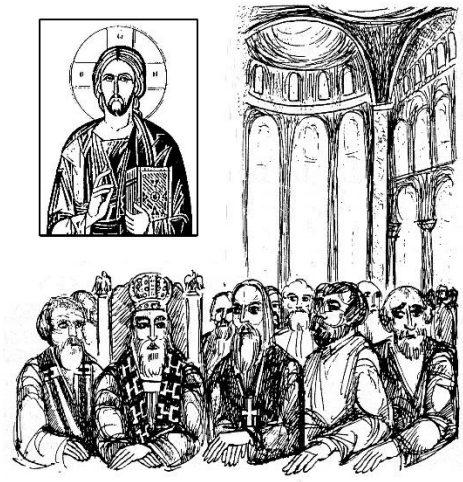

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 12, 2014

A Warm Welcome!
We warmly welcome all of our visitors! It's good to have you!

Did You Know?

The Sunday sermons are being recorded and posted to our website. This is done primarily so those parents who take their young children to the quiet room during the sermon don't miss the homily. We can show our thanks to them by a kind word and by keeping the church quiet during the sermon so that the recording turns out well. If you arrive during the sermon, please be courteous and wait in the back until it is finished. If your child is making noise, please be polite and take them out.

Crawlspace Work Project Update

Work has begun to fix the drainage and structural issues within the crawlspace beneath the Parish Center. A second collection will be taken at the end of the Divine Liturgy while the work is being done to fund this necessary project. Everyone is kindly asked to financially support this project without decreasing support for the day-to-day operations of the Mission. The income and expenses for the crawlspace project are noted in the financial summary at the bottom of the bulletin. Questions, please see, Cheryl, George, or Fr. John.

Prayers for the Healing Ministries – Sun., Nov. 2nd will be offered at the Divine Liturgy on Sunday, Nov. 2nd, the Sunday following the feast of Ss. Cosmas and Damian, the Wonderworkers and Unmercenary Healers (Nov. 1st). Doctors, pharmacists, dentists, nurses, counselors and all those involved in the fields of health and wellness are asked to come forward near the conclusion of the Liturgy for a prayer and blessing.

St. Michael's Party – Sun., Nov. 2nd

On Sunday, Nov. 2nd (the Sunday after Halloween and before the Feast of the Archangels – November 8th) we will have a St. Michael's Party for the children. *After the Divine Liturgy*, the children will get dressed up as Saints and Angels and have a parade during the coffee hour. Questions, please see Mat. Emily.

2015 Calendars & Pocket Planners
can be ordered via the order sheet in the back of the church. The calendars are $5.00 a piece and the pocket planners $4.00. The order sheet will be in the back of the church for the next month or so.

SUNDAY, OCTOBER 12TH
18th Sunday of Pentecost
Holy Fathers of the 7th Council
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

SATURDAY, OCTOBER 18TH
6:00p.m. Great Vespers

SUNDAY, OCTOBER 19TH
19th Sunday of Pentecost
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

READER SCHEDULE

Sunday, Oct. 19th
Joanne Patrick
Sunday, Oct. 26th
Gabriela Jones

Christian Wealth Management

"Find out how much God has given you, and from it take what you need; the remainder which you do not require is needed by others. The excesses of the rich are the necessities of the poor."

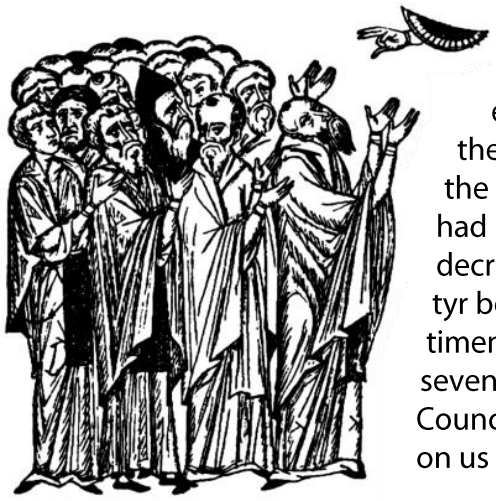
Saint Augustine

CASH FLOWS THROUGH 9/30/14					CASH FLOWS IN OCTOBER 2014					PROJECT CRAWLSPACE			FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 10/12			AS OF: 10/12		
Income	*Expense*	*Income*	*Expense*	*Net*	*Income*	*Expense*	*Income*	*Expense*	*Net*	*Income*	*Expense*	*Net*	*Checking*	*Overdue*	*Mortgage*
53,307	51,349	8,410	10,484	-116	1,604	4,442	0	0	-2,838	1,165	2,876	-1,711	7,032	0	351,741

