



## CHRIST THE SAVIOR ORTHODOX CHURCH

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### BULLETIN OF DECEMBER 6, 2015

#### A Warm Welcome!

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

#### The Feast of St. Nicholas

is held annually on December 6<sup>th</sup>. A film on St. Nicholas will be shown to the Church School groups today and more information on St. Nicholas (the real Santa Claus) can be found on page 2 of this bulletin. At the end of today's Divine Liturgy, we will have a prayer to St. Nicholas, and the children of the parish will be given special golden (chocolate) coins in remembrance of the Saints great charity. Why not imitate St. Nicholas by giving an anonymous gift or helping someone in need?



#### Appreciation is Extended

to those who stay after on Sundays to help clean the chapel, coffee hour, and grounds. Thank you and may God bless you!

#### Parish Council Meeting Reminder

The 4<sup>th</sup> quarterly meeting will take place today, Dec. 6<sup>th</sup>. We will be looking at the 2016 budget, next year's council membership, and other items in preparation for our annual meeting. All are welcome to attend this meeting which will be held after coffee hour!

#### Matching Donations – Thank you!

We are very pleased to announce that we have reached the \$4,000 total which is being matched by two \$2,000 donations for the HVAC repairs to the chapel and rectory. May the Lord bless all those who generously supported this endeavor, raising \$8,000 for this necessary work, through their offerings!



#### The Sacrament of Confession

is offered following any church service or at any other time by appointment. As a reminder, when we repent and confess our sins, then they are forgiven by God Himself, no matter how terrible we feel the sin is. In Confession not only are our sins absolved but we also begin to be healed, receiving the grace to make a new beginning in our spiritual life. For this reason, the Church sees the Mystery of Confession as a renewal of our Baptism and a therapy for our illnesses and wounds. Such forgiveness and healing is a real gift from God, but we have to be willing to ask for it. And so as we prepare for Christmas let us not neglect this vital sacrament, heeding the Lord's words, "Ask and you shall receive!"



#### SUNDAY, DECEMBER 6<sup>TH</sup>

##### 27<sup>th</sup> Sunday of Pentecost

##### St. Nicholas the Wonderworker

8:40a.m. Hours  
9:00a.m. Div. Liturgy  
Coffee Hour  
Church School 1 & 2  
Parish Council Meeting

#### WEDNESDAY, DECEMBER 9<sup>TH</sup>

7:00p.m. Vespers

#### SATURDAY, DECEMBER 12<sup>TH</sup>

6:00p.m. Great Vespers

#### SUNDAY, DECEMBER 13<sup>TH</sup>

##### 28<sup>th</sup> Sunday of Pentecost

##### St. Herman of Alaska

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

*Remember the words of the Lord Jesus, that He Himself said, "It is more blessed to give than to receive."*

Acts 20:35

#### READER SCHEDULE

##### Sunday, Dec. 13<sup>th</sup>

Megan Borodulia

##### Sunday, Dec. 20<sup>th</sup>

George Kaloroumakis



CASH FLOWS THROUGH 10/31/15					CASH FLOWS IN NOVEMBER 2015					PROJECT CRAWLSPACE			FINANCIAL SNAPSHOT		
OPERATING		OTHER		ALL	OPERATING		OTHER		ALL	AS OF: 12/6			AS OF: 12/6		
Income	Expense	Income	Expense	Net	Income	Expense	Income	Expense	Net	Income	Expense	Net	Checking	Overdue	Mortgage
65,025	71,187	4,680	1,380	-2,862	6,201	8,205	4,820	0	+2,816	21,132	17,410	+3,722	+4,684	0	328,403



## WHO IS ST. NICHOLAS?

*From The St. Nicholas Center, [stnicholascenter.org](http://stnicholascenter.org)*

The true story of Santa Claus begins with Nicholas, who was born during the third century in the village of Patara. At the time the area was Greek and is now on the southern coast of Turkey. His wealthy parents, who raised him to be a devout Christian, died in an epidemic while Nicholas was still young. Obeying Jesus' words to "sell what you own and give the money to the poor," Nicholas used his whole inheritance to assist the needy, the sick, and the suffering. He dedicated his life to serving God and was made Bishop of Myra while still a young man. Bishop Nicholas became known throughout the land for his generosity to those in need, his love for children, and his concern for sailors and ships.

