



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF OCTOBER 15, 2006

SUNDAY, OCTOBER 15TH

18TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

TUESDAY, OCTOBER 17TH

7:00p.m. Vespers

WEDNESDAY, OCTOBER 18TH

HOLY APOSTLE AND EVANGELIST LUKE

8:40a.m. Hours

9:00a.m. Divine Liturgy

THURSDAY, OCTOBER 19TH

7:00p.m. Compline

SATURDAY, OCTOBER 21ST

6:00p.m. Vespers

SUNDAY, OCTOBER 22ND

19TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

The Harvest Ball

is fast approaching (Oct. 28th). Tickets are \$40 and can be purchased by calling Bill at 410-371-6592.



The Parish Website

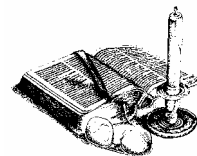
is continually being updated. Each week the bulletin and sermon are posted. Recent updates to the parish website include photographs from the Parrish's House Blessing, the Mission's booth at the Ukrainian Festival in Baltimore, and the retirement party for Fr. Daniel. Check it out!

Prayers for Those in the Healing Ministries

will be offered at the Divine Liturgy on Sunday, November 5th, 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.

Traveling Bible Study

During the month of October, a sign-up sheet will be posted in the back of the church with the hope of beginning a *Traveling Bible Study*, to be led by the priest in the homes of interested parishioners. For questions, please see the sign-up sheet in the back of the Church or speak with Fr. John.



A Lecture On Living Orthodoxy in the 20th Century

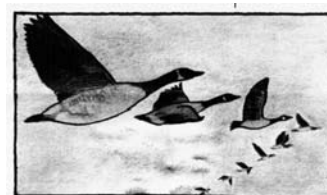
is to be delivered by Bishop Kallistos Ware at Saint Sophia's Greek Orthodox Cathedral in Washington, DC, this Tuesday, October 17th at 7:00p.m.



DID YOU KNOW?

Geese fly in the V-formation because when each bird flaps its wings, it creates an uplift for the bird immediately following. By flying in the V-formation, the whole flock can fly at least 71% further than if each bird flew on its own.

Christians who share a common direction and sense of community can also get where they are going quicker and easier because they are traveling on the thrust and uplift of one another.



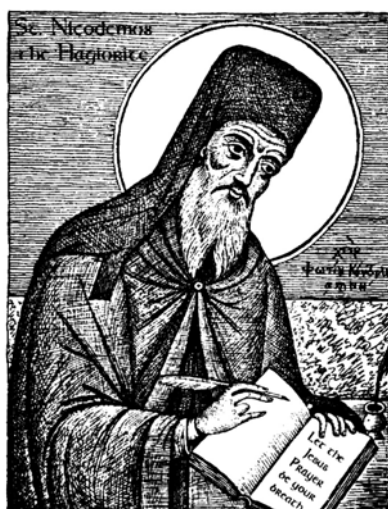


ON THE JESUS PRAYER WHICH LEADS TO SANCTIFICATION

from "Gifts of the Desert" by Kyriacos C. Markides

The Jesus Prayer, "Lord Jesus Christ, Son of God, have mercy upon me a sinner", is the most powerful way of contacting God. It fills one with grace as he or she keeps this prayer in his or her heart and mind. Ideally one should reserve a certain amount of time every day and engage in this form of prayer. Furthermore, as one engages in routine activities such as washing dishes, taking a walk, or waiting at a bus stop one can recite the prayer. Then the person will reach a point when the Prayer will be an ongoing activity within his or her consciousness even while asleep or even while one engages in intellectually challenging activities like solving mathematical equations. Prayer becomes a form of breathing, an ongoing activity within the person that sanctifies his or her entire being.

THE CHURCH FATHERS ON SAINT PAUL'S ADMONITION TO "PRAY WITHOUT CEASING" (1 THESS 5:17)



St. Nicodemus the Athonite

Let no one think, my fellow Christians, that only priests and monks need to pray without ceasing, and not laypeople.

When the Apostle commanded us, "Pray without ceasing," he meant that we must pray inwardly with our intellect: and this is something that we can always do. For when we are engaged in manual labor and when we walk, sit down, eat and drink, we can always pray with our intellect and practice inner prayer, true prayer, which is pleasing to God.



St. Isaac the Syrian

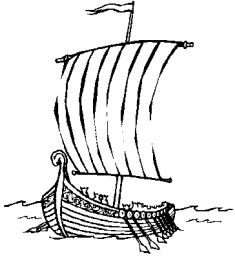
When the Holy Spirit makes His dwelling place in someone, he does not cease to pray, because the Spirit will constantly pray in Him. Then, neither when he sleeps nor when he is awake, will prayer be cut off from his soul; but when he eats and drinks, when he lies down or works, even when he is immersed in sleep, the perfumes of prayer will breathe in his heart spontaneously. From this point on he will not possess prayer only at limited times, but always.



St. Basil the Great

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words... We should not express our prayer merely in syllables, but the power of prayer should be expressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life... This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.

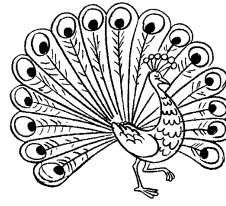




The Ship is symbolic of the Church. This is based on God protecting Noah through the ark, and Jesus Christ protecting the ship with the Apostles in it on the Sea of Galilee. The mast of the ship forms a cross, supporting the sails, which catch the gentle breeze of the Holy Spirit. The ship of the Church sails across the stormy seas of this life to the peaceful harbor of the kingdom.



The Beehive is symbolic of tireless activity and diligence. The bee represents the Christian and the beehive symbolizes the Church. Because the worker bees are "virgins" they symbolize virginity and chastity. Because the bee appears to die in the winter and reappear in the summer, it symbolizes rebirth. Legend also suggests that bees never sleep, but remain constantly vigilance.



