



## CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF SEPTEMBER 30, 2012**

### Welcome Visitors

It is great to have you with us today! We hope you all consider staying after Liturgy for coffee hour and fellowship!

### Protection of the Theotokos – Monday, October 1<sup>st</sup>

The Virgin Mary is the special protectress of Christians and each year, in keeping with the Scriptural prophecy that “all generations shall call her blessed” (Luke 1:48), we on October 1<sup>st</sup>, the feast dedicated to her protection, especially honor her and ask her intercession. Services are tonight and tomorrow morning.

### Iveron Icon of Hawaii to Visit Ocean City

On Sunday, October 7<sup>th</sup>, at 7:00pm, there will be a service at St. George Orthodox Church in Ocean City, before the miraculous, myrrh-streaming icon from Hawaii. Everyone is invited to attend this service, venerate the icon and be anointed with the myrrh which flows from the icon.



### Many Thanks!

to everyone who came for last night’s class, “Growing Up in the Lord’s House”. Your attendance was appreciated and it shows your dedication as well as our parish’s commitment to raising our children in godliness. If you weren’t able to attend the class, please see Fr. John and he can share with you what you missed.

### A Word About Scrip

Did you know that you could benefit the church by purchasing gift cards to almost any store? These gift cards make great “gifts” but also can be used to buy groceries, gasoline, or other day-to-day things. Think about it – every time you go to the pump you could be helping your church without paying even a cent more for your gas. For more info, please see Jodi McElwee.

### Did You Know?

that there is an email list for special announcements, such as service changes / cancellations, prayer requests for those in urgent need, and important mid-week announcements related to our parish. If you haven’t yet signed up, you can do so on our website or by leaving your email address with the ushers. If you are signed up and haven’t been receiving the emails, please see Fr. John.



### SUNDAY, SEPTEMBER 30<sup>TH</sup>

#### 17<sup>th</sup> Sunday of Pentecost

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Coffee Hour  
 7:00p.m. Great Vespers

### MONDAY, OCTOBER 1<sup>ST</sup>

#### Protection of the Virgin

8:40a.m. Hours  
 9:00a.m. Divine Liturgy

### SATURDAY, OCTOBER 6<sup>TH</sup>

#### St. Innocent of Alaska

9:00a.m. Akathist  
 5:00p.m. Bible Study  
 6:00p.m. Great Vespers

### SUNDAY, OCTOBER 7<sup>TH</sup>

#### 18<sup>th</sup> Sunday of Pentecost

8:40a.m. Hours  
 9:00a.m. Divine Liturgy  
 Coffee Hour

### READER SCHEDULE

**Sunday, Oct. 7<sup>th</sup>**

Bruce Eckerd

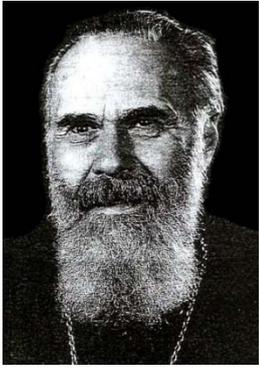
**Sunday, Oct. 14<sup>th</sup>**

Jodi McElwee



**Prayer List:** Fr. Michael Mihalick, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Bill Parrish, Hayley, Tyler Pelesh, Wallace & Michelle, John Trax, Maleah Morsey, Victoria Kokkinos, Karen Nichols, Denise Royal, Jane Koshutko, Nina Gordon, Mirela & Chris, Bruce Eckerd, Stella, Ari, Nedelina, Liliana, Nada and child, Jess and child, Kathryn (newly departed).

OPERATING THRU 8/30/12			SEPTEMBER OPERATING			RENOVATION TO PARISH CENTER	
Income	Expense	Net	Income	Goal	Difference	Loan Due Feb. 2014	Reimbursement Due
42,575	33,641	+8,933	4,702	4,858	-156	29,990	1,497



## MOVING IN THE RIGHT DIRECTION by Metropolitan Anthony

We cannot partake deeply of the life of God unless we change profoundly. It is therefore essential that we should go to God in order that He should transform and change us, and that is why, to begin with, we must all become converts. Conversion in Latin and

Hebrew means a turn, a change in the direction of things.

Conversion means that instead of spending our lives in looking in all directions, we should follow one direction only. It is a turning away from a great many things that we know are ultimately not good for us. The first impact of conversion is to modify our sense of values: God being at the center of all, everything acquires a new position and a new depth. All that is God's, all that belongs to Him, is positive and real. Everything that is outside of Him ultimately has no value or meaning.

But it is not a change of mind alone that we can call conversion. We can change our minds and go no further; what must follow is an act of will and unless our will comes into motion and is redirected God-wards, there is no conversion; at most there is only an incipient, still dormant and inactive change in us.

Repentance must not be mistaken for remorse, it does not consist in feeling terribly sorry that things went wrong in the past; it is an active, positive attitude, which consists in moving in the right direction.

It is made very clear in the parable of the two sons (Mt. 21 :28) who were commanded by their father to go to work in the vineyard. The one said, "I am going," but did not go. The other said, "I am not going," and then felt ashamed and went to work.

