

CHRIST THE SAVIOR ORTHODOX CHURCH



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BULLETIN OF AUGUST 27, 2006

SUNDAY, AUGUST 27TH

11TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy

Prayers for Teachers and Students

Coffee Hour

MONDAY, AUGUST 28TH

7:00p.m. Vespers

TUESDAY, AUGUST 29TH - *strict fast*

BEHEADING OF ST. JOHN THE BAPTIST

8:40a.m. Hours

9:00a.m. Divine Liturgy

THURSDAY, AUGUST 31ST

7:00p.m. Compline

FRIDAY, SEPTEMBER 1ST

CHURCH NEW YEAR

9:00p.m. Akathist

SATURDAY, SEPTEMBER 2ND

6:00p.m. Vespers

SUNDAY, SEPTEMBER 3RD

12TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy

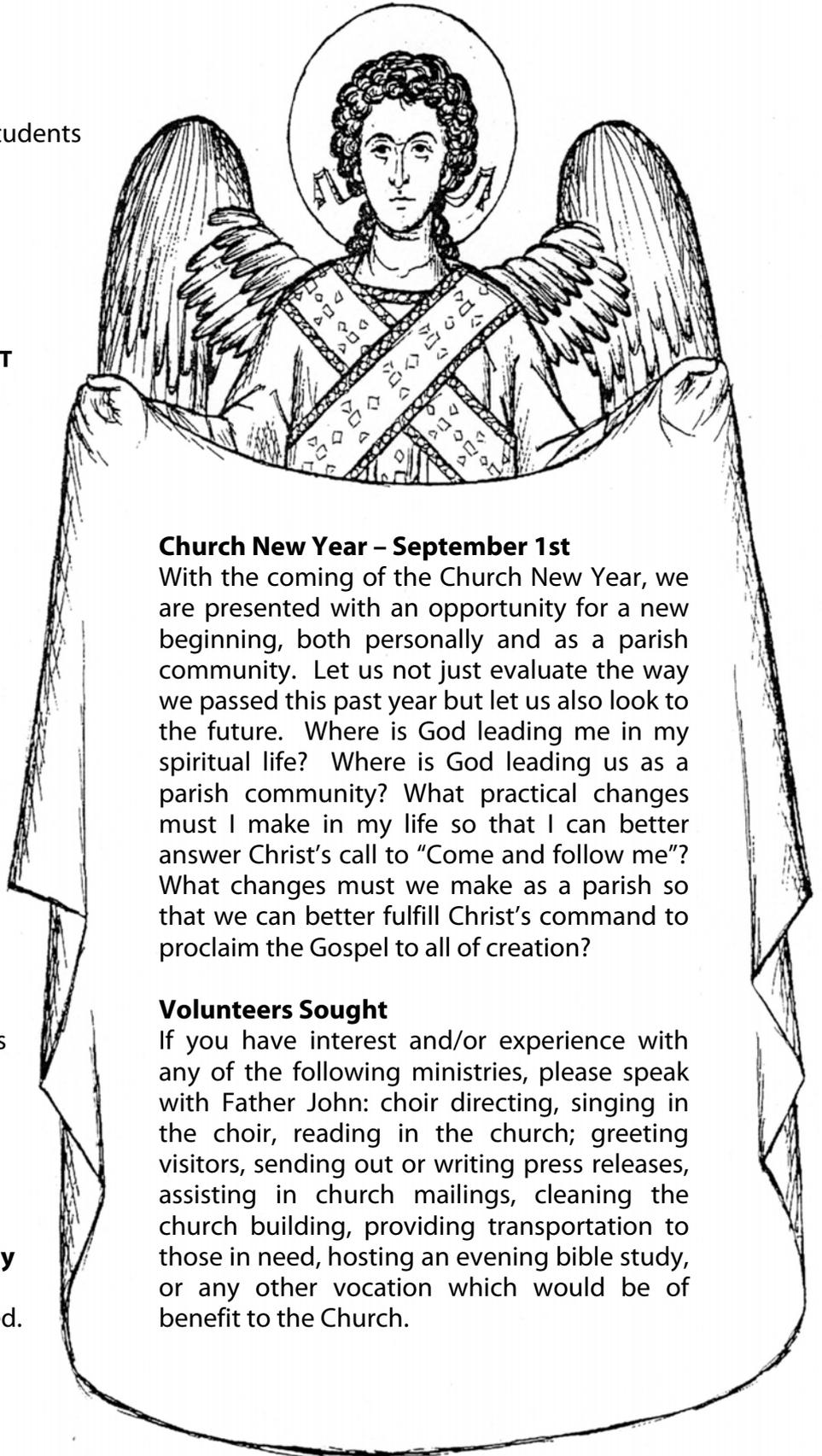
Coffee Hour

Upcoming Services

In September, the Church celebrates two of Her Twelve Great Feasts: the Nativity of the Mother of God (Sept. 8th) and the Elevation of the Holy Cross (Sept. 14th). For service times, please see the monthly calendar.

Second Annual Diocesan Assembly

is to be held November 1, 2006, in Trenton, NJ. A lay delegate is needed. If interested, please see Fr. John.



Church New Year – September 1st

With the coming of the Church New Year, we are presented with an opportunity for a new beginning, both personally and as a parish community. Let us not just evaluate the way we passed this past year but let us also look to the future. Where is God leading me in my spiritual life? Where is God leading us as a parish community? What practical changes must I make in my life so that I can better answer Christ's call to "Come and follow me"? What changes must we make as a parish so that we can better fulfill Christ's command to proclaim the Gospel to all of creation?

Volunteers Sought

