



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF JUNE 22, 2008



Baptism of Troy Duker – Saturday, June 28th

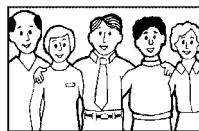
On Saturday, June 28th, at 5:00pm, we will welcome Troy Duker into the Orthodox Church through Holy Baptism. Please set aside this time to celebrate this special event!

The Feast of Ss. Peter and Paul – Sunday, June 29th

On this day we celebrate the memory of the foremost of the Apostles. The oldest of the Church's fasts, the Apostles Fast, which begins on Monday, 6/23, ends on this day with the reception of Holy Communion.



During this period we should spiritually re-align ourselves, getting ourselves back on the straight and narrow way into the Kingdom. Fr. John will be available for Confession at each of the services this week or by appointment. This fast is only 6 days long, don't let it pass you by unaware – make the most of it!



Open House at the Rectory – Sunday, June 29th

will be held on Sunday, June 29th, following a very brief coffee hour at the church. More info can be picked up at the candle stand. Everyone is invited!

New Icons in the Altar

This past week new icons of the Mother of God and Saint John the Baptist were installed in our altar. These icons together with the icon of Christ form what is called the 'Deisis' – the Greek word meaning intercession since the Theotokos and Baptist are depicted making continual supplication for us before the Throne of Christ. May God bless the iconographer (who wishes to remain nameless) for his devout service in beautifying the Lord's House!



SUNDAY, JUNE 22ND

ALL SAINTS SUNDAY

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

TUESDAY, JUNE 24TH

7:00p.m. Compline

THURSDAY, JUNE 26TH

7:00p.m. Compline

SATURDAY, JUNE 28TH

5:00p.m. Baptism of Troy Duker
 6:00p.m. Great Vespers

SUNDAY, JUNE 29TH

ALL SAINTS OF AMERICA HOLY APOSTLES PETER & PAUL

8:40a.m. Hours
 9:00a.m. Divine Liturgy
 Open House @ Rectory

Since we are surrounded by so great a cloud of witnesses, let us lay aside every weight, and the sin which so easily ensnares us, and let us run with endurance the race that is set before us, looking unto Jesus, the author and finisher of our faith.

(Hebrews 12:1-2)

The Parish Council

will meet next on Sunday, July 6th, following coffee hour.

Sympathy Is Expressed

to Alan and Denise Royal on the repose of Alan Royal Sr., who passed on to the next life this past Sunday, June 22nd. May the Lord grant His newly departed servant rest in His Kingdom and may He grant the family consolation in this difficult time. If you would like to send a sympathy card, please see the Directory of Parishioners and Friends of Christ the Savior for Alan and Denise's address.



READER SCHEDULE

Sunday, June 29th

Jen Alexion

Sunday, July 6th

Kathy Parrish



Orthodoxy 101 – A Class on Our Faith

will be held on Monday, June 30th, at 7:00pm at the church. The topic will be: The Jesus Prayer – a historical overview and it's practical use. We will focus on the importance of this prayer in developing a spiritual life.



Donors Sought: Two Projects

1) We are looking for donors for the new icons in the altar. 2) We are also looking for donors for cabinets / counter tops / and a sink which are being installed into our coffee hour area. If you would like to make a donation towards either of these projects, please see Fr. John or Susan Pappas, our Treasurer. Thank you!

Please Remember in Prayer

Carol Boris, Nina Gordon, Jane Koshutko, Constantina, and Christos. If you have a prayer request, please let Fr. John know.

OCA Town Hall Meeting

St. Nicholas Cathedral in Washington, DC, will be the site of a town hall meeting in preparation for the 15th All-American Council to be held in Pittsburgh in November 2008. The Town Hall Meeting will be held on June 28th from 1 PM to 4 PM. His Beatitude, Metropolitan HERMAN and Fr. Alexander Garklavs, Chancellor of the Orthodox Church in America will be in attendance. All are welcome to attend! Saint Nicholas Cathedral is located at 3500 Massachusetts Ave NW, Washington, DC, 20007. For directions please visit our website at stnicholasdc.org. We hope to see you there!



Photos from Pentecost

have been posted to our website. Take a look!



Use Your Talent

God has given each part of His creation a talent according to their ability. We are the ones who have decided that to be talented means that we excel in one of several high-paying careers or have some skill which makes us popular in a worldly sense. God's idea of talents is based on their usefulness to others, not on how rich or famous they may make us. We all will be held accountable for using the talent we have been given and whether we have used it for God's Kingdom.

Time Out

Time is a gift from God, to be either used wisely, or wasted away. God allows us to choose how to use His gift. Do you use God's time for loving and caring deeds, for reading the Holy Scriptures, for attending the Divine Services? It's so tempting, especially in the hazy, lazy days of summer, to take time away from God. But what answer shall we give the Lord for squandering the short time that has been given to us?

Proper Values

Christ does not condemn money in itself, but neither does He uphold material wealth as an acceptable goal for His followers. He wants us to learn to value things rightly, understanding that our lives are transitory and short, and that our goal should not be wealthy and security here and now, but the unending joy and peace of eternal life with Him in His Father's Kingdom.

Stewardship of Time

Time on this earth is one of our greatest privileges and yet one of our biggest responsibilities. Outside of Sunday morning, how much time does God really get? The daily choices we make in our lives, how we spend our time and energy, indicate not only what we truly value but also where we will spend eternity.

The above is from Parish Publishing, LLC.



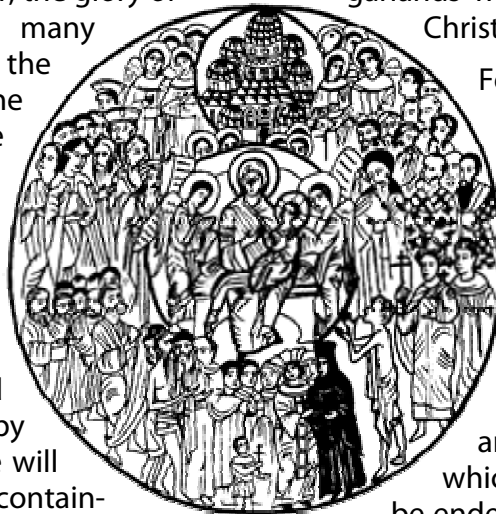
THE UNIVERSAL CHURCH GLORIFIES THE COMPANY OF ALL THE SAINTS

By the Venerable Bede (+735AD)

Today, beloved brethren, we celebrate in one joyful solemnity the feast day of all the Saints. In their society Heaven exults, in their protection earth rejoices, in their triumphs the holy Church is crowned. The more endurance they showed in giving witness, the brighter is the glory of that witness; for, as the battle was fiercer, the glory of the fighters was greater. The many kinds of suffering enhance the triumph of martyrdom; and the greater the torments, the greater also the reward. Our Mother the catholic Church, spread far and wide over the whole earth, was taught in Jesus Christ her Head to fear neither insults, crosses, nor death. Grown stronger and stronger, not by resisting but by enduring, She has breathed the will to victory into all those whose containment in this earthly prison forms them into an opposing army, that they may be inspired to fight the good fight with no less ardent courage than these who have gone before.

O truly blessed Mother Church, basking in the glow of God's favor, adorned with the glorious blood of the victorious martyrs and clothed in the

virginal white of an untarnished Orthodoxy! Her garlands lack neither rose nor the lily. We should each then strive, dear brothers, to gain the great dignity of these two honors, either the white crowns of virginity or the red of sufferings. In the Heavenly camps, both peace and war have their garlands with which to crown the soldiers of Christ.



For the unutterable and immense goodness of God has seen to it that the time of labor and struggle should be neither prolonged nor long-drawn-out nor endless, but that it should rather be brief and, as we might say, momentary. For the struggles and the labors belong to this short and hard life, but the crowns and the rewards of merit to that which is eternal. The labors, then, will be ended quickly, but the rewards of merit will continue without end. And after the darkness of this world, we are to see the most radiant light and to receive a blessedness greater than the bitterness of all sufferings, as the Apostle testifies when he says, "The sufferings of this present time are not worthy to be compared with the glory to come that will be revealed in us."

ROMANIAN ORTHODOX CHURCH WELCOMES RULING TO ALLOW ICONS IN SCHOOLS

DirectionsToOrthodoxy.org – Posted on Thu Jun 19 2008

BUCHAREST, Romania (AP) — The Romanian Orthodox Church is celebrating a ruling by the country's top court that allows religious icons to remain in schools. The Romanian Supreme Court overturned a 2007 appeal court ruling that icons should be removed from schools because they discriminated against atheists and people of other religions. About 80 percent of Romanians are Orthodox Christians and icons are commonly seen in homes, buildings and cars. The church has enjoyed a revival after communism. Orthodox Church spokesman Constantin Stoica said June 13 that the community, not state institutions, should decide what religious symbols are allowed in public spaces.



ABOUT ORTHODOXY: THE SAINTS

From *The Orthodox Church* by Bp. Kallistos Ware

Symeon the New Theologian describes the saints as forming a golden chain:

The Holy Trinity, pervading everyone from first to last, from head to foot, binds them all together... The saints in each generation, joined to those who have gone before, and filled like them with light, become a golden chain, in which each saint is a separate link, united to the next by faith, works, and love. So in the One God they form a single chain which cannot quickly be broken.

Such is the Orthodox idea of the communion of saints. This chain is one of mutual love and prayer; and in this loving prayer the members of the Church on earth, 'called to be saints', have their place.

In private an Orthodox Christian is free to ask for the prayers of any member of the Church, whether canonized or not. It would be perfectly normal for an Orthodox child, if orphaned, to end his evening prayers by asking for the intercessions not only of the Mother of God and the saints, but of his own mother and father. In its public worship, however, the Church usually asks the prayers only of those whom it has officially proclaimed as saints; but in exceptional circumstances a public cult may become established without any formal act of canonization. The Greek Church under the Ottoman Empire soon began to commemorate the New Martyrs in its worship, but to avoid the notice of the Turks there was usually no official act of proclamation: the cult of the New Martyrs was in most cases something that arose spontaneously under popular initiative. The same thing happened

under Communism with the New Martyrs of Russia: for a long time they were honored in secret by believers in what was then the Soviet Union, but it was only after 1988 that it became possible for the Russian Church openly to proclaim them as saints.

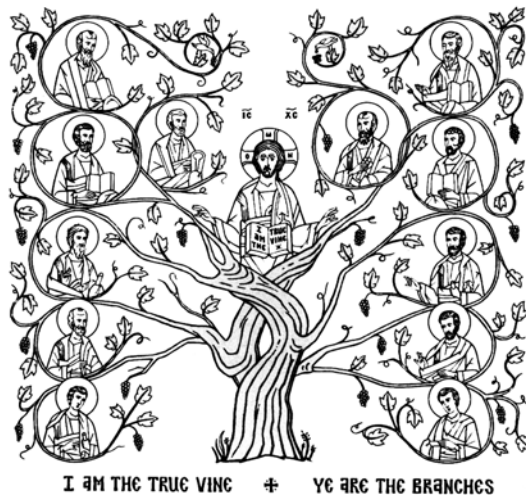
Reverence for the saints is closely bound up with the veneration of icons. These are placed by Orthodox not only in their churches, but in each room of their homes, and even in cars and buses. These ever-present icons act as a point of meeting between the living members of the Church and

those who have gone before. Icons help Orthodox to look on the saints not as remote and legendary figures from the past, but as contemporaries and personal friends.

At Baptism an Orthodox is given the name of a saint, as a symbol of her or his entry into the unity of the Church which is not only the earthly Church, but also the Church in heaven. Orthodox usually have a special devotion to the saint whose name they bear; usually

they keep an icon of their patron saint in their room and daily ask for his or her intercessions. The festival of their patron saint they keep as their Name's Day, and to most Orthodox this is a date far more important than one's birthday. In Serbia each family has its own particular saint, and on the saint's day the family as a whole observes a collective celebration known as the Slava.

An Orthodox Christian invokes in prayer not only the saints but the angels, and in particular her or his guardian angel. The angels 'fence us around with their intercessions and shelter us under their protecting wings of immaterial glory.'



ORTHODOXWIKI.ORG: RECOGNITION AS SAINTS

The people of the church do not create saints, they recognize as saints those whom God himself has glorified, seeing in their lives true love for God and their neighbors. From the beginning, the Church recognized the righteous ancestors of Christ, forefathers, as grace-filled men and women whose lives were pleasing to God. Also the prophets who predicted Christ's coming and the apostles and evangelists who proclaimed the Gospel were assumed to be saints. Next the martyrs and confessors who risked their lives and shed their blood in witness to Christ were also recognized as saints. In time, ascetics who followed Christ through self denial, were numbered among the saints. Bishops and priests who fought against heresy and proclaimed the true faith are recognized by the Church as saints. Today, holy people, in all walks of life, can be recognized as saints.



