



CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF DECEMBER 6, 2009

Please Remember in Prayer

Bill Parrish, Carole Boris (newly-departed), Archpriest Michael, Monk Christian, Nadia, Kathy Parrish, Marie, Thomas, Judith Kocinski, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Steven, Yvonne, Katherine, Michael, Gregory, Todd & Olga Leisure, Nina Gordon, Constantina & Christos, Mirela & Chris, Jaroslav, Troy Paul Duker, Frank & Mary Miranda, Kathy T. Requests? Let Fr. John know.

SUNDAY, DECEMBER 6TH
26TH SUNDAY AFTER PENTECOST
ST. NICHOLAS OF MYRA

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

MONDAY, DECEMBER 7TH
7:00p.m. Orthodox Movie Night

WEDNESDAY, DECEMBER 9TH
7:00p.m. Compline; Confessions

SATURDAY, DECEMBER 12TH
5:00p.m. Orthodoxy 101
6:00p.m. Great Vespers

SUNDAY, DECEMBER 13TH
27TH SUNDAY AFTER PENTECOST
8:40a.m. Hours
9:00a.m. Divine Liturgy
Coffee Hour

Movie Night – December 7th

The film for this Monday night has not yet been selected. Pardon the pun but "Come and see". All invited!



Orthodoxy 101 – December 12th

Our look at important topics in Church history will resume this Saturday night at 5pm after our week off for the St. Nicholas film. We are currently looking at the development of the New Testament canon. A short recap will be offered for those who missed the last session. All are invited!

Thank you!

to all those who gave food or monetary donations for the Sunday Breakfast Mission. The collection from these past two Sundays totaled \$209.00. May the Lord bless you!



Choir Practice

will be held the next two Sunday, December 13th and 20th. These practices will be short, no more than 15 minutes, and offered during the coffee hour. We will go over hymns in preparation for Christmas.

About Confession and Holy Communion

As a reminder, confession can be heard before or after any service or class, or at any other time by appointment. Frequent communicants should make a good confession during the Nativity Fast. Those who do not approach the Chalice regularly should seek to avail themselves of Confession and Holy Communion during the Nativity season. If you made your confession in the presence of another Orthodox priest, please just let Fr. John know so he will not worry.



On "Shopping Market" Faith

"If you believe what you like in the gospels, and reject what you don't like, it is not the gospel you believe, but yourself."

St. Augustine



The 2010 Annual Meeting of the Parish

will be held on Sunday, January 17, 2010. Please mark this date on your calendars. All full and part time members of the Parish are asked to be in attendance.

Are You Interested?

in becoming an official member of Christ the Savior? Are you curious if you are already listed as a member of the parish? Do you have questions about becoming an Orthodox Christian or joining our parish? If so, please speak with Fr. John about it. All are welcome here at Christ the Savior Orthodox Church!

READER SCHEDULE

Sunday, Dec. 13th
Gabriela Vlahovici-Jones
Sunday, Dec. 20th
Kathy Parrish



FATHER CLARIFIES GREEK ORTHODOX BELIEFS

By Susan Canfora / From DelmarvaNow.com / The Daily Times

OCEAN CITY -- When the Rev. Vasilios Penteridis talks about the Greek Orthodox religion, it is with sacredness, with pride, with a certainty about life and death and suffering so rare in today's superficial world.

Day by day, earthly trials and pain can be endured because they are not eternal, he believes. "Suffering is temporal, so in suffering there is joy. The thing of value is true eternity, divine bliss, divine happiness. The more we are close to God, the more happy we are. We are without despair and without fear. This is the Christian faith," he said. Members of the Orthodox faith are taught "to live according to his will and glorify his name," he said, referring to God.

"Love even your enemies. Forgive. Help those in need," he said from behind his desk one recent afternoon, the desk that, technically, isn't his any more, since he is retired after serving nine years at St. George Greek Orthodox Church in Ocean City. The interim pastor is Father Andreas Markopoulos. But Penteridis was kind enough to return to his pastoral role to explain the religion.

"Study the Bible. Study like the saints. Live as the church teaches you to live," he advised.

A slight man with a full head of gray hair and beard, he speaks with a thick Greek accent in a lively manner, sharing historical facts, making Biblical references, punctuating each with a smile and invitation to ask questions because he is eager to share his faith.

The word "orthodox," explained Nick Nicholson, president of the church's parish council, means "right believing" or "truth."