The Peacock is symbolic of the Resurrection of our Lord because it sheds its old feathers every year and grows newer, brighter ones. The peacock is also a symbol of immortality. This is based on an ancient legend that says that the peacock's flesh is incorruptible. If the peacock is portrayed drinking from a vase it symbolizes a Christian drinking the waters of eternal life.



The Butterfly is symbolic of the resurrection; the butterfly's three stages: caterpillar, chrysalis (inside the cocoon), and the mature butterfly, represent the three stages of a Christian's journey; life, death, and resurrection. It can also symbolize regeneration, as a person's old life (caterpillar stage) becomes new (as a butterfly) when they die and rise with Christ in Baptism.

DON'T RUIN YOUR DEATH

John Kapsalis

A couple of years ago a children's movie about a family of super heroes called "The Incredibles" explored themes like family, honesty, and values. In one scene a man attempts to jump to his death from a tall building only to be heroically saved by Mr. Incredible. Instead of gratitude, the man files suit against Mr. Incredible because, as he says, "you ruined my death."

Throughout our lives, we are barraged with the idea that the way we live our life is the way we will die. If we live the fast life we will probably die sooner rather than later. On the other hand, if we live a life of organic multivitamins and meditation we'll live forever. If we follow the celebrities, do the same exercises they do, and raise our kids in the same way, then our lives will blossom and will mirror the "reality" we see on TV. It's easy to get caught in that whirlpool. Flip the channels on the TV and before you know it, a dull envy begins to bud and we think we need to live just like they do.

Lifestyle packaging is no different in Christian circles either. Face it. Most of us are living a hedon-

istic Christianity or we fake asceticism. Neither really works. We wear our lifestyle like a suit of lies, because we never learned how to end our life.

The truth is that our death-style determines our lifestyle. The thought of death, as startling as it seems, is liberating because it compels us to concentrate on living.

Many great saints of the Church said repeatedly that we should remember our death. Why? Because unless we plan on how to leave this world we will wander aimlessly through it, occupying ourselves with a million little things but changing nothing. St. Irenaeus wrote: "The business of the Christian is nothing else than to be ever preparing for death." When we know the kind of death we want, we will know the kind of life we ought to live. Since everything "here today might well be gone tomorrow, do you see how essential it is to live a holy life?" asks the Apostle Peter (2 Peter 3:11 MSG).

What is a holy life? St. John Climacus described it this way: "Do whatever good you may. Speak evil of no one. Rob no one. Tell no lie. Despise no one and carry no hate. Do not separate yourself from

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Don't Ruin Your Death continued from page 3...

the church assemblies. Show compassion to the needy. Do not be a cause of scandal to anyone. Stay away from the bed of another ... If you do all this, you will not be far from the kingdom of heaven." St. Isaiah the Anchorite advised: "He who ponders each day and says to himself that he has just today to remain in the world, will never sin against God."

We are expected to change ourselves, everyone we encounter, even the world. Christ commands us to arise and go! What defense shall we give at the hour of our death? Will the cloud of witnesses testify to our world-shattering life? St. John of Damascus wrote: "Vain are all human things that have no existence after death." Will we leave with a life lived well or with a life well lived?

In 2004, Steve Jobs CEO of Apple Computer was diagnosed with a rare form of cancer. Thankfully, it was treatable and now he is as healthy as ever. He recounted his experience to a graduating class of Stanford University:

Remembering that I'll be dead soon is the most important tool I've encountered to help me make the big choices in life. Because almost everything—all external expectations, all pride, all fear of embarrassment or failure—these things just fall away in the face of death, leaving only what is truly important. Remembering that you are going to die is the best way I know to avoid the trap of thinking you have something to lose. You are already naked.

If we don't want our life to just fade away then we must see ourselves beyond this life. None of the things that we think we can't live without mean anything beyond this life. Metropolitan Anthony Bloom said, "Nothing can be stored -- nothing except the Kingdom of God itself." Remember your death, and behold you live.

John Kapsalis has an M.T.S from Holy Cross Seminary. Article taken from OrthodoxyToday.org, an online source for commentary on moral and social issues.

THE PARISH COMMUNITY: OUR LIFE IN CHRIST
AN EXCERPT FROM "THE ORTHODOX PARISH IN NORTH AMERICA"
BY VREV. THOMAS HOPKO

Mind: Education and Enlightenment

Essential also to an Orthodox parish, if it is Christ's holy Church, is total mobilization of efforts to love God with all of one's mind through enlightenment and education.

Jesus' first title in the Scriptures is Rabbi, which means teacher or master (Greek: didaskalos, Latin; magister). As messianic pastor and priest, Christ is also "the prophet" who brings ultimate and lasting judgment upon those who hear and reject him. (John 1:21, 6:14; Acts 3:22-26) The Lord's first followers are called disciples or students. And the first thing that is said about those who believed in God's Gospel of Christ crucified and glorified is that they "continued steadfastly in the apostles' doctrine." (Acts 2:42)

An Orthodox Christian parish, therefore, is essentially a teaching and learning community for all its members. It is a school of disciples whose master is Christ as He speaks within the community of believers, especially through the pastors and those with the charism and training for teaching and preaching.

An Orthodox parish without well-prepared evangelical and exegetical sermons at its liturgical services, and well-prepared doctrinal and catechetical sessions as part of its educational ministry, whatever else it might do, including having lots of liturgical services and loads of social events, can hardly be an Orthodox Christian Church. This is especially true now in North America when Christianity generally, not to speak of Orthodoxy, is not a respected, accepted and supported part of public life and education, but is rather warred against, scorned and ridiculed by powerful forces in society.

