



THE PARABLE OF THE GOOD SAMARITAN

SUNDAY, NOVEMBER 14TH

25th Sunday after Pentecost

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

WEDNESDAY, NOVEMBER 17TH

7:00p.m. Orthodoxy 101
 8:00p.m. Compline

SATURDAY, NOVEMBER 20TH

5:00p.m. No Bible Study
 6:00p.m. Great Vespers

SUNDAY, NOVEMBER 21ST

26th Sunday after Pentecost

Entrance of the Virgin into the Temple

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

On Showing Mercy

Do not become harsh and unmerciful. Think that behind the one who seeks charity from you, is the Lord Himself... Give charity for your own benefit as well as for the benefit of those who are really poor. The Lord will reward you.

St. John Chrysostom

READER SCHEDULE

Sunday, Nov. 21st

Kathy Parrish

Sunday, Nov. 28th

Jodi McElwee



CHRIST THE SAVIOR ORTHODOX CHURCH

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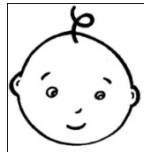
BULLETIN OF NOVEMBER 14, 2010

Please Remember in Prayer

Michelle Wilson, Howard Peters, Irene Clenney, Denise Royal, Gabriela Jones, Scott and Maryann, Roman Szwec, Melvin, Mat. Dunia, Patti Lease, Garrett Cuppels, Bill & Kathy Parrish, Frs Michael & Andrew, Monk Christian, Jane Koshutko, Robert Evanusa, Nicholas & Linda, Nicholas, Anna, Todd & Olga, Nina Gordon, Mirela & Chris, Jaroslav, Troy Duker, Frank & Mary Miranda, Kathy T., Bruce, Julia Plisko & family, Stella.

Congratulations!

to Andrey and Anna Khvostenko on the birth of their baby boy, born Sunday, Nov. 7th, weighing in at 10 lbs, 6 ozs! May the Lord continue to bless their young family!



Turkeys for the Needy

As Thanksgiving is coming up, and one of the best ways to give thanks is to sharing our blessings with those in need, we will have a collection to buy turkeys for needy families. Should you wish to make a donation, please do so in the back of the church in the earmarked basket. Questions, please see Mike McFarland. May the Lord bless your generosity!

Parish Council Meeting – Nov. 14th

As a reminder, all members of the parish are welcome to stay for Council meetings, however, official action (motions, voting, etc.) may be taken only by those blessed to serve in this capacity.



Orthodoxy 101 / Compline – Nov. 17th

A class on "The Therapeutic Science of the Church" will be held this Wednesday at 7:00pm. Compline (a 20-minute service of evening prayers) will follow.

Fr. John Will Be Away Next Weekend

In his absence, Fr. Daniel Hubiak will serve the Divine Services: Great Vespers on Saturday at 6:00pm and the Divine Liturgy on Sunday at 9:00am. There will be no Bible Study on Saturday evening. If you need to reach Fr. John, please do so via email or the church cell phone, 302-537-6055.

The Nativity Fast

begins Nov. 15th, and ends with the reception of Holy Communion of Christmas, Dec. 25th. As with all fasting seasons, our repentance should be coupled with the Sacrament of Holy Confession.



Thanksgiving Invitation!

Darrell and Deborah Wilson would like to extend an invitation to parishioners to join them and their family for Thanksgiving this year. If you would like to accept this kind offer, please just let them know so that they can prepare for the right amount of people. Thank you, Wilsons!

EVANGELISM. EVANGELIZATION. EVANGELIZE.

These terms are sometimes misunderstood. **Evangelization is not:**

- ❖ just “something Protestants do”.
- ❖ just “something only clergy do”.
- ❖ just “another facet” of Christian life.

To the contrary, evangelization is – *and always has been* – at the very heart of the Church’s life and experience. “Let us note that the very Tradition, teaching, and faith of the Church which the Lord gave was, from the beginning, preached by the apostles and preserved by the Fathers,” writes St. Athanasius. “On this the Church was founded... The Lord sent out the apostles and commanded them to make this the foundation of the Church when He said, “Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.”



Evangelization, then, is:

- ❖ the **sharing of the Good News** of the risen Christ with others.
- ❖ the **utilization and application of our faith** in day-to-day activities, behavior, and relationships.
- ❖ the **calling of every Orthodox Christian**.

