

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF AUGUST 24, 2008

SUNDAY, AUGUST 24TH

10TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Coffee Hour

MONDAY, AUGUST 25TH

7:00p.m. Orthodoxy 101

FRIDAY, AUGUST 29TH

BEHEADING OF JOHN THE BAPTIST

9:00a.m. Akathist

SATURDAY, AUGUST 30TH

6:00p.m. Great Vespers

SUNDAY, AUGUST 31ST

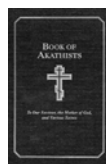
11TH SUNDAY OF PENTECOST

8:40a.m. Hours

9:00a.m. Divine Liturgy
Blsg for Academic Year
Coffee Hour

Have You Seen?

We are currently looking for some of our Divine Liturgy Books, which may have been misplaced during our move to Vines Creek. If you brought some boxes temporarily to your home during the move, please check to see if you have the books. Thank you!



READER SCHEDULE

Sunday, August 31st

Troy Duker

Sunday, September 7th

Jodi McElwee



Please Remember in Prayer

Nicholas and Joyce Hamaty, Valentina, Nina Gordon, Fr. Christian, Carol Boris, Constantina and Christos, Alicia and Susannah. If you have a requests, please let Fr. John know.

Orthodoxy 101 – Monday, August 25th

This month's class will be on living an Orthodox Christian life in 21st century America. We will look at ways to deepen our faith experience in day to day life as well as ways to witness to Jesus Christ in a largely secular culture. All are encourage to attend. This is an important class for parish growth.



Prayers for Teachers and Students – August 31st

will be offered for the new academic year on Sunday, August 31st. Teachers and students will be asked to come forward near the conclusion of the Divine Liturgy.

The Church New Year – September 1st

We will have an Akathist of Thanksgiving on September 1st at 9:00am in gratitude for God's many blessings.

The Mysteries of Confession and Holy Communion

The frequent and fervent reception of Holy Communion is the norm for Orthodox Christians who are engaged in the spiritual life. Yet like an athlete, the Christian needs more than the proper "diet" to run the good race and fight the good fight – the Christian needs the proper regiment of prayer, fasting, and other spiritual exercises. One such exercise is Confession, as it unburdens the conscience and makes the soul light and free to ascend to God. As a reminder, those who approach the Chalice weekly should make a good Confession at least during the four fasting seasons of the Church. If you would like to make a Confession just ask Fr. John.



Prayers Before and After Receiving Communion

In the back of the church are the prayers which are to be read both before and after receiving Holy Communion. If you have not read these prayers before, you should start reading them now. If you cannot read them all, then at least read some. These prayers are read by all Orthodox Christians throughout the whole world and they should also be part of our normal preparation for receiving Holy Communion. Usually the Prayers of Preparation are read the day before or the morning of the Divine Liturgy, and the Prayers of Thanksgiving are read either immediately following the reception of the Holy Mysteries or sometime during that day. Note: these prayers are also found in your Orthodox Prayer Book as well as the Divine Liturgy book. For other guidelines on receiving Communion, please see page 2 of this bulletin. Questions? Please see Fr. John.





A PATTERN IN MAKING DISCIPLES

- 1) Christ teaches the Word of God, and the Word of God stirs listeners to initial faith.
- 2) Christ involves the new believer in a specific challenge, and the new believer personally experiences the grace of God; he or she feels unworthy, yet amazed.
- 3) Christ calls the new believer to become a permanent disciple and co-worker with God. The new believer freely and totally gives over his or her life to the Lord and has a new sense of mission as Christ's disciple.

FROM THE DESERT FATHERS

Abba David said, "Abba Arsenius told us the following, as though it referred to someone else, but in fact it referred to himself. An old man was sitting in his cell and a voice came to him which said, 'Come, and I will show you the works of men.' He got up and followed. The voice led him to a certain place and showed him an Ethiopian cutting wood and making a great pile. He struggled to carry it but in vain. Instead of taking some off, he cut more wood which he added to the pile. He did this for a long time.

