



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 28, 2014

A Warm Welcome!

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

Protection of the Theotokos – October 1st

The Virgin Mary is the special protectress of Christians and each year on October 1st, the feast dedicated to her protection, we especially honor her and ask her intercession. Services will be held on the eve and morning of the feast.



Safety First

Everyone is asked to be particularly attentive, especially in the parking lot. Parents are asked to please stay with their children at all times or leave them in the supervision of another adult. First-aid boxes are available in both bathrooms.



Food for the Hungry

A food basket has been placed in the fellowship hall. This basket is for non-perishable items which will be distributed to those in need.

Parishioners That Are Home Bound

If you or a loved one cannot make it to Church, Fr. John would be more than pleased to visit at your home, in the hospital, at a nursing home, or any other place. Please schedule a visit with Fr. John.



Haven't Seen Someone in a While?

Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

Have a Question?

Are you wondering something about Orthodox Christianity or Christ the Savior Mission? Please feel free to ask Fr. John any questions in person, via phone (302-537-6055) or email (frjohn@orthodoxdelmarva.org).



Offerings: Did You Know?

- ❖ In July, our mission resumed paying assessments (\$393/month) to support the diocese of Washington and the OCA.
- ❖ Items from the "Liturgical Needs" list, posted at the candle stand, can be donated for the health/memory of our loved ones.
- ❖ Offerings: 1) help the Church fulfill her work and 2) help us grow in Christ. Offerings are a matter of faith not just finances.

SUNDAY, SEPTEMBER 28TH

16th Sunday of Pentecost

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

TUESDAY, AUGUST 30TH

7:00p.m. Great Vespers

WEDNESDAY, OCTOBER 1ST

Protection of the Theotokos

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

SATURDAY, OCTOBER 4TH

6:00p.m. Great Vespers

SUNDAY, OCTOBER 5TH

17th Sunday of Pentecost

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

READER SCHEDULE

Sunday, Oct. 5th

Gabriela Jones

Sunday, Oct. 12th

Kathy Parrish



CASH FLOWS THROUGH 8/31/14					CASH FLOWS IN SEPTEMBER 2014					FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	ASSETS & LIABILITIES – 9/28		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Checking	Overdue	Mortgage
46,571	46,876	7,940	8,190	-555	5,767	4,473	0	2,294	-1,011	9,192	0	353,408

ON CHURCH GROWTH

The Church is not simply a building or edifice, nor is it an organization or institutional structure. It is essentially a community of people who are to be of God and imbued with His Spirit.

In the words of St. John Chrysostom, "The Church is a community made up of the souls of us men and cannot be built by stone and mortar, but must be built by the spiritual growth of its members into the full reality of Jesus Christ."

This is what Church growth is all about and how we must understand it.



OUR MIND IS LIKE A FLUTE

St. Gregory of Nyssa

The Creator has bestowed divine beauty on us by adding, to His own image in us, the likeness of the qualities He Himself possesses. This beauty brings with it other benefits with which God has generously enriched our human nature.

For instance we ought to consider our minds as far more than a gift. They are a way of sharing the mind of God. But the mind by itself, because it is incorporeal, cannot communicate with other beings: it does not have any means of displaying its proper nature.

So God created an instrument, the vocal chords which the mind strike like a plectrum, and so by using different sounds it can share its own internal world.

The mind is like a competent musician who relates with the public on the flute or the lyre. The mind is full of a thousand ideas that otherwise would remain hidden, and it lavishes them upon the minds of others in a way that they can understand by means of sound.

Therefore from the human body flows music as if the flute and the lyre were playing together, creating a unique harmony. The same lips now open, now closed, are like fingers running swiftly over musical instruments.



THE IMPORTANCE OF KEEPING HEALTHY

St. John Chrysostom

When the body is ill, the soul is badly affected. In the great majority of cases, in fact, our spiritual capacities behave according to our physical condition; illness lays us low and makes us different, almost unrecognizable from when we are well.

If the strings of an instrument give a feeble or false sound because they are not taut enough, the artist has no way of displaying any particular talent: the defect in the strings defeats all skill. It is the same with the body. It can do a great deal of harm to the soul.

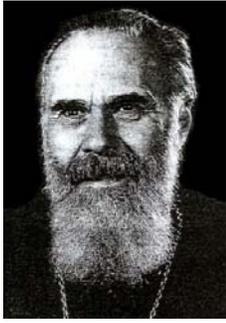
So I ask you: take care that your body stays fit, safeguard it from illness of any sort.



I am not telling you either to let it waste away or to let it grow fat. Feed it with as much food as is necessary for it to become a ready instrument of the soul.

If you stuff it with delicious dainties, the body is incapable of resisting the impulses that attack it and weaken it. A person may be very wise and yet, if he abandons himself without restraint to wine and the pleasures of the table, it is inevitable that he will feel the flames of inordinate desire blazing more fiercely within him.

A body immersed in delights is a body that breeds lust of every kind.



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. Con-

version 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).

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 4th 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.

