeless things of the world offer no spiritual satisfaction. As stewards of what belongs to God, and turning our hearts toward those in need, our hearts turn to God.

As a "Little Parish with a Big Heart" we have learned to share and involve ourselves with our brothers and sisters, and when we look into their face, whom do we see? It is Christ.

If you have not partaken in Our "Love Bag" distribution, I invite you to do so. All who have taken the time to

BOOKSTORE CORNER

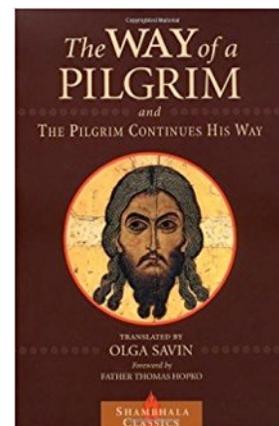
It looks like summer is over as we had to turn the heater on at the bookstore today as the wind is blowing and the rain is pouring. Like the seasons of the weather, so are we as we begin to turn in more and seek refuge from our Lord. Our little bookstore is like this as we see many people come in looking for the one thing needful. Thank God that we are still allowed to serve him this way. And all of you that are praying for us and donating your time and gifts.

BOOK OF THE MONTH

"The Way of a Pilgrim"

This is an oldie but a goodie! With a newly translated material that provides practical advice for practicing the prayer of the heart. The Jesus Prayer is a practice that comes from the tradition of Eastern Christian spirituality. Its fruits are detachment from all anxious cares, enlightenment of the intellect and a heart that bubbles over with love for all creation.

"The Way of a Pilgrim" and "The Pilgrim Continues His Way" are intimate firsthand accounts of a life illuminated by the prayer. Shambhala Classics \$21.95.



— Nina, 775-786-7328

If you wish to receive this newsletter by email or be removed from our mailing or email lists, contact us at forerunnernews@gmail.com

stop at the freeway off ramps, drive around the block and hand out a "Love Bag", go to their car and grab a bag for someone in a parking lot, or someone who is sleeping on the sidewalk, etc., can tell you of their experiences which our truly manifested in Our Lords Love. Give it a try.

Thank you all, and God bless you, for your prayers, participation, and financial contributions. We are truly blessed.

If you have any questions, comments, suggestions, or food and clothing needs, please feel free to call, text, or email me anytime. Thank you.

— Gabriel, 775-313-4432, gabrielbear8@gmail.com

BODILY FASTING FOR THE SOUL'S BENEFIT

By Joy of All Who Sorrow Church, Michurinsk, from www.pravoslavie.ru/english

The Nativity fast begins on November 14/27, and lasts forty days. The Nativity fast is not as strict as Great Lent or the Dormition fast, and can be compared to the Apostle's fast. It was instituted by the Church so that we would worthily greet the feast of the Nativity of Christ after having cleansed our hearts by prayer and repentance.

The establishment of the Nativity fast, like many other long fasts, dates back to the early days of Christianity. Already in the fourth century, St. Ambrose of Milan, Philastrius, and Blessed Augustine recall the Nativity fast in their works. St. Leo the Great wrote about the antiquity of the Nativity fast in the fifth century.

At first the Nativity fast lasted seven days for some Christians and a little longer for others. At the council of 1166 held during the time of Patriarch Luke of Constantinople and the Byzantine Emperor Manuel, all Christians were instructed to keep the fast for forty days before the great feast of the Nativity of Christ.

The Antiochian Patriarch Balsamon wrote that "His Holiness the Patriarch himself said that although these fasts (the Dormition and Nativity fasts —Ed.) are not determined by the canons, let us nevertheless force ourselves to follow the unwritten Church tradition and obligate ourselves to fast ... beginning November 15."

The Nativity fast is the final long fast of the year. It begins on November 15/28 and goes until December 25/ January 7, forty days in duration, and therefore it is called the Forty Days in the Church typicon, just like Great Lent. Because the last day before the fast falls on the commemoration day of the Apostle Phillip



(November 14/27), this fast is also called the St. Phillip fast.

The Nativity fast is a winter fast; it serves to illumine the end of the year for us with a mystical renovation of our spiritual oneness with God and our preparation for the feast of the Nativity of Christ.

St. Leo the Great writes, "The very observation of abstinence is marked by four periods, so that throughout the course of the year we would know that we continually have need of purification, and that with a distracted life we always need to strive through fasting and almsgiving to eradicate sin, which multiplies through the frailty of the flesh and unclean desires."