METROPOLITAN JONAH AMONG US RELIGIOUS LEADERS WHO MET WITH PRESIDENT OBAMA

From OCA.org / Posted November 2, 2010

WASHINGTON, DC [OCA] -- His Beatitude, Metropolitan Jonah, was among some two dozen US religious leaders who met with President Barack Obama here on Monday, November 1, 2010 “to speak for the millions of Americans struggling to find jobs, make their next rent or mortgage payment, and put food on the table,” according to a press release issued by the National Council of Churches [NCC].

Also attending the meeting were His Eminence, Archbishop Demetrios of the Greek Orthodox Archdiocese and His Eminence, Archbishop Khajag S. Barsamian of the Armenian Church of America.

While the leaders of both the National Council of Churches and Church World Service, the global humanitarian agency, thanked President Obama for passage of health reform legislation and for his robust engagement with the faith community, they also pressed him “to take a strong stance on behalf of families facing poverty and hunger.

According to Metropolitan Jonah, poverty, education, the Middle East Peace Process, and unemployment were among the other issues discussed at the 45 minute meeting, which took place in the Roosevelt Room of the White House.

“The President warmly received the group of religious leaders, who represent about 45 to 50 million Americans,” Metropolitan Jonah said. “The leaders who spoke thanked the President for his leadership in these various issues and pledged to work together with him in the future to further these goals for the betterment of the human condition.”

Photographs will be posted on OCA.org when they become available from the White House.



A MEAL OF UNITY

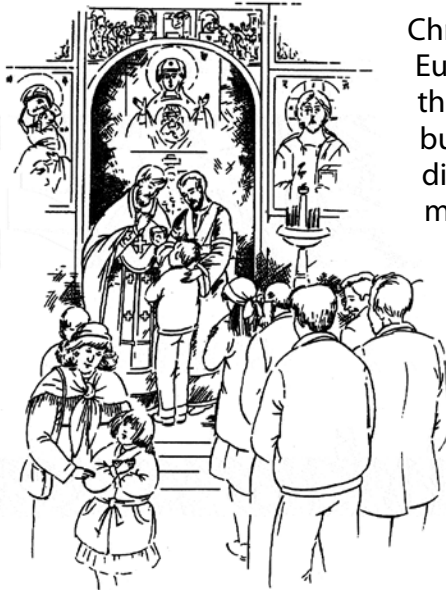
CHRISTIAN REFLECTIONS ON THANKSGIVING DINNER

Families like to meet together for a meal. When the family is large and particularly close to one another, it usually develops this family meal into a kind of ritual. Most Americans find this most clearly expressed in the traditional Thanksgiving Dinner, held every year. The time and place are important for Thanksgiving Dinner, so too is the menu which must be built around certain meats—usually a big turkey—and certain other traditional dishes, such as cranberry sauce and pumpkin pie. Other ritualistic elements are usually developed when a family meets over a number of years for this traditional meal: certain persons have certain functions, definite places to sit, preparation rites are evolved into a strict custom, certain routines become traditional after the meal is finished. And when the afternoon is finished, everyone goes away back to his own daily round of living strengthened once more in the sense of oneness with this family. This conviction of unity and mutual support will bolster each person often in times of frustration or loneliness which come into all our lives. No family should be without a traditional meal. All of us, even those who cannot have such a gathering at Thanksgiving, know that this is true. Some families find that many more than one family meal each year is needed. And these families usually enjoy a unity and strength among themselves that is envied by others.

The Christian Family—the Family of God—also need their Meal of Unity. This need was well understood by Jesus Christ, and He instituted the Christian meal for all His followers. He did it very simply: He took bread and said, "This is my body." Then He broke it and gave it to His followers to eat. He took wine and said, "This is my blood." Then He gave it to them to drink. Then He said, "Do this in memory of me." As the Apostles ate, they realized that they were becoming one with each other by Christ Himself entering into all of them. It is on this strength that they lived and gave witness to Christ all over the world. This meal and its effects on the Christians who ate of it immediately fulfilled the prayer which Christ said to His Father on that same night: "That they may be one Father, in you and

you in me. . . that they may be one in us." From that day until now, Christians have always met together in the traditional Breaking of Bread.

Christians, too, over the years have evolved a thorough ritual as the setting for this traditional Meal of Unity. Orthodox Christians in particular have developed a preparation rite, the Eucharistic Prayer, the Epiclesis, which invokes the Holy Spirit to "descend upon us and these gifts here offered" and to change the bread and wine into the Body and Blood of Jesus Christ so that the Orthodox Faithful may break this Bread of Life and receive it unto themselves for the "remission of sins and Life Everlasting."