Under the Roman Emperor Diocletian, who ruthlessly persecuted Christians, Bishop Nicholas suffered for his faith, was exiled and imprisoned. The prisons were so full of bishops, priests, and deacons, there was no room for the real criminals—murderers, thieves and robbers. After his release, Nicholas attended the Council of Nicaea in AD 325. He died December 6, AD 343 in Myra and was buried in his cathedral church, where a unique relic, called manna, formed in his grave. This liquid substance, said to have healing powers, fostered the growth of devotion to Nicholas. The anniversary of his death became a day of celebration, St. Nicholas Day, December 6th.

Through the centuries many stories and legends have been told of St. Nicholas' life and deeds. These accounts help us understand his extraordinary character and why he is so beloved and revered as protector and helper of those in need.

One story tells of a poor man with three daughters. In those days a young woman's father had to offer prospective husbands something of value—a dowry. The larger the dowry, the better the chance that a young woman would find a good husband. Without a dowry, a woman was unlikely to marry. This poor man's daughters, without dowries, were therefore destined to be sold into slavery. Mysteriously, on three different occasions, a bag of gold appeared in their home—providing the needed dowries. The bags of gold, tossed through an open window, are said to have landed in stockings or shoes left before the fire to dry. This led to the custom of children hanging stockings or putting out shoes, eagerly awaiting gifts from Saint Nicholas. Sometimes the story is told with gold balls instead of bags of gold. That is why three gold balls, sometimes represented as oranges, are one of the symbols for St. Nicholas. And so St. Nicholas is a gift-giver. Through the centuries St. Nicholas has continued to be venerated by Catholics and Orthodox and honored by Protestants. By his example of generosity to those in need, especially children, St. Nicholas continues to be a model for the compassionate life.

## DECEMBER CONGRATULATIONS!

### Birthdays:

12/2	Isabella Georgiana Milite
12/3	Gregory Parsells
12/6	Camelia Milite
12/6	Gabriela Vlahovici-Jones
12/11	Darrell Wilson
12/12	Alexander Parsells
12/27	Sophia Kokkinos
12/29	Fr. Daniel Hubiak

### Namesdays:

12/4	<i>St. Alexander Hotovitsky</i> Alexander Parsells <i>St. Barbara</i> Ginny Borodulia Barbara Kaloroumakis
12/5	<i>St. Sava the Sanctified</i> Sava Cook
12/6	<i>St. Nicholas</i> Nicholas Borodulia Nicholas Evanusa
12/13	<i>St. Lucy</i> Ana Lucia Hageman
12/17	<i>Holy Forefathers</i> Fr. Daniel Hubiak Daniel Moss Jacob McFarland Caleb McFarland
12/18	<i>St. Sebastian</i> Sebastian Wyant
12/20	<i>St. Ignatius of Antioch</i> Oscar Hageman <i>St. Anastasia of Rome</i> Diaconisa Nancy Hall
12/27	<i>St. Stephen</i> Dn. Stephen Hall Bill Parrish Steven Parrish

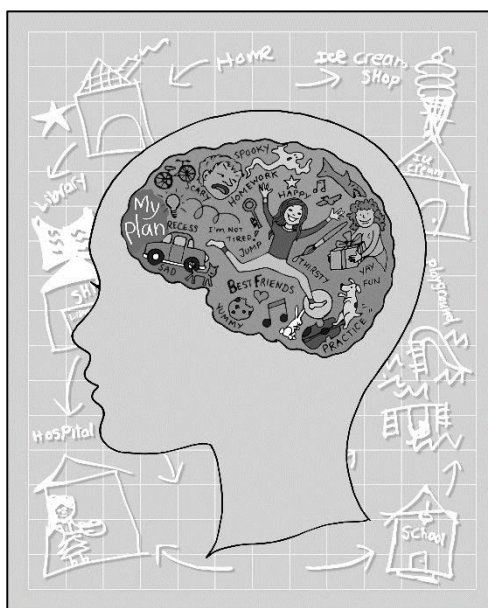
By Fr. Alexis Trader / [AncientChristianWisdom.com](http://AncientChristianWisdom.com)

Impulsive behavior undercuts executive functioning in such a way that an impulsive person may act not very differently from a beast. \_\_\_\_\_

to be possessed by the desire of riches, to be given to anger, to bite, to kick, is to become not human beings, but beasts. Some say that even the beasts have by nature a single passion. But when human beings cast away the dominion of reason, tear themselves away from the commonwealth of God's devising, give themselves up to all the passions, they are no longer merely beasts, but many-formed motley monsters" (Homily 2 on John). Clearly for the fathers, the reason or executive functioning is meant to regulate behavior in accord with God's will, and the failure to do so, makes us not like beasts, but far beneath them. The aim here is not to make the impulsive feel even worse when their executive functioning is again operative to reflect on the past, but rather to encourage them to maintain that executive functioning in good form in the present regardless of the particular temptation that