According to the words of St. Leo the Great, the Nativity fast is a sacrifice to God for the fruits we have gathered. "As the Lord generously gave us the fruits of the earth," writes the holy hierarch, "so should we also be generous to the poor during the fast."

In the words of St. Simeon of Thessalonica, "The forty days of the Nativity fast is an image of the fast of Moses, who having fasted for forty days and forty nights, received the words of God inscribed on stone tablets. But having fasted for forty days, we gaze upon and receive the living Word from the Virgin, inscribed not on stones, but incarnate and born, and we partake of His Divine flesh."

The Nativity fast was established so that by the day of Christ's Nativity we would have cleansed ourselves through repentance, prayer and fasting; so that with a pure heart, soul, and body we could reverently meet the Son of God Who has appeared to the world, and so that besides the usual gifts and sacrifices we would bring Him our pure heart and desire to follow His teaching.

The rule of the Church instructs what we must abstain from during the fasts—“All who piously fast should strictly observe the canons concerning the quality of food; that is, abstain during the fast from certain foods, not as from things defiled [may that not be], but as from things not appropriate to the fast and forbidden by the Church. Foods from which we should abstain during the fasts are: meat, cheese, butter, milk, eggs, and sometimes fish, depending upon which of the holy fasts.”

The rules of abstinence prescribed by the Church for the Nativity fast are as strict as for the Apostle’s fast. Furthermore, on Monday, Wednesday and Friday of the Nativity fast, fish, wine, and oil are not allowed by the typicon, and foods without oil (xerophagy) can be taken only after Vespers. On the other days—Tuesday, Thursday, Saturday, and Sunday—food may be taken with vegetable oil. Fish is allowed during the Nativity fast on Saturdays and Sundays and on major feasts, like the Entry of the Theotokos into the Temple, on a church’s patronal feast, and on commemoration days of great saints if they fall on a Tuesday or Thursday. If they fall on a Wednesday or Friday, the fast may be relaxed to include wine and oil.

From December 20—25 (old style) the fast is intensified, and fish is not blessed even on Saturday and Sunday. Meanwhile, the civil New Year falls on these days [for those observing the Julian calendar], and we Orthodox Christians have to be especially focused, so that we might not break the strict fast by parties, eating, and drinking wine.

Fasting bodily, we must also fast spiritually. “Brothers, in fasting bodily let us also fast spiritually, and break all communion with falsehood,” commands the Holy Church. Fasting is first of all man’s spiritual struggle with his passions. St. John Chrysostom warns, “He is mistaken who thinks that the fast consists only in abstinence from food. True fasting is departing from evil.”

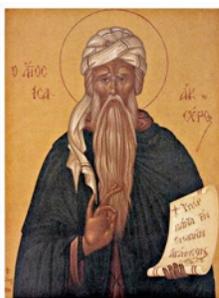
Bodily fasting without spiritual fasting does not bring salvation of the soul; to the contrary, it can even be spiritually harmful if in abstaining from food a person is filled with an awareness of his superiority, knowing that he fasts. True fasting is bound up with prayer, repentance, refraining from passions and vices, uprooting evil deeds, forgiving offenses, abstaining from marital relations, avoiding parties, entertainment, theatres, and watching television. Fasting is not a goal but a means—a means of humbling our flesh and cleansing it from sins. Without prayer and repentance, fasting becomes no more than a diet.

The essence of fasting can be expressed in the following Church hymn: My soul, if you fast from food but are not cleansed of the passions, in vain are we content with not eating: for if the fast does not bring you correction, it will be hateful to God as false, and you will be like the evil demons who eat nothing at all.”



St. Ignatius Brianchaninov:

“Learn to have restraint in food—by temperance you will bring health and strength to the body and vigor to the mind, so needed for the work of salvation...”



St. Isaac the Syrian:

“Fasting with discernment is the spacious dwelling-place of all goodness. Whoever is lazy in fasting brings all goodness to wavering, because fasting was the commandment given to our nature from the beginning as a precaution to eating food, and by breaking the fast our first created fell.”



St. Ambrose of Optina:

You must fast sensibly; try to conduct the coming fast judiciously, considering your physical strength.

