THE CALL OF THE DISCIPLES

CHRIST THE SAVIOR ORTHODOX CHURCH

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BULLETIN OF SEPTEMBER 22, 2019

A Warm Welcome!
We warmly welcome all our visitors! It's good to have you with us!

The Parish Council – September 22nd
3rd quarterly meeting. Full reports will be presented. All are welcome!

Downton Abbey Movie – September 22nd

A fellowship event is being held today for those interested in seeing the Downton Abbey movie together, following the parish council meeting. All are invited! Please see Mat. Emily.

Archdiocesan Assembly – September 28th
If you are interested in attending this year's Assembly of the Archdiocese of Washington at St. Luke's in McLean, VA, please let Fr. John know ASAP

No Bible Study – September 28th
Great Vespers will be served at normal time, 6:00pm.

Blessing of Choir and Readers – September 29th

Next Sunday, at the end of the Divine Liturgy there will be a special blessing for the choir directors, member, and readers. Everyone is asked to please be sure to attend.

Haven't Seen Someone in a While?
Give them a call. See how they are doing. Let them know that you not only miss them but also care enough to see if everything is okay. A kind word can go a long way.

Did You Know?

Many people say they love the Bible and wish they knew more about it. Many people also say they love the Orthodox Faith and wish they knew more about it. Did you know that Bible Study meets on Saturday evening at 5pm, and we have the opportunity to learn more about both the Bible and the Orthodox Faith? Unbelievable, right!

Food for the Hungry
A food basket has been placed in the fellowship hall. This basket is for non-perishable items which will be distributed to those in need.

Offerings: Did You Know?
- Your Offerings: 1) help the Church fulfill her work & 2) help you grow in Christ. Offerings are a matter of faith not just finances.
- The Lord says, "Where your treasure is, there your heart will be also" (Matthew 6:21), teaching us: 1) that what we spend our money on indicates what is important to us, and 2) offering our money to the Lord and the poor can help us change our hearts.
- Financial summaries are found at the bottom of each Sunday's bulletin, and full financial reports are offered at quarterly council meetings.

SUNDAY, SEPTEMBER 22ND
14th Sunday of Pentecost
8:40a.m. Hours
9:00a.m. Div. Liturgy
Coffee Hour
Parish Council Meeting
TBD Movie Outing

SATURDAY, SEPTEMBER 28TH
5:00p.m. *No Bible Study*
6:00p.m. Great Vespers

SUNDAY, SEPTEMBER 29TH
15th Sunday of Pentecost
8:40a.m. Hours
9:00a.m. Div. Liturgy
Blsg. of Choir & Readers
Coffee Hour

On Unceasing Prayer

Prayer is a request for what is good, offered by the devout to God. But we do not restrict this "request" simply to what is stated in words… We should not express our prayer merely in syllables, but the power of prayer should be ex-pressed in the moral attitude of our soul and in the virtuous actions that extend throughout our life… This is how you pray continually – by joining yourself to God through your whole way of life, so that your life becomes one continuous and uninterrupted prayer.

St. Basil the Great

	OPERATING			EARMARKED			ACCOUNTS		READER SCHEDULE	
	THRU 8/31	*THIS MONTH*	*THIS YEAR*	*THRU 8/31*	*THIS MONTH*	*THIS YEAR*	OPERATING	10,174	9/22	Rdr. Nicholas Borodulia
INCOME	74,492	5,188	79,680	15,110	1,500	16,610	EARMARKED	13,059	9/29	Megan Wilkinson
EXPENSE	74,088	9,261	83,349	2,885	5,780	8,665	SAVINGS	12,000	10/6	Rdr. George Kaloroumakis
NET	+404	-4,073	-3,669	+12,225	-4,280	+7,945	BUILDING	5,000	10/13	Gabriela Vlahovici-Jones

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

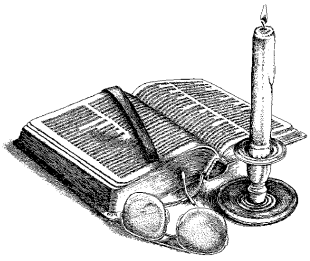
6) Who asked Herod for the head of John the Baptist?
   a) Herodias
   b) the daughter of Herodias
   c) Athaliah
   d) Candace

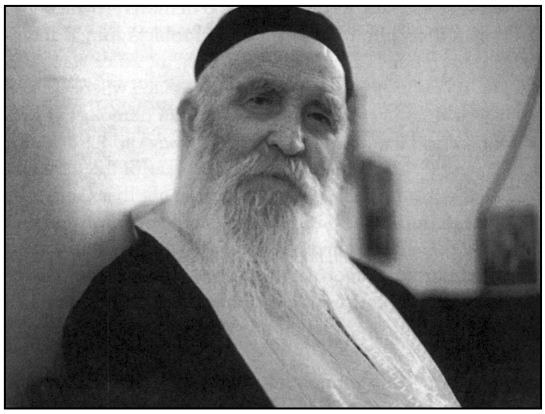
7) There are 200 Psalms in the Bible?
   a) true
   b) false

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)

On Orthodox Laity and Politics

From the Social Concept of the Russian Orthodox Church

Nothing can prevent Orthodox laity from participating in the work of legislative, executive and judicial bodies and political organizations. This involvement has taken place under various political systems, such as autocracy, constitutional monarchy and various forms of the republic system. The participation of Orthodox laity in secular and political processes was difficult only in the contexts of non-Christian rule and the regime of state atheism.