This was real repentance, and we should never lure ourselves into imagining that to lament one's past is an act of repentance. It is part of it, of course, but repentance remains unreal and barren as long as it has not led us to doing the will of the Father. We have a tendency to think that it should result in fine emotions and we are quite often satisfied with emotions instead of real, deep changes.

*Metropolitan Anthony, a highly respected bishop in the Russian Orthodox Church, was one of the last direct heirs to Russia's spiritual revival of the early 20th century. While living in London, he was known for his religious broadcasts into the Soviet Union. Metropolitan Anthony died in London after a long illness at age 89 on August 4, 2003.*

## WORDS EVERY CHRISTIAN SHOULD KNOW

**Holiness** consists not only in the absence of evil or sin: holiness is the presence of higher spiritual values, joined to purity from sin. God is the only one holy by nature. He is the Source of holiness for angels and men. Men can attain holiness only in God, "not by nature, but by participation, by struggle and prayer" (St. Cyril of Jerusalem).

**Asceticism** is man's struggle to keep the commandments of Christ. It encompasses not only his bodily and spiritual effort, but also the method by which he passes through the three stages of the spiritual life, namely: purification, illumination, and deification (union with God).

**Purification** refers to the process by which one is cleansed from the passions through: 1) the rejection of all evil thoughts and desires from the mind and heart, 2) the turning of the soul's three powers (reason, desire, and will) towards God, and 3) the overcoming of self-love by love for God and neighbor.

**Illumination** refers to the process by which the grace of the Holy Spirit, received in Baptism, enlightens the person purified (or at least being purified) of the passions to the true knowledge of God and creation. Illumination is seen primarily in the gift of discernment by which one distinguishes between 1) what is from God or above nature, 2) what is according to nature or good, and 3) what is unnatural or evil.

**Deification** is union with God, the goal of Christian life; experienced in part during this life, but more fully and unendingly in the next. Scripture says that God is a consuming fire. When man is united with God in the state of pure prayer, he becomes entirely engulfed in the flame of divine love and sees the Uncreated Light of Divinity. This state cannot be described in words but is known only through experience. Union with God imparts immeasurable love, humility, and thankfulness. Deification is what man was created for from the beginning; it is what makes man truly man.





## THE ORTHODOX STUDY BIBLE ON THE MOST-HOLY THEOTOKOS AND EVER-VIRGIN MARY

**"For behold, henceforth all generations will call me blessed." – Luke 1:48**

For two thousand years the Church has preserved the memory of the Virgin Mary as the prototype of all Christians - the model of what we are to become in Christ. The tradition of the Church holds that Mary remained a virgin all her life (see note on Matthew 12:46-50). While lifelong celibacy is not a model for all Christians to follow, Mary's spiritual purity, her wholehearted devotion to God, is certainly to be emulated.

Mary is also our model in that she was the first person to receive Jesus Christ. As Mary bore Jesus Christ in her womb physically, all Christians now have the privilege of hearing God within them spiritually. By God's grace and mercy we are purified and empowered to become like Him.

The honor we give to Mary also signifies our view of who Jesus is. From early times the church has called her Mother of God (Greek Theotokos, lit. "God-Bearer"), a title which implies that her Son is both fully man and fully God. As His Mother, Mary was the source of Jesus' human nature; yet the One she bore in her womb was also the eternal God.

Therefore, because of her character and especially because of her role in God's plan of salvation, Christians appropriately honor Mary as the first among the saints. The archangel Gabriel initiated this honor in his address to her: "Rejoice, highly favored one, the Lord is with you; blessed are you among women!" (Luke 1:28). This salutation clearly

indicates that God Himself had chosen to honor Mary. Her favored status was confirmed when she went to visit her cousin Elizabeth, who was then six months pregnant with John the Baptist. Elizabeth greeted Mary with these words: "Blessed are you among women, and blessed is the fruit of your womb! But why is this granted to me, that the mother of my Lord should come to me?" (Luke 1:42,43). And Mary herself, by the inspiration of the Holy Spirit, predicted the honor that would be paid her throughout history: "For behold, henceforth all generations will call me blessed" (Lk 1:48).

In obedience to God's clear intention, therefore, the Orthodox Church honors Mary in icons, hymns, and special feast days. We entreat her, as the human being who was most intimate with Christ on earth, to intercede with her Son on our behalf. We ask her, as the first believer and the Mother of the Church, for guidance and protection. We venerate her - but we do not worship her, for worship belongs to God alone.

In Matins, Vespers, and all the services of the hours of prayer, we sing this hymn, which expresses Mary's unique place in creation.

"It is truly right to bless you, O Theotokos, ever-blessed and most pure, and the Mother of our God. More honorable than the cherubim and more glorious beyond compare than the seraphim, without defilement you gave birth to God the Word: True Theotokos, we magnify you."

### ON ICONS AND COMMON SENSE

*In the 4<sup>th</sup> century, St. Basil the Great, in reference to icons, said that "the honor shown the image passes over to the archetype."*

*He also illustrates the concept by saying, "If I point to a statue of Caesar and ask you 'Who is that?', your answer would properly be, 'It is Caesar.' When you say such you do not mean that the stone itself is Caesar, but rather, the name and honor you ascribe to the statue passes over to the original, the archetype, Caesar himself."*

*So it is with an Icon.*

