



## CHRIST THE SAVIOR ORTHODOX CHURCH

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**BULLETIN OF SEPTEMBER 18, 2011**

### Welcome Visitors

We warmly welcome all those who are visiting us today. It is good to have you all with us!

### Parish Council Meeting

Today we will have a very brief meeting of the Parish Council.

### The Postfeast of the Exultation of the Precious Cross

is celebrated from 9/14 through 9/21, the "leave-taking" of the feast. Throughout this time the troparion and kontakion for the feast are sung or said with our morning and evening prayers (we may also add, "Before Thy Cross"), and at meal times; the troparion before the meal and the kontakion after. See your prayer book or Liturgy book.

### Marriage of Andrei and Lena – Sunday, September 25<sup>th</sup>

At St. Alexander Nevsky Cathedral in Howell, NJ. If you are able to attend, please RSVP with Andrei or Lena. Fr. John will officiate, and Fr. Daniel Hubiak will serve here in his stead.

### Fr. John will be Away

from Saturday, Sept. 24<sup>th</sup> through Saturday, October 1<sup>st</sup>. If you need to reach him, you may do so via frjohn@orthodoxdelmarva.org or the church cell phone, 302-537-6055.

### 2<sup>nd</sup> Parish Visitation to Carey Road Property – Sunday, Oct. 2<sup>nd</sup>

We will have our second official visit of the parish to the 15.2 acre property at 10315 Carey Rd., Berlin, MD, which is being considered as our future parish center. Everyone is asked to come for this visit! Question, please see Fr. John.

### Special Parish Meeting – Sunday, Oct. 9<sup>th</sup>

On Sunday, October 9<sup>th</sup>, we will have a Special Parish Meeting to consider the purchase of the property listed above. Everyone is encouraged to attend but only those who have completed membership forms will be permitted to vote. Need a form or have questions, please see Fr. John.



### Annual Diocesan Assembly/Day – October 15<sup>th</sup>

is to be held with on Saturday, October 15<sup>th</sup>, at St. Luke's Orthodox Church in McClean, VA. A lay delegate is needed to accompany the priest. If you have any interest, please let Fr. John know as soon as possible. Thank you!

### SUNDAY, SEPTEMBER 18<sup>TH</sup>

#### Sunday After the Cross

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

### SATURDAY, SEPTEMBER 24<sup>TH</sup>

5:00p.m. No Class  
 6:00p.m. Great Vespers

### SUNDAY, SEPTEMBER 25<sup>TH</sup>

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

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

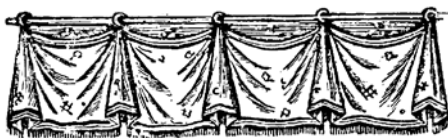
### READER SCHEDULE

#### Sunday, Sept. 25<sup>th</sup>

Gabriela Jones

#### Sunday, Oct. 2<sup>nd</sup>

Bruce Eckerd



**Prayer List:** Fr. Michael Mihalick, Fr. Gregory Safchuk, Fr. Alexander Atty, Fr. Christian, Mat. Dunia, Mat. Lisa, Kelly Elizabeth & child, Bill Parrish, Fazealle, Hayley, Tyler Pelesh, Jerrie Rife, Wallace & Michelle, Ryan & Kayla, Maleah Morsey, Victoria Kokkinos, Ed Tucker, Karen Nichols, Denise Royal, Simeon, Scott & Maryann, Roman Szwec, Garrett Cuppels, Jane Koshutko, Nicholas & Linda, Nina Gordon, Mirela & Chris, Troy Duker, Mary Miranda, Bruce Eckerd, Stella, Lilly Barnett, Amy F., Nedelina.

| OPERATING THRU 8/31/11 |         |        | SEPTEMBER OPERATING |       |        | BUILDING FUND |        |            |
|------------------------|---------|--------|---------------------|-------|--------|---------------|--------|------------|
| Income                 | Expense | Net    | Income              | Goal  | Net    | Income        | Goal   | Difference |
| 33,863                 | 42,590  | -8,726 | 4,117               | 5,900 | -1,783 | 15,170        | 20,000 | -4,830     |