The holy fathers recognized the importance of executive functioning and admonished their followers to employ it to seek a higher purpose: namely, virtue and union with God. Lactantius who served as counselor to Emperor Constantine once wrote an insightful passage about what we today would call executive functioning. Lactantius writes, "For the mind, which exercises control over the body, appears to be placed in the highest part, the head, as God is in heaven; but when it is engaged in any reflection, it ap-

appears to pass to the breast, and, as it were, to withdraw to some secret recess, that it may elicit and draw forth counsel, as it were, from a hidden treasury. And therefore, when we are intent upon reflection, and when the mind, being occupied, has withdrawn itself to the inner depth, we are accustomed neither to hear the things which sound about us, nor to see the things which stand in our way" (On the Workmanship of God, or the Formation of Man). The value of the executive functioning for the problem of impulsivity is clear. When we are fully engaged in executive functioning, we neither hear the sound of temptation, nor see the tempting sight, but find ourselves in another safer place. If that place is also with God, we find ourselves in an unsailable fortress. On a practical level, this suggests that when impulses arise, it may be useful to use that faculty, for instance, to read Scripture and try



to understand what how it can be applied to life or to focus on important details in Christ's teachings and make connections between them. In letter 125 to Rusticus, Saint Jerome even mentioned how he would study the Hebrew language in order to avoid giving in to sinful impulses. Such study necessitates the use of the prefrontal cortex for the purpose of executive functioning. And when executive functioning is active, impulses can be seen for what they are and handled accordingly.

Saint Theophan the Recluse provides another excellent example of using the executive functioning for dealing with impulses, not only at the moment they arise, but even beforehand through wise preparation. He writes, "We all ought to have an individual preparation. Every day, with your morning prayers, survey all possible contingencies, and in accordance with the thoughts and feelings which they might arouse in you, prepare counter-thoughts and feelings, and enclose them with godly reflections to make them inwardly strong. Do the very same thing every time you see something approaching: Quickly survey what could happen, and arm yourself with tools to counteract it. The unexpected dumbfounds and upsets the soul, and when it is upset, it can have neither strength nor understanding. This preparation consists in not giving in to impressions, and not letting any arousing movement through to the heart. Here a sight, there a sound or a word, an impulse or something else falls upon the heart, as does a stone on calm water...and the circles of thoughts and impulses spread in all directions. Struggle against them! But if you do not let anything reach the heart, if in advance you strengthen the surface of the heart with

counter-thoughts and counter-feelings, so that it becomes like ice covering the water, then all these stones coming from the outside will bounce off, testifying by their noise that they have struck, but have not reached the inside" (Psalm 118 A Commentary by Saint Theophan the Recluse, Verse 60, p.163-64). On the one hand, the Saint suggests planning for impulses and for responding to them in a God-pleasing way. On the other hand, he advises us to keep that plan in mind as we go throughout the day, so impulses do not surprise us or captivate our attention that we keep jealously for Christ alone. All of this suggests a pathway to peace even in the midst of temptations and impulses on every side. This is what is meant to use the executive functioning in a God-pleasing way.

Just as giving in to impulses can become habitual, so can the use of executive functioning with a little effort and the grace of God become a way of life. Saint Athanasios the Great writes, "Those who become disciples of Christ, instead of fighting each other, are prepared to withstand the demons by their habits and their virtuous actions. They defeat them and mock their captain the devil, so that in youth they are self-restrained, in temptations they endure, in labors they persevere, when insulted they are patient, when robbed they make light of it: and, wonderful as it is, they despise even death and become martyrs of Christ" (On the Incarnation of the Word). This is the promise of transformation, the hope of peace, and the victory in Christ offered to the impulsive who will wisely use their minds for the sake of the virtues and fully give their hearts to the Savior of their souls.

## ON GOD'S LOVE FOR ALL

*St. Maximos the Confessor*

God, Who is by nature good and dispassionate, loves all men equally as His handiwork. But He glorifies the virtuous man because in his will he is united to God. At the same time, in His goodness he is merciful to the sinner and by chastising him in this life brings him back to the path of virtue. Similarly, a man of good and dispassionate judgment also loves all men equally. He loves the virtuous man because of his nature and the probity of his intention; and he loves the sinner, too, because of his nature and because in his compassion he pities him for foolishly stumbling in darkness.