Christians who come together for this Eucharistic Meal should come carrying the gifts which they want to contribute. In early Christian days each one did literally carry gifts to the Altar, much like Aunt Jane brings a casserole or Uncle George brings a bottle of wine to Thanksgiving Dinner. Nowadays the preparation of gifts is done in our Churches through one representative of the whole assembly, the Priest, who brings the bread and wine to the Altar in the Great Entrance. Each of us, though, should give our lives and our sincere dedication to Christ's

way of life while our representative is preparing the Gifts. The meal which we are readying on our Altars is, after all, OUR meal. OUR Breaking of the Bread. Of course, the Priest has the main function during the meal, because he is specially Ordained with the Grace of God to represent the community to God, as well as representing Christ before the community. But our function is also evidently meaningful; we come forward and eat from the Breaking of the Bread. We, like the Apostles, realize that all the assembly eating from this Holy Banquet are partaking of the same Christ which is filling us. We move back to our places with a sense of deep unity growing within us and all around us. There is a togetherness in this which penetrates us. There is a strength in this which fills us with a sense of power. There is a solemn conviction in this which makes us feel more and more Divine. We join together with all Orthodox Christians in this Breaking of the Bread. . . but we join with Jesus Christ in the deepest sense of our being. All of us are one, not only together, but in Christ.

When a family leaves a Thanksgiving Dinner, they are strong against frustration and loneliness. When Orthodox Christians leave their Eucharistic Meal of Unity, the Breaking of the Bread, they have a deep conviction that they are all joined together in a renewed commitment to witnessing Christ in their own world. At the end of the Gathering, the Priest says, "Let us depart in peace, let us pray to the Lord." Surely this is clear truth. We indeed depart with Christ in us. We go in peace, the peace which Christ alone can give. We go to take Christ into whatever work is ours. Christ goes with us—with each of us, with all of us—and we know that large numbers of Orthodox Christians eat of the same Bread, and live on the strength of the same Jesus Christ. The more we eat His Flesh and drink His

Blood, the more life, His Life, we have in us. And that life vivifies our actions till they become obviously and powerfully Christian. We witness Christ to others—individually and all together. Never will we be alone again. Together with countless other Orthodox Christians we are doing Christ's work. Christ working through us will remove all frustration. He will make our lives successful. If today's Orthodox Christians gather frequently for the Breaking of the Bread of Life, then people will say what the Romans said of the early Christians—and a touch of envy will be in their words: "See how they love one another."

*By Fr. Mark Beshara,
St. Michael's Church, Van Nuys, CA*

WHEN DID THE NATIVITY FAST ORIGINATE?

We do not know precisely at what date the observance of the Nativity Fast (Advent) was introduced into the Church. Documents establish that, towards the end of the fourth century, the Nativity of Christ was celebrated by some on December 25th and by others on January 6th.

The Council of Saragossa, in Spain, decided (in 380) that, from December 17th until Epiphany, no one could absent himself from services. In Gaul (modern day France), in the sixth century, a sort of Lent was observed from November 11th until Christmas. Advent was celebrated in Rome, under Pope St. Gregory the Great, towards the end of the sixth century.

The Nativity Fast seems to have come into the practice of the Churches of the Byzantine rite a little later when in the ninth century the Greeks fasted from November 15th through Christmas.

From "The Year of Grace of the Lord – A Scriptural and Liturgical Commentary on the Calendar of the Orthodox Church" by a Monk of the Eastern Church.



THE FASTS IN THE ORTHODOX CHURCH

From the Catechism of St. Nikolai Velimirovich

Q. Who instituted fasting as necessary for salvation?

A. Our Lord Jesus Christ, both by His personal example (Matt. 4:2) and by His teaching (Matt. 6:16; 7:21).

Q. What is the aim of fasting?

- A. The aim of fasting is to:
1. purify the body;
 2. strengthen the will;
 3. elevate the soul over the body;
 4. glorify God and honor His saints.



Q. In what does Fasting consist for an Orthodox Christian?

A. In abstention from rich foods such as meat and dairy products, evil thoughts, desires and deeds. In the application of greater prayer, alms giving and more strenuous exercising of all the Christian virtues.