The church, on 90th Street and Coastal Highway, has a membership of about 260 families. Anyone is welcome to attend Divine Liturgy, as the service is called, at 10 a.m. Sunday mornings. It lasts about one hour.

Split from Roman Catholic

The Orthodox church, Nicholson explained, split from the Roman Catholic church in 1054 for political, cultural and religious reasons.

While both churches are Christian, and believe Jesus was the son of God, born of the Virgin Mary, came to earth as savior and will return, there are distinctions between the Catholic and Orthodox religions.

In the Orthodox religion, the Holy Spirit has a central role and is one of the persons of the trinity, who proceeds from the father, not from the father and the son. The Holy Spirit places God's love in human hearts and is considered a gift from Christ.

Orthodox priests are referred to as "father." They may marry, but only if they marry before they are ordained.

Only 2-3 percent of Orthodox priests are celibate, Penteridis said, and he is among them.

"It was by choice," he said.

He wanted to fully dedicate his life to the church.

The Orthodox observe the seven holy sacraments, which include baptism. In the Orthodox faith, it is done by full immersion when a baby is about 1 year old. After a child is baptized he or she may begin taking communion.

There are no separate services for first communion or confirmation, because they are bestowed at baptism.

Concerning the sacrament of marriage, the Orthodox belief is that the goal of marriage is for the two spouses to help each other grow spiritually, not for procreation.

"If children come, thank God. If they don't come, thank God again," Penteridis said.

The sacrament of the Holy Eucharist, or communion, is the center of worship, he said. Those who receive it "partake mystically of Christ's body and blood, and through it receive life and strength," he said.

Round loaves of white bread are baked by women of the church and marked with a seal. Pieces of the bread are placed in wine, and communion is administered by the priest, who places it in each mouth using the same spoon for the entire congregation.

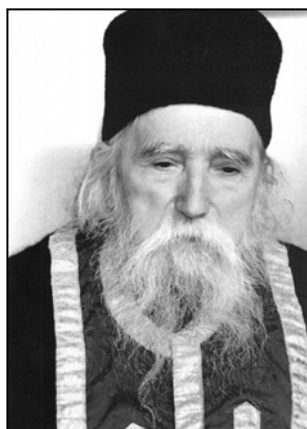
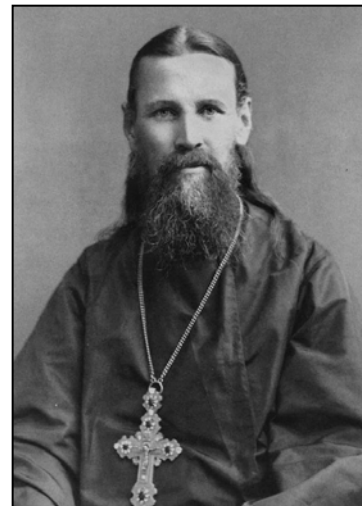


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FROM THE WRITINGS OF ST. JOHN OF KRONSTADT

Commemorated December 20th

- ❖ The enemy of our salvation especially strives to draw our heart and mind away from God when we are about to serve Him, and endeavors to adulterously attach our heart to something irrelevant. Be always, every moment, with God, especially when you pray to Him. If you are inconstant, you will fall away from life, and will cast yourself into sorrow and straightness.
- ❖ Prayer is a golden link connecting the Christian man, the wanderer and the stranger upon earth, with the spiritual world of which he is a member, and, above all, with God the source of life. The soul came forth from God, and to God may it ever ascend through prayer.
- ❖ Watch yourself continually, in order that the spiritual life and spiritual wisdom should not be dried up within you. Meditate oftener upon what you read, or sing, or hear in church, or sometimes at home. Live as the saints lived: by their prayers, wisdom and virtues; in meekness, humility, and gentleness, not sparing yourself, but renouncing yourself, your rest, ease and enjoyment for the love of God and your neighbor, in patience, courage and struggle - have their faith, hope, and love. "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when he will return from the wedding." (Luke 12:35-36)
- ❖ The tree firmly fixed in the earth by its roots grows and brings forth fruit. The soul of a man firmly fixed in God by faith and love, as by spiritual roots, also lives, grows spiritually, and brings forth the fruits of virtue pleasing to God, through which the soul lives now and shall live in the future world. The tree, when uprooted from the ground, ceases to live by the life which it received from the heart through the roots. Similarly, the soul of the man which has lost faith and love to God and does not dwell in God, in Whom alone it can live, spiritually dies. What the earth is to the plants, God is to the soul.
- ❖ Begin to fulfill the commandments relating to small things, and you will come to fulfill the commandments relating to great things: small things everywhere lead to great ones.