## HOW WELL DO YOU KNOW THE SCRIPTURES?

- 1) It is impossible to please God without \_\_\_\_?
  - a) good works
  - b) love
  - c) charity
  - d) faith
- 2) What is the fourth Commandment?
  - a) Thou shalt not make any graven image
  - b) Thou shalt not commit adultery
  - c) Remember the Sabbath day, to keep it holy
  - d) Thou shalt have no other gods before Me
- 3) Why was Abraham counted righteous?
  - a) for his good works
  - b) he followed the law
  - c) for his faith
  - d) all of the above
- 4) It is ok to seek the guidance of a psychic.
  - a) true
  - b) false
- 5) For where your \_\_\_\_\_ is, there will your heart be also.
  - a) reward
  - b) riches
  - c) mind
  - d) treasure
- 6) Who asked Herod for the head of John the Baptist?
  - a) Herodias
  - b) the daughter of Herodias
  - c) Athaliah
  - d) Candace
- 7) There are 200 Psalms in the Bible?
  - a) true
  - b) false
- 8) The Cross was made of the following types of wood:
  - a) cedar, oak, cypress
  - b) cedar, cypress, pine
  - c) olive, cypress, pine
  - d) olive, oak, pine
- 9) According to the Gospels, Christ was transfigured in glory before Peter, James, and John on Mount \_\_\_\_\_.
  - a) Herman
  - b) Zion
  - c) Tabor
  - d) none of the above
- 10) What does Emmanuel mean?
  - a) Jesus
  - b) Savior
  - c) Man of God
  - d) God with us



### FROM THE COUNSELS OF ELDER PHILOTHEOS OF PARA

True happiness is not the honors and pleasures of the body. True happiness is virtue. As many as fight to acquire virtue, to put into practice the commandments of God, these are truly happy.

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When the enemy tempts you with thoughts of faithlessness, with all your heart say, "I believe completely whatever the Church believes, whatever Christ says in the Holy Gospels, whatever the Holy Apostles and Holy Fathers said. I don't, however, believe you, devil, for you are a liar and a thief.

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If a man builds a house and leaves it without a roof, this house can't be used at all. In the same way, if a man acquires all the virtues but not love, the house remains roofless and is of no benefit at all.

### Answer to Scriptural Questions

1. d, Hebrews 11:6
2. c, Exodus 20:8-11
3. c, Romans 4:1-3
4. b, Deuteronomy 18:10-14
5. d, Matthew 6:21
6. b, Mark 6:21-25
7. b, 150
8. b, Isaiah 60:13
9. d, Although early church tradition holds that the place of the Transfiguration was Mt. Tabor, none of the Gospel accounts mention it by name.
10. d, Matthew 1:23

## CAN CAPITALISM BE RECONCILED WITH ORTHODOX VALUES?

From *OrthodoxyToday.org* / Dr. Nikolas K. Gvosdev

Just as Orthodoxy has no specified plan for the political organization of the state, it also presents no concrete proposals for the structuring of the economy. The perspective of the New Testament is that the things of this world are fleeting and ephemeral compared to the everlasting matters of the spirit. However, the admonition that human beings do not live by bread alone recognizes that bread, and by extension other material things, are necessities for human survival.



In economic matters, the Orthodox ideal has been to seek a balance between wealth and poverty, between the needs of the individual and the well-being of the entire community...

Orthodoxy does not believe in an economic system that rewards laziness and encourages the poor to depend upon handouts from the state. Work, productive labor, is a necessary part of the human experience. Chrysostom exhorts his audience: "Let us not then despise labour; let us not despise work; for before the Kingdom of Heaven, we receive the greatest recompense from thence, deriving pleasure from that circumstance, and not pleasure only, but what is greater than pleasure, the purest health." (Chrysostom, Book IX, p. 353)...

The Orthodox emphasis is upon self-sufficiency. In an ideal world, everyone would be "middle class", neither eking out an existence at the level of mere subsistence nor enjoying excess. As St. Basil concluded, "If only each one would take as much as he requires to satisfy his immediate needs, and leave the rest to others who equally needed it, no one would be rich, and no one would be poor." (Hengel, p. 2) "What is beyond our wants, is superfluous and useless," Chrysostom advises. (Chrysostom IX, p. 349)

## PSYCHOLOGICAL BARRIERS TO THE WAY OF THE CROSS

Fr. George Morelli Ph.D.

***If anyone wishes to come after me, let him deny himself, take up his cross and follow me.*** (Mark 8:34)

This verse is from the gospel Orthodox Christians read the Sunday after the Elevation of the Cross. This counsel from Our Lord is essential in for our salvation. It is what will enable Christ to be in us and thus we achieve deification.

Consider making the 'cross' meaningful in our lives in practical ways. As an aid to this let us follow the sequence of events that lead to our Lord's crucifixion from the time after the Last Supper. Jesus left the Supper and went into the Garden. He knew the grueling ordeal He would have to endure. In His human nature He sweat blood and cried out: "Father if possible let this cup pass from me but not my will but thine be done."

How often do we anticipate some really bad things: crosses that may happen in our lives? It is the real 'crosses' in our lives that we have to carry. Unfortunately the human propensity to think irrationally and have distorted cognitions make carrying our crosses that much more difficult than it would be in reality.