Going on a little further, the old man was shown a man standing on the shore of a lake drawing up water and pouring it into a broken receptacle, so that the water ran back into the lake. The voice said to the old man, 'Come and I will show you something else.' He saw a temple and two men on horseback, opposite one another, carrying a piece of wood crosswise. They wanted to go in through the door but could not because they held their piece of wood crosswise. Neither of them would draw back before the other, so as to carry the wood straight; so they remained outside the door. The voice said to the old man, 'These men carry the yoke of righteousness with pride, and do not humble themselves so as to correct themselves and walk in the way of Christ. So they remain outside the Kingdom of God. The man cutting the wood is he who lives in many sins and instead of repenting he adds more faults to his sins. He who draws the water is he who does good deeds, but mixing bad ones with them, he spoils even his good works. So, everyone must be watchful of his actions, lest he labor in vain.'



GUIDELINES FOR RECEIVING HOLY COMMUNION

The Orthodox Church sets certain guidelines for members to prepare themselves for the joyous partaking of Holy Communion. These are:

1. Attendance at Church services the night before Liturgy.
2. Observance of the fasting regulations of the Church.
3. A recent confession of sins and absolution from a priest.
4. Fasting from all food, drink (including water), and smoking from midnight on the day which Holy Communion is to be received.
NOTE: One should not fast from medications, or food or drink recommended by a doctor.
5. Abstinance from sexual relations the night before Liturgy and on the day of receiving Holy Communion.
6. Reading of the appointed prayers before and after receiving Holy Communion.

Questions or special circumstances? Please speak with your priest.

CONCERNING FREQUENT COMMUNION OF THE IMMACULATE MYSTERIES OF CHRIST

By St. Nicodemus of the Holy Mountain

Some say: "Behold, we keep the commandment of the Lord and receive Communion two or three times a year, and this is sufficient for us."

To such people we reply that this too is good and beneficial. But for someone to receive Communion more frequently is much better. The more one approaches light, the more he is illumined; the more he approaches fire, the more he is warmed; and the more he draws near to holiness, the more is he made holy. Wherefore, the more frequently someone approaches God through Communion, the more is he illumined, warmed, and made holy. My brother, if you are worthy to receive Communion two or three times a year, you are also worthy, just as the divine Chrysostom says, to receive more frequently, performing the same preparation. What prohibits us from communing? Our negligence and our laziness. Being conquered by these, we do not prepare ourselves according to our abilities.

For someone to commune frequently is necessary, profitable to the soul, according to the commandment of God, perfectly good, and virtuous.

Some object to frequent communion of the Holy Mysteries, saying: "Being human beings, are Christians not disturbed by gluttony, vainglory, impious laughter, idle talk, and other like passions? How, then, can they frequently commune?"

St. Anastasios of Antioch responds, saying:

There are many people who, on account of their infrequent Communion, fall into sins. There are others who commune more frequently, and therefore greatly protect themselves from many evils, fearing the judgment of Holy Communion. Therefore, if we fall into some small, pardonable sins on account of our being human, either with our tongue, or our ears, or our eyes, and we fall as victims of deceit into vainglory, or sorrow, or anger, or some other like sin, let us condemn ourselves

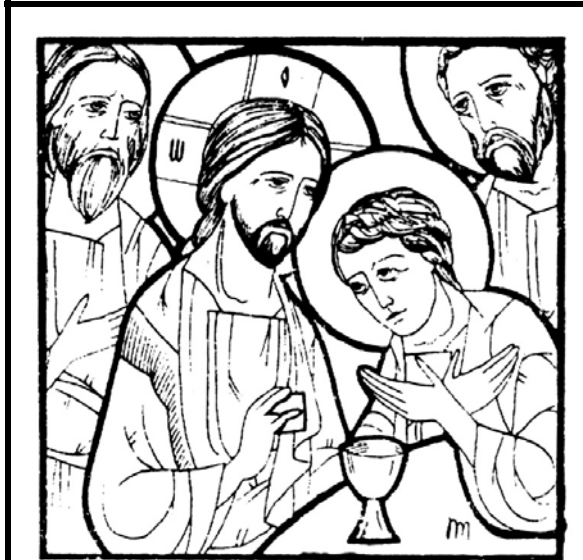
and confess to God. Thus let us partake of the Holy Mysteries, believing that the reception of the divine Mysteries is unto the remission of sins and purification. But if we also commit grave sins which are evil, carnal and impure, and we have rancor towards our brother, until we worthily repent of these sins, let us not approach the Mysteries.