St John the Baptist Serbian Orthodox Church

Archpriest James Barfield, Rector

October 2017

3835 Glen Street, Reno, NV 89502

Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
1 17th <i>Sunday after Pentecost</i> Afterfeast of the Exaltation of the Cross <i>Sunday after the Exaltation of the Cross</i> 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	2 Afterfeast of the Exaltation of the Cross	3 Afterfeast of the Exaltation of the Cross 5:00 pm Vespers	4 Apodosis of the Exaltation of the Cross <i>Fast Day</i>	5	6 The Conception of the Glorious Prophet, Forerunner and Baptist John <i>Fast Day</i> <i>Wine & Oil Allowed</i>	7 Commemoration of the Dead 5:00 pm Great Vespers
8 18th <i>Sunday after Pentecost</i> Repose of St Sergius, Abott of Radonezh 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	9 Repose of the Holy Apostle and Evangelist St John the Theologian	10 5:00 pm Vespers	11 <i>Fast Day</i>	12	13	14 The Protection of Our Most Holy Lady the Theotokis and Ever-Virgin Mary 9:00 am Divine Liturgy following Celebration & Spaghettifest 5:00 pm Great Vespers
15 19th <i>Sunday after Pentecost</i> 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	16	17 5:00 pm Vespers	18 <i>Fast Day</i>	19 Holy Apostle Thomas	20 6:30 pm Vespers <i>Fast Day</i>	21 5:00 pm Great Vespers
22 20th <i>Sunday after Pentecost</i> Holy Apostle James Commemoration of the Holy Fathers of the Seventh Ecumenical Council 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	23	24 5:00 pm Vespers	25 <i>Fast Day</i>	26 6:30 pm Vespers	27 <i>Fast Day</i>	28 5:00 pm Great Vespers
29 21st <i>Sunday after Pentecost</i> 9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	30	31 Holy Apostle & Evangelist Luke 5:00 pm Vespers		6:30 pm Vespers		5:00 pm Great Vespers

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Sunday	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
			1 Righteous John, Wonderworker of Kronstadt 7:00 am Divine Liturgy <i>Fast Day</i>	2	3	4 Demetrius' Saturday Commemoration of the Dead 9:00 am Divine Liturgy
5 22nd Sunday after Pentecost	6	7	8 Holy and Glorious Great Martyr Demetrius, the Myhrr-gusher of Thessalonica <i>Fast Day</i>	9	10	11
9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy		5:00 pm Vespers		6:30 pm Vespers	Great 6:30 pm Vespers	5:00 pm Great Vespers
12 23rd Sunday after Pentecost	13	14 Wonderworkers & Unmercenaries Cosmos & Damian	15	16	17	18
9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy		5:00 pm Vespers	<i>Fast Day</i>	6:30 pm Vespers	<i>Fast Day</i>	5:00 pm Great Vespers/Vigil
19 24th Sunday after Pentecost Synaxis of the Unmercenary Healers PARISH THANKSGIVING	20	21 Synaxis of the Archangels Michael, Gabriel, Raphael, Uriel, Slaphiel, Jegudiel, Barachiel & Jeremiel & Other Bodiless Powers	22	23 American Thanksgiving Day	24	25
9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy	6:30 pm Vespers	7:00 am Divine Liturgy 5:00 pm Vespers	<i>Fast Day</i>	6:30 pm Vespers	<i>Fast Day</i>	5:00 pm Great Vespers/Vigil
26 25th Sunday after Pentecost St John Chrysostom, Archbishop of Constantinople	27 Holy and All-Praised Apostle Philip	28 Repose of St Herman, Wonderworker of Alaska <i>Beginning of Nativity Fast</i> Fish, Wine & Oil Allowed	29 Nativity Fast Holy Apostle and Evangelist Matthew	30 Nativity Fast Wine & Oil Allowed		
9:30 am Prep Prayers & Confession 10:00 am Divine Liturgy		5:00 pm Vespers		6:30 pm Vespers	<i>Fast Day</i>	5:00 pm Great Vespers/Vigil

*Please Join Our Community At
St John the Baptist Serbian Orthodox Church For*

POKROV 2017

*In Honor of the Feast of the Protection
of the Holy Virgin Mary*

**BUILDING FUND
SPAGHETTI FEED**

*With Sides, Salads
& Garlic Bread*

*(\$5 suggested
Donation)*

**INTERNATIONAL
DESSERTS**

BEVERAGES



Church Tours

Live Music

Raffle

Crafts

Gift Items

Icons, Books

*Following the 9am Divine Liturgy
Saturday October 14, 2017*

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www.theorthodoxmissionreno.com

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