Irrationality and distorted cognitions serve as psychological barriers to our sanctification. Errors in thinking lead humans to create scenarios that may

never be. Often these scenarios are linked in a downward cascade or spiral of scenes leading to anticipated events (with no realistic foundation) which by another thinking error is "over-evaluated" as something more than 100% bad, awful, terrible and catastrophic.

Needless anxiety and depression of irrationality and distorted thinking processes are frequently the consequences. Instead of carrying the real crosses Our Lord allows us to face in our lives, we end up carrying fictitious crosses we ourselves create by our own 'faulty thinking.' This impedes our deification when we allow these emotional reactions to erode our love of God, dependency on Him and hope for our salvation.

Before taking up the real crosses in our lives, followers of Christ should do a mental inventory of the reality base of what are thought of as crosses. Unreal crosses are arrived at by our own faulty thinking. We may be given partial ambiguous information about something and we draw a conclusion (unreal scenario) based on this.

A clinical example will illustrate this process. A parent receives a note from his/her child's teacher

stating the child is having behavior problems in school. (Note how general and abstract description is: in my own clinical experience I have found teachers [and parents] frequently communicate in general terms [which provides no real information]) This is fertile ground for the parent to create scenarios. My child is hanging out with a drug crowd > My child is taking drugs > My child will fail in school > My child's whole life will be useless > This is terrible and awful > God how could you allow this > I cannot pray to you anymore > Why go to church and receive the holy mysteries. etc.

Any time scenarios are created by us in any area of life (family, school, relationships, health, employment etc. we should do a "reality check cognitive evaluation." Three questions are helpful: Where is the evidence? Is there any other way of looking at it? Is it as bad as it seems? Actually getting these answers frequently entails getting real information about problems we encounter in life.

There are real crosses in life. Let us make sure we pick up the real not fictitious ones. We can then apply our psychological strengths and spiritual efforts on the crosses which are real.

Our inclination will always be (for fictitious or real crosses) "let this cup pass from me". Our weak human nature wants us to complain, groan moan, show anger, despair or depression. How many of us go the step further and say "But Father not my will but thine be done." ... it will be hard but I am ready to accept what you are going to give me. Give me the strength to do this; to accept your will.

Jesus was arrested and condemned to death. Now is the time for us to accept our condemnation. The apostles and disciples in the Gospels, where the gazing upon the Crucified Lord, learned how to love God above all creation and give their lives for others; We can learn in our own life as Our Lord showed us from His Cross: good and conquer evil, forgiveness can cancel retribution; and our hearts can be opened to all mankind, soothing and comforting the infirm, physically when we can but always spiritually.

Despite human fear Jesus accepted His cross, He even out of human weakness fell. But He got up again. He looked up to the Father, told the woman of Jerusalem not to weep for themselves but for their children. He allowed Simon the Cyrene to

help him. ....[a great lesson here is we in the name of Christ and out of love can aid each other in carrying our crosses and achieve sanctification]. Most of all despite the falls Jesus kept going.

If our cross were our actual physical murder (or murder of a loved one), could any of us call for the forgiveness of our killer, while falling and nailed to this cross? This is what Jesus did. "Father forgive them for they know not what they do. Clinically and pastorally many times someone has told me about some "slight" just received but cannot forgive. Yet in utter misery the Savior of the world, Almighty God Himself was able to reach out and ask forgiveness for this tormentors and killers.

Think of the worst sin you have ever committed Jesus took his cross for that sin. Think of the worst sin you could think of that would be possible for someone to commit on this earth. Multiply this sin to almost infinity. Jesus took up His cross to forgive that sin. He took up His cross to forgive every sin we have ever committed and will ever commit.

"Is any servant greater than his master?" Not only are we to willingly carry the crosses God allows in our lives we are to at the

same time continue to love Him, be dependent on Him and love and serve others and forgive them. Triumphant over sin He conquered death. By our cross, if we carry it as Jesus did, we conquer death.

One more key. Jesus is both God and man. We are only creatures: Man. We have to do what the penitent thief did: Repent. We have to acknowledge our sinfulness "Truly we deserve our punishment ...but this man did nothing": We have the Holy Mystery of Confession ...Every time we miss it we act as the arrogant thief...we condemn ourselves. If we proclaim our sinfulness the priest echo's Our Lord's words on the cross to the "good thief" "...I unworthy priest forgive and absolve you for all your sins and transgressions"..."today you will be with me in paradise."

*V. Rev. Fr. George Morelli Ph.D. is a licensed Clinical Psychologist and Marriage and Family Therapist, Coordinator of the Chaplaincy and Pastoral Counseling Ministry of the Antiochian Orthodox Christian Archdiocese, and Religion Coordinator (and Antiochian Archdiocesan Liaison) of the Orthodox Christian Association of Medicine, Psychology and Religion.*