THE HOLY FATHERS OF THE 7TH ECUMENICAL COUNCIL

From the Prologue of St. Nikolai Velimirovich

The Seventh Ecumenical Council was held in 787 at Nicaea during the reign of the devout Empress Irene and her son, Constantine, in the time of Patriarch Tarasius. This Council finally confirmed the veneration of icons, justifying it by Holy Scripture, by the witness of the Holy Fathers, and by the undeniable example of miracles manifested through the holy icons. Adding to examples of miracles previously cited, Bishop Constantine of Cyprus recounted this: One day, a certain shepherd from the town of Constantia drove his flock to pasture, and there saw an icon of the Most-holy Theotokos, all decorated with flowers by the faithful. ``Why render so much honor to a rock?'' said the shepherd, who had obviously been brought up in iconoclasm. He struck the icon with his iron shepherd's cane, and damaged the right eye of the image of the Mother of God. As soon as he turned away, he stumbled over that same cane and gouged out his own right eye. Thus injured, he returned to the city, crying out tearfully that the punishment of the Theotokos had befallen him. This Council also decreed that the holy relics of a martyr be placed, without fail, in the Antimension. Three hundred and sixty-seven Fathers participated in this Council. May the Lord also have mercy on us and save us by their prayers.



ON ORTHODOX LAITY AND POLITICS

From the Social Concept of the Russian Orthodox Church

Nothing can prevent Orthodox laity from participating in the work of legislative, executive and judicial bodies and political organizations. This involvement has taken place under various political systems, such as autocracy, constitutional monarchy and various forms of the republic system. The participation of Orthodox laity in secular and political processes was difficult only in the contexts of non-Christian rule and the regime of state atheism.

In participating in political processes, Orthodox laity are called to base their work on the norms of the Gospel's morality: the unity of justice and mercy (Ps. 85:10); the concern for the spiritual and material welfare of people; the love of the homeland; and the desire to transform the surrounding world according to the Word of Christ.

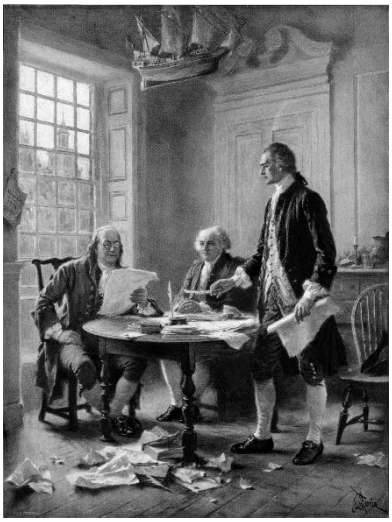
The Christian who works in the sphere of civic and political building is called to seek the gift of special self-sacrifice and special self-denial. He needs to be utterly attentive to his own spiritual condition, so that his civic or political work may not turn from service into an end in itself that nourishes pride, greed, and other vices. It should be remembered that "principalities or powers, all things were created by Him, and for Him… and by Him all things stand" (Col. 1:16-17). St. Gregory the Theologian, addressing the rulers of his time, wrote: "It is with Christ that you command, with Christ that you govern, for Him that you have received your power." St. Chrysostom says, "A true king is he who conquers anger and jealousy and lust and subjects everything to the laws of God and does not allow the passion for pleasure to prevail in his soul. I would like to see such a man in command of the people, the throne, the cities the provinces, and the troops, because he who has subjected the physical passions to reason would easily govern people also according to the divine laws… But he who appears to command people but in fact accommodates himself to wrath and ambition and pleasure… will not know how to dispose of power."

THE PURSUIT OF HAPPINESS

From Pravmir.com / Fr. Thaddaeus Hardenbrook

"Life, liberty, and the pursuit of happiness," the Declaration of Independence states, are unalienable rights granted by our Creator, to be protected by the government. Unfortunately the definitions for these terms were never truly agreed upon and, being defined by men, change over time. When does the right to life begin? In the womb or after birth? To what extent are we free? Until we hurt ourselves or others? And *happiness*, that popular but pitiful word constantly bent to the whim of emotions and impulses.

At the time of the writing of the Declaration, the meaning of the word *happiness* was greatly debated. Some restricted its meaning to only the acquisition of material possessions. For others it meant absolute freedom. Others insisted that happiness was attained only through the practice of reason and truth.



Today, the meaning of *happiness* has been reduced to an almost exclusively emotional state. Happ iness is predominantly seen as nothing more than a mood. The question, "Am I happy?" can be answered with a quick glance at the emotional thermometer. "No, I'm not happy, but I may be after I get some ice cream." Today's dictionaries reflect this reduction: "feeling or showing pleasure" But a closer look reveals that happiness is rooted in contentment and being joyful.