In participating in political processes, Orthodox laity are called to base their work on the norms of the Gospel's morality: the unity of justice and mercy (Ps. 85:10); the concern for the spiritual and material welfare of people; the love of the homeland; and the desire to transform the surrounding world according to the Word of Christ.

The Christian who works in the sphere of civic and political building is called to seek the gift of special self-sacrifice and special self-denial. He needs to be utterly attentive to his own spiritual condition, so that his civic or political work may not turn from service into an end in itself that nourishes pride, greed, and other vices. It should be remembered that "principalities or powers, all things were created by Him, and for Him… and by Him all things stand" (Col. 1:16-17). St. Gregory the Theologian, addressing the rulers of his time, wrote: "It is with Christ that you command, with Christ that you govern, for Him that you have received your power." St. John Chrysostom says, "A true king is he who conquers anger and jealousy and lust and subjects everything to the laws of God and does not allow the passion for pleasure to prevail in his soul. I would like to see such a man in command of the people, the throne, the cities the provinces, and the troops, because he who has subjected the physical passions to reason would easily govern people also according to the divine laws… But he who appears to command people but in fact accommodates himself to wrath and ambition and pleasure… will not know how to dispose of power."

Before undertaking a parish evangelization effort, there are three clear prerequisites.

1. Know God. Our first task in proclaiming and sharing the Gospel is entering into and living in the reality of God -that is, existing in personal communion with Him. The goal of evangelization is "growth in the life and faith and spiritual understanding" and, ultimately, life in the eternal Kingdom of God. Such growth finds its beginning in our knowledge of God and our conviction that Jesus Christ is not only "the Son of the Living God, Who came into the world to save sinners," but the very center of our lives. "Let your life testify to the presence of God within you," wrote Saint Gregory of Nyssa. Evangelizing, in a nutshell, cannot take place if the evangelizers have not been evangelized, if they are not fully immersed in and committed to living an Orthodox Christian lifestyle in the Holy Spirit that, ultimately leads to the Father through His Son, Jesus Christ.

2. Build community. Our second priority is to acquire a spiritually-based communal attitude, to manifest a spiritual quality of life, rooted in and revolving around the person of Jesus Christ, within the entire community. Where there is hatred, bitterness, resentment and hostility, the community of love is destroyed; and without love the spiritual character of the Church is destroyed. Evangelization efforts will be useless without a receptive and caring parish.

3. Proclaim and serve. Our third prerequisite is to go out into the world proclaiming the message of God by serving human beings in distress and providing for their essential needs in this world. The light of God must be allowed to shine through us and God's goodness must be made to season our life by our active ministry to others. We must proclaim faith through actions that shine in the surrounding world.

Discipleship. Ultimately, evangelization, while rooted in these fundamental principles, will not take place without the serious commitment on the part of God's People to accept the call to disciple-ship, to learning and sharing all that has been revealed by Jesus Christ and entrusted to us in the Tradition that we have received.

In Matthew 16:13-16, we read, "Jesus asked His disciples, 'Who do men say that the Son of man is?' And they said, 'Some say John the Baptist, others say Elijah, and others Jeremiah or one of the prophets.' He said to them, 'But who do you say that I am?' Simon Peter replied, 'You are the Christ, the Son of the Living God!'"

Peter's answer must be our answer if we are to share the Gospel, which is rooted in nothing other than the person of Jesus Christ. Before we can share the Good News with others, then, we must know and love God, enter into communion with Him through Jesus Christ, and allow ourselves to be guided by the Holy Spirit. Knowing and accepting Jesus as "the Christ, the Son of the Living God" - in a word, disciple-ship - is the very foundation of evangelization. Discipleship presumes action: in short, we cannot proclaim the Gospel to others if we have not fully embraced it in our own lives.

ST. INNOCENT OF ALASKA ON THE HOLY SPIRIT

Faith and love which are gifts of the Holy Spirit are such great and powerful means that a person who has them can easily, and with joy and consolation, go the way Jesus Christ went. Besides this, the Holy Spirit gives man the power to resist the delusions of the world so that although he makes use of earthly goods, yet he uses them as a temporary visitor, without attaching his heart to them.

But one who does not have the Holy Spirit, despite all his learning and prudence, is always more or less a slave and worshipper of the world.