If you have interest and/or experience with any of the following ministries, please speak with Father John: choir directing, singing in the choir, reading in the church; greeting visitors, sending out or writing press releases, assisting in church mailings, cleaning the church building, providing transportation to those in need, hosting an evening bible study, or any other vocation which would be of benefit to the Church.

HOW DOES YOUR PARISH RATE?

A reporter recently visited 18 different churches on successive Sundays to find out what each community was really like. In every instance, he dressed neatly and stood near the front. After services, he walked slow to the rear of the church, then returned to the front, and then went back to the foyer, using another aisle. He smiled at everyone and asked others for directions to specific places – the parish hall, the office, the rest rooms, etc. He remained for coffee, if served.

Using the following scale, the reporter awarded points to each community on the following basis:

- ✓ **10 points** for a smile from a worshipper.
- ✓ **10 points** for a greeting from someone nearby.
- ✓ **100 points** for an exchange of names.
- ✓ **200 points** for an invitation to have coffee.
- ✓ **300 points** for an invitation to return.
- ✓ **1,000 points** for an introduction to another worshipper.
- ✓ **2,000 points** for an invitation to meet the pastor.

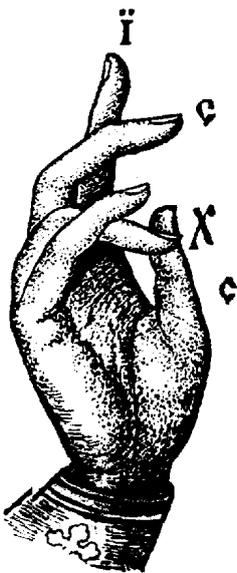
The reporter discovered that, using this scale, 11 of the 18 churches visited earned *less than 100 points!* Five actually received *less than 20 points!* The conclusion: The doctrine may be sound, the singing inspirational, and the sermon uplifting – *but*, when a visitor finds nobody who cares whether he or she is there, he or she is *not* likely to return!

DID YOU KNOW?

- ❖ One sixth of all of the words of Jesus Christ are concerned with the relationship of a person and his material possessions.
- ❖ One third of Christ's parables are devoted to man's preoccupation with money.