In the ancient Christian tradition, which preserves God's revelation of truth to man, authentic contentment ("a state of peaceful happiness and satisfaction") is rooted in accepting things as they are rather than longing for change. "He who has no desires," says St. Dorotheos of Gaza, "has all he desires." Trusting in God's providence, and desiring salvation over everything else, the Christian accepts "all that comes to me throughout the day with peace of soul and with firm conviction that Your will governs all." When we want what we have, we have everything we want. When we desire what comes to us, we are constantly achieving our goal. And as the angst to be a consumer, lusting with envy after everything we are capable of desiring but do not have, begins to die down, we find our minds and hearts freed up to actually be happy and begin working towards God's goals for us.

Another secret to life lies in the truth that all the things we are trying to avoid (difficulty, discomfort, hardship, conflict, self-sacrifice, enduring, hunger, weariness, loss, etc.) are actually the very opportunities allowed by God in order for us to grow. "Rest is necessary," the ascetical Fathers assure us, "but growth only occurs during times of struggle." Or as St. Theophan puts it, "You will not find one saved person who was not a cross-bearer. It is for this reason that everyone is surrounded by crosses on all sides—so that we will not be hampered by having to look for crosses to bear, and so that we will not be far from the salvific power of Christ's Cross. One can say it this way: Look around yourself and you will see your cross. Bear it as you should, uniting it with Christ's Cross, and you will be saved." This is what allows St. Paul to proclaim, "We rejoice in our suffering" (Rom. 5:3).

Rejoicing is a power we seldom use anymore; we are hardly even familiar with it. When we are distracted by longings for what we don't have, joy escapes us. If we think of happiness as a feeling that comes over us occasionally, it's important to know that rejoicing is a force of will, a choice, that sustains happiness indefinitely. "Rejoice in the Lord always. Again I will say, rejoice! Be anxious for nothing, but in everything by prayer and supplication, with thanksgiving, let your requests be made known to God; and the peace of God, which surpasses all understanding, will guard your hearts and minds through Christ Jesus" (Phil. 4:4).

Desire for what we don't have creates spiritual depression (despondency). Gratitude for what we do have creates contentment and joy. Let us practice this! Turn off the commercial-driven TV, close the advertisement-filled magazines, smart phones, and romantic novels. Contentment awaits you in the prayerful thanksgiving for what you actually have. In the context of your actual life there await you peace, satisfaction, salvation, and even perfection.

On the Thoughts of the Heart

Saint John of Kronstadt

All my happiness and unhappiness are in the thoughts and desires of my heart. If the thoughts of my heart are in accord with God's truth, with the will of God, then I am at rest, filled with divine light, joy and blessedness; if not, I am uneasy, filled with spiritual darkness that corrupts the soul, with heaviness and despondency. If I replace the false and ungodly thoughts of my heart by true and godly ones, then rest, blessedness and joy return.

Saint Silouan on Prayer

The soul that loves the Lord cannot help praying, for she is drawn to Him by the grace she has come to know in prayer.

We are given churches to pray in, and in church the holy offices are performed according to books. But we cannot take a church away with us, and books are not always available, yet interior prayer is always and everywhere possible. The Divine Office is celebrated in church, and the Spirit of God dwells therein, but the soul is the finest of God's churches, and the man who prays in his heart has the whole world for a church.

When we love someone, we like to think about that person, talk about him, be with him. Now the soul loves the Lord, as her Father and Creator, and stands before Him in awe and love; in awe because He is the Lord; in love because the soul knows Him for her Father – He is all merciful and His grace sweeter than anything else.

The Scriptures on Prayer

"Pray without ceasing. "

– 1 Thessalonians 5:17

"Rejoice in the Lord always."

– Philippians 4:4

"Therefore, I desire that men pray everywhere, lifting up holy hands, without wrath and doubting."

– 1 Timothy 2:8

"If you ask anything in My Name, I will do it."

– John 14:13-14

"For there is no other name under Heaven given among men by which we must be saved."

– Acts 4:12

"And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

– 1 John 3:22

Live in Gratitude

"Live in gratitude, and you will never be disappointed. See that your afflictions are not there to punish you, but to purify you and cleanse you of the delusions of this world. You all are being prepared each day for great things. Be wise, and prepare for the future, but do not be worried about it. Be prudent, but not obsessed. The man who constantly worries achieves nothing but stress and anxiety. Instead, pray and draw close to God. Believe that He will help you, and suddenly, you will see how He has already."