ON FOUR TYPES OF COMMUNION WITH GOD

By Elder Cleopa of Romania

Our union with God in general terms comes about in two ways: through the mystical communion of the Body and Blood of the Lord and through spiritual communion.

The first and most important communion with Christ takes place through the partaking of His Body and Blood at the Divine Liturgy.

The second way of communion and union with Christ is in the prayer of Jesus, during which the intellect is plunged into the heart and there says unceasingly, "Lord Jesus Christ, Son of God, have mercy on me a sinner."

The third way of communion with God our Creator takes place through the keeping of His commandments and the acquisition of the virtues.

And the fourth way of communion with Christ takes place through the reading and hearing of the Word of God in the Holy Scriptures.

Our Orthodox Church is the special, most holy place in which is realized our many-sided communion with Christ. Therein, all of our faithful, approaching the divine services with piety and faith, dwell in a mystical atmosphere and communion by the intellect, heart, prayer and participation in the divine communion of the gifts of the Holy Spirit.

Father Clarifies *continued from page 2...*

Afterward, the priest consumes the remaining wine and bread.

No changes are made during flu season, Penteridis said, because the belief is no virus or germ can be greater or stronger than the creator.

At a church he formerly attended, Nicholson said, a man who was HIV positive took communion with the congregation, off the same spoon, "and there was never an incident."

Bread baked with yeast is used for communion, not unleavened bread, because, "yeast is life," Penteridis said.

Icons are venerated instead of statues. The icons are paintings of saints, angels, Jesus and the Virgin Mary, large and colorful in the sanctuary, and reverence is directed at the person they represent, Nicholson explained.

The Virgin Mary has supreme grace and is highly honored. A large painting of the Virgin Mary is be-

hind the altar at St. George, with the words, "Wider than the heavens" in Greek. Women may not be ordained as priests, be on the altar or administer communion.

That is based on the belief that, at Jesus' Last Supper, Jesus ate with an assembly of men. No women were present.

"Not even the Holy Virgin was there. Is there any woman more holy than the Holy Virgin? They were all men. We don't change anything. What we were given, we kept. Whenever humans try to correct God, there are problems," the pastor said.

"My fulfillment in the Greek Orthodox religion is to be united with my God," he continued.

"God is the source and owner of all good things. Love. Life. The devil has nothing.

"Being connected with the source of happiness brings you happiness. With humility, you love everybody. You help everybody," he said. "That is how God blesses you."

FOR CONSIDERATION

From the Prologue of Ochrid

Fear of God drives all fear from the hearts of men. In every great hierarchy of the Orthodox Church, we see meekness and fearlessness wonderfully united. St. Nicholas grabbed the sword of the executioner and pulled it away so that innocent men would not be beheaded. St. Chrysostom reproached the Empress Eudoxia for her misdeeds without consideration for the unpleasantness and danger to his own life, to which he was exposed as a result. And there are many, many other examples similar to this: Emperor Valentinian the Elder, upon hearing of Ambrose's stern criticism of him, said: "I knew of your fearlessness; that is why I helped you to be chosen as bishop. Correct our faults as the Law of God teaches, and heal our unrighteousness."

Once, when a riot occurred in Thessalonica, at which time about seven thousand people were beheaded by the decree of Emperor Theodosius the Great, St. Ambrose became so enraged at the emperor that, when the emperor visited Milan and wished to enter the church, the saint forbade him. The emperor said to Ambrose: "Even David sinned and was not deprived of God's mercy." To this the bishop replied: "As you have imitated David in sin, imitate him also in repentance." The emperor was ashamed, turned back and repented bitterly of the sin he committed.



DECEMBER CONGRATULATIONS!

Birthdays:

- 12/1 Isabella Georgiana Milite
- 12/4 Karen Nichols
- 12/6 Gabriela Vlahovici
- 12/29 Fr. Daniel Hubiak

Namesdays:

- 12/4 *St. Alexander Hotovitsky*
Alexander Parsells
- 12/5 *St. Sava the Sanctified*
Sava Cook
- 12/6 *St. Nicholas*
Nicholas Evanusa
- 12/17 *Prophet Daniel*
Fr. Daniel Hubiak
St. Jacob the Patriarch
Jacob McFarland
St. Deborah
Deborah Royal
- 12/24 *St. Eugenia*
Jane Koshutko
- 12/27 *St. Stephen*
Bill Parrish