FOR CONSIDERATION

Jesus says in Matthew 6:21, "Where your treasure is there shall your heart be also." What a person does with his money, how he thinks about it, where he spends it, what he will do to earn it, and the things to which he will give it are some of the real clues to who he is inside, to what is essentially important to him, to what is really in his heart.



Evil is bound to find a justification for itself, must appear disguised as good – often the highest good. Evil strives to present its positive aspect as a jewel so precious that all means are justified to attain it. Yet, good is not attained by evil means and the end does not justify the means. Good not obtained by good means is not good. This is the testament we have received from the Apostles and holy Fathers.

- Elder Sophrony on the teaching of Saint Silouan

As the moon waxes and wanes, it illustrates the condition of man. Sometimes he does what is right, sometimes he sins, and then through repentance returns to a holy life. The intellect of one who sins is not destroyed, just as the physical size of the moon does not diminish, but only its light. Through repentance, a man regains his true splendor, just as the moon clothes itself once more in its full light after a period of waning.

- Saint John of Karpathos

A holy man named Pambo asked Anthony, "What ought I to do to live a righteous and spiritual life?" Anthony replied, "Do not trust in your own righteousness, do not worry about the past, but control your tongue and your stomach."

- From the life of Saint Anthony the Great

The Beginning of the Ecclesiastical New Year His Beatitude, Metropolitan Herman

September 1, 2006

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

Dearly Beloved in Christ,

One of the things to which we aspire as Orthodox Christians is to be wise and faithful stewards. Surely we are familiar with the importance of properly managing our talents and treasures, of using the gifts with which we have been blessed to glorify God and to serve one another. Somewhat more elusive is the call to be stewards, or managers, of our time. While we may be committed fully to offering our talents for the glory of God and the extension of His Kingdom, and while we may be thoroughly dedicated to setting aside the first and best of all we possess for this purpose, it is often the case that we are remiss in setting aside the time we need actually to accomplish these things.

The culture in which we live is obsessed with time. While we are offered “time-saving” devices and methods of every sort, we often find that our days are filled with rushing from one event and activity to another with little or no chance for reflection; that our children are “over scheduled;” that we wish we had forty-eight hours in a day just to meet the demands of daily life. Among today’s best-selling books are those dealing with “time management,” each promising to divulge the “secrets” of maintaining a “balance” in our hectic lives.

In the Church, it is not uncommon to hear even our most faithful members lament how they have little time to pray or attend services, much less to minister to others, to make a “time commitment” to the building up of the Body of Christ, or to engage in those things which, just decades ago, made the parish the center of personal and community life. All too often, it is the case that, in “prioritizing our time,” we relegate the spiritual life to the bottom of the list, or pursue it only if and when every other aspect of our lives is satisfied and fulfilled. Instead of setting aside the first portion of our time for things eternal, we pursue the material first, reserving the “extra time” so many seem never to have for prayer, fasting, and almsgiving—and all those things that bring and restore a **true** balance to our lives.

In his Great Kanon, Saint Andrew of Crete laments the many times we “squander” our time in laziness or in “rushing about in vain.” In so doing, he calls us to recognize not only the need wisely to order our time, but to repent when we fail to do so.

On the first day of September, we mark the beginning of the ecclesiastical year. The commemoration itself reminds us of the constant need to re-evaluate and recapture that which is central to our lives as Orthodox Christians, to restore balance in all we do, and in repentance to make an earnest attempt to set aside a portion—the “first portion”—of our time to acquire the peace of the Holy Spirit, without which our “rushing about” is indeed in vain and our lives as Christians is reduced to external formalities, “time permitting.”

May the beginning of this new ecclesiastical year mark a new beginning in our lives as individuals, as families, as parishes, as the Church in North America—a new beginning by which we set aside, before all else, the time we need to grow spiritually and to respond to the call to live as wise and faithful stewards, not only of our talents and treasures, but of the precious gift of time.

With love in Christ,



+ **HERMAN**

Archbishop of Washington and New York
Metropolitan of All America and Canada