But because we are human beings, bearing flesh and weaknesses, and pollute ourselves with many sins, God has given us various sacrifices unto the remission of our sins. If we offer these sacrifices to

Him, they purify us in order that we may approach the Mysteries. Merciful almsgiving is a sacrifice which cleanses a man from sins. There is also another sacrifice which is unto salvation and the remission of sins, concerning which the Prophet David says, "A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise." (Ps. 50:17)

If we offer these sacrifices to God, and if we have some faults on account of being human, we will be able to approach Holy Communion with fear, trembling, and compunction, just as the woman with the issue of blood drew near to Christ, weeping and trembling... True repentance is able to heal all things. The person who approaches to partake of the Mysteries with fear,

trembling, confession, and compunction receives forgiveness, while the person who communes without fear and with disdain receives punishment. Those who receive Communion disdainfully and unworthily not only do not receive forgiveness of sins but also are leapt at even more by the devil. But when Christians receive Communion with fear, not only are they sanctified, and do they receive forgiveness of sins, but also is the devil driven far away from them.



The Lord said, Truly, truly, I say unto you, unless you eat the flesh of the Son of man, and drink His blood, you have no life in you. Whoever eats My flesh and drinks My blood has eternal life; and I will raise him up at the last day. For My flesh is real food, and My blood is drink indeed. He that eats My flesh, and drinks My blood, dwells in Me, and I in him.

John 6:53-56



QUESTIONS ON THE BOOK OF REVELATION

- 1) Christ will come back, establish an earthly kingdom, and reign for 1,000 years.
 - a) true
 - b) false
- 2) The Book was not written by St. John the Theologian but by another author named John.
 - a) true
 - b) false
- 3) According to the Book of Revelation the world as we know it will end:
 - a) in the year 2012 AD
 - b) when the whole world is converted to Christ and lives in godliness
 - c) after the great tribulation which follows the rapture of believing Christians
 - d) none of the above
- 4) Which of the following statements are true? (choose all that apply)
 - a) Revelation should not be read because it is just too difficult.
 - b) Revelation should be used to predict the exact time of Christ's return by matching symbolic imagery to actual historical events, places, and persons.
 - c) Revelation teaches how the faithful can overcome the devil, the Anti-Christ, and the world by being attentive to their spiritual state, by having no fear of suffering and death for Christ's sake, and by patiently enduring to the end with firm trust in God who will bring the final everlasting victory.
 - d) Revelation is a historical book dealing with the persecutions of early Christians under Rome and has nothing to do with the actual end of times.
- 5) Place the following in the proper order:
 - a) The Second Coming of Christ
 - b) The Great Tribulation
 - c) The 1,000 year reign of Christ
 - d) The coming of the Anti-Christ
- 6) The Christians of Laodicea were lukewarm in their faith, and because of this the Lord will:
 - a) reward them for having at least a little faith
 - b) excuse them because it is so hard to be a Christian in the world
 - c) vomit them out of His mouth
 - d) none of the above
- 7) According to Revelation, Babylon is the capital of the new world order, the global political and pseudo-religious government led by the devil, the Anti-Christ, and the false prophet.
 - a) true
 - b) false
- 8) Allegorically speaking the acceptance of the "mark of the beast" on the forehead or the right hand, without which one cannot buy or sell, is the acquiring of temporary advantages at the price of renunciation of Christ.
 - a) true
 - b) false
- 9) Faithful believers will be "raptured" up to heaven, so they can escape the Tribulation.
 - a) true
 - b) false
- 10) Which of the following mean to "keep the words of this book"? (choose all that apply)
 - a) to offer repentance and faithfulness, no matter the circumstances of life
 - b) to neither add nor take away from the prophecies of the book
 - c) to keep the Book of Revelation on our bookshelves and never read it
 - d) to study it with respect and the mind of the Church, practicing what it teaches

Answers

1) b 2) b 3) d 4) c 5) c, d, b, a 6) c 7) a 8) a 9) b 10